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Complete 1907-08

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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"He Leadeth Me."

In pastures green? Not always: sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright;
Out of the sunshine into darkest night
I oft would faint with sorrow and affright,

Only for this: I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so:
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go,

But when the storm beats fiercest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: "Lo, it is I!"

Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day:
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And, more than this, where'er the pathway leads
He gives no helpless broken reed:
But His own hand, sufficient for my need.

So where He leads me I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so. Unknown.

The Week of Prayer, Jan. 6-13, 1907.

Program for the United States and Great Britain.

SUNDAY, JANUARY 6th.

Praying for All Men, Matt. XVIII—19. Ephe. VI—18.—II Thes. III—1. I Tim. II—1.

MONDAY, JANUARY 7th.

Thanksgiving and Confession, Psa. CL—7-15. Dan. IX—3-9. I Thes. III—5-13. Jam. IV—1-10.

TUESDAY, JANUARY 8th

The Unity and Spiritual Life of the Church, Psa. CXXXII. Isa. LVII 15-20. John XVII—9-15. Phi. I—1-11. James V—12-20. Jude 20-25.

WEDNESDAY, JANUARY 9th.

Righteousness in Nations and Rulers, I Tim. 1-8. I Peter III—8-17.

THURSDAY, JANUARY 10th.

Foreign Missions, Isaiah LV. 8-13. Matt. XXVIII—19 20. Rom. X——14-17.

FRIDAY, JANUARY 11th.

Education in Home and School., Psa. LXXVIII—1-8. Matt. XVIII 1-4. Mark X—13-22.

SATURDAY, JANUARY 12th.

Home Missions and the Jews, Isa. LXII. Rom. X—1-13. Ephe. IV—1-13.

SUNDAY, JANUARY 13th.

The World to be Renewed, Hab. II—10. John XVI—7-8. Rev. XXI—5.

Items of News and Comment.

A cordial New Year's greeting to all the MENNONITE readers.

A watch night service was held at the First Mennonite church in Philadelphia, on New Year's eve.

Bro. P. A. Friesen, of Mountain Lake, Minn., is expected to sail in a few days for Dhamtari, India, as mission worker.

On Dec. 14, 1906, the Sisters Anna Sudermann and Catharine Shellenberg, of the Mennonite Brethren church, left for India.

Bro. C. Ramseier, of Swift, Ala., reports that they had delightful autumn weather. Every Sunday they assemble in a private house for services and Sunday-school.

Rev. T. H. Cleland, after a service of nearly thirty years as pastor the First Presbyterian church of Duluth, Minn., has recently resigned to become Field Secretary of the American Tract Society of the Northwest.

At the S. S. Convention of the Mennonite Congregations of Oklahoma, held at Gotebo. Dec. 26 and 27, several timely and practical topics were thoroughly discussed. The Brethren in Oklahoma stand firmly for temperance, which is very important at present in that new territory.

The German Society of Wireless Telegraphy tell us that they have been able to operate sucessfully wireless telephones over a space of twenty-four miles. They assure us that the time will come when a man will be able to speak wirelessly to his friend anywhere else in the world. Evidently there are some stages yet to be made in human progress.

At the Alexanderwohl congregation, Goessel, Kan., it is customary to celebrate on the last day of Christmas (they observe two or three days) a "mission festival." At their last festival, on Dec. 26 or 27, the following ministers delivered missionary addresses: H. R. Voth, Jacob Quiring, and Lehman, of Russia.

The dedicatory services at the new Bethesda church in Henderson, Neb., on Dec. 16, '06, were largely attended. The following ministers from abroad were in attendance and assisted in the services: Gerhard Penner, Beatrice; H. H. Regier, Mt. Lake, Minn.; C. H. Wedel, Newton, Kan. The collection of the day amounted to $421.00.

Bro. David Dirks, son of Elder Henry Dirks (Russia), formerly missionary on Sumatra, is now preparing himself at Rotterdam, Holland, for the work in the foreign field. Some of the readers will remember that both of them, father and son, have been in this country in the nineties. Rev. H. Dirks then visited here quite a few of the Mennonite congregations. He is still active in Russia in the cause of Home and Foreign missions.

The MENNONITE has now "come of age." With this issue we begin the twenty-second volume of this paper. We trust that, with the help of God and the vigorous assistance of the many friends, it will continue to grow in ability and usefulness. In order to accomplish this we must also bear in mind the urging necessity to increase the subscription list. Let us make a step in the right direction by going forward in 1907.

Sunday is usually a hard day for the pastor. His particular duty for that day is to conduct the two main services of worship and instruction. He is expected to preach two good sermons, and that is no easy task. Some pastors have strength enough to speak to the Sabbath-school and to the young people, besides delivering their sermons. Let us honor them for the grace which makes them willing to do it. But on congregation can rightfully expect it of a pastor. He has the burden of two sermons on his mind and heart. And that is enough.—Moravian.

Crossing the Bridges.

"No, I didn't enjoy my day's visit with sister Hannah a bit," said the old lady. "A heavy shower came up just after I got there. I remembered that I had left two or three windows open at home, it was so warm; and I was so worried all day about its raining in those windows that I did not have a minute's peace."

"Well?" said the listener, "And when I got home I found it had not rained at all down there, and I'd wasted all that time and worry when I might have been enjoying myself." And she sighed mournfully and went on worrying over the thought.

The homely old warning not to cross the bridge before you come to it, is but a different version of "Take no thought for the morrow" to-day, "for the morrow shall take thought for the things of itself." If you attend to the things of each day properly, you will find them quite sufficient to fill the day, without reaching forward and attempting to lift to-morrow's load.

It is unnecessary work—hard work, foolish work. If we try to do it out of season, we must expect to do it alone, God does not promise or furnish strength to-day for to-morrow's work. We are not furnished grace and wisdom and power in inner-sealed packages, warranted to keep any length of time in any climate. Rather they come to us as the manna came—day by day, enough for the day's need.

And yet how forgetful are many, not thanking the Giver of every good gift day after day, all their life time He has blessed the work of the past. While worry and frown are living in the present, Hope is in the future, and history is but the past.

C. F. M.

Power that comes by fits and starts is not to be relied on. It is the young man who holds on three hundred and sixty-five days in the year who makes a success.

When Peace Will Reign.

The MESSAGE has the heart to say
That it will never do
To put our battleships away
And drop the "fighting crew."

But Peace on Earth, Good Will to Men,
Is the Christian song's refrain:
Therefore we buy more battleships
This priceless boon to gain.

'Tis not the humble folk who seek
Peace thus to bring to pass:
It's they who dominate the weak—
It is the RULING CLASS.

'Tis not to help and to be just
That Governments are here:
It is to further Greed and Lust
Of power—to domineer.

It's only then when you and I
Lay prejudice away,
And calmly look through Reason's eye
That Peace will win the day.

When common men,—when you and I
On whom the WAR-MILLS feed,
Refuse to shoot our equals through
Then PEACE may reign indeed.

—G. B. RUTH.

Denatured Alcohol.

Bonfort's Wine and Spirit Circular of November 25, devotes a large part of its space to gossip regarding the new denatured alcohol law that is to go into effect on January 1 next. During the discussion of the denatured alcohol bill last winter, the Associated Prohibition Press announced that certain distillers had practically decided to quit manufacturing alcohol for beverage purpose in case the bill became a law. This has now come to pass. Bonfort's announces that two of the largest distilleries in the country will, in the future, go wholly out of the beverage traffic and manufacture only denatured alcohol. These distilleries are the big Atlas distillery of Peoria and the huge Majestic distillery of Terre Haute, Indiana.

In addition to this, several distillers, many of whom have become tired of the beverage traffic, have joined in forming a new corporation with $18,000,000 capital for the purpose of manufacturing denatured alcohol only. This new distillery, known as the Industrial Alcohol Company, will manufacture the stuff chiefly out of cheap Southern molasses known as "black strap", a product thas has in the past been practically waste material. It is understood that the Atlas and Majestic distilleries will use the inferior grades of grain for this purpose.

It is a curious fact that the new government of Cuba has also passed a denatured alcohol law requiring gum camphor as a denaturing agent. The effectiveness of gum camphor as a denaturing agent is strikingly illustrated by the fact that "spirits of camphor" is to be found in practically every well regulated home. Yet spirits of camphor, according to the standard of the United States Pharmacoepia, contains 90 per cent. of alcohol. But none but a maniac would find it possible to use spirits of camphor as a beverage.

Prohibitionists who wish to keep abreast of the times in this movement should write to the Commissioner of Internal Revenue at Washington asking for a copy of the regulations relating to the manufacture of denatured alcohol.—Associated Prohibition Press.

Pointed Advice to Young People's Societies.

Some of these points of advice, given by Rev. J. E. Shannon, in The Watchword, will probably be of value to some of our readers.

1. Leave the matters of business out of the devotional meeting. Business is out of order in the Sunday evenings devotional meeting. It hinders the devotions and renders the regular business meeting a useless thing or causes it to be one in name simply.

2. Have only such committees as can be employed in some useful service to the Church, humanity and our Master. It is folly to have a lot of committees doing nothing, being appointed merely because some model constitution mentions them or because some convention speaker says a society ought to have them. The community determines what committees a society needs.

3. Receive no members as active unless they have been heard in prayer and testimony. The parrot-like "reading of the references" that no member of the society—not even the ladies, has any intelligent thought about, and which in many cases has no bearing whatever on the subject for the occasion, is about as good as we can expect from an unconverted membership. Better have a few saved, consecrated members in whom God's spirit has sway and who on this account are inspired to testify and pray and labor for the salvation of others than a larger number of members not thus equipped.

4. Every member of the society should be a practical soul-winner and should be in the personal workers' class, and should not only have in his possession blank applications for membership in his Young People's Society but also for membership in the Sunday-school and in the church, and be always on the lookout for new members for each and all of these. Every new or strange face should suggest the idea of a new member for some department of the Church.

It is surely a mistake for a member of any department of the church to get under such limitations in his own thought that he works for that department alone.

5. Every member should be determined that no lull should come in a meeting and. in order to avoid this, should prepare as thoroughly as though he were going to lead the meeting. It is easy to take part in a meeting when one is prepared.

6 Each member should consider himself an "empty chair" committee and not rest while there are empty chairs in the meeting room and people in the community that should be occupying them.

7. Instead of several members occupying the same section of the church within and during the time of public worship, they should locate themselves so as to be within easy reach of strangers or any others that should receive special attention.

8. The sessions should take more interest in the Juniors than is commonly shown, and especially should the lookout committee look out that the Juniors are not lost out altogether,

A Nickel for the Lord.

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

And what is the church militant?

The church militant is the church that represents upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living. —G. F. Raymond, in the Toronto Star.

A Trip to Europe.

BY PROFESSOR N. C. HIRSCHY, PRESIDENT OF C. M. COLLEGE, BLUFFTON, OHIO.

TRAVELING OBSERVED, EXPERIENCED AND ENJOYED.

Continued.

3

RURAL SCENES IN FRANCE.

One is surprised at the speed of the trains. They are not reckless "flyers" but they move right along. There is no unnecessary delay. It was less than three hours from Le Havre until the shout of "Gare du Nord" told us that we are in the largest city on the continent. This ride was through a rugged section via Rouen, where the vegetation appeared scanty and the soil rather light. The farming seemed more like gardening, apparently carried on on a small scale. The grain was not threshed. One or sometimes two small stacks seemed to constitute the summer's crop. Large quantities of garden produce are raised. There is much labor by hand. One cannot expect to see every thing from a second-class car window, yet some things appear so repeatedly that they leave their impress. One can see men plowing with one horse or even with one ox. At times there are two horses a-tandem. It is not altogether uncommon to see a team of a horse and an ox hitched up together.

THE "DORF" OR VILLAGE.—ROADS.

From Rouen to Paris the land is richer and under better cultivation. In fact the land is completely occupied. There seems not to be a square foot which is not used. Beautiful villages appear all along the way. The buildings are mostly of a red brick and a lighter red tile for the roof. For the first time did I learn clearly the meaning of "Dorf" in the European sense, namely a group of buildings close together, occupied by rural people, apparently to economize space, probably in earlier days also for safety.—Such village life is common in Switzerland and Germany as well. The public highways are remarkable for their perfection. They are evidently well constructed, and constantly kept in perfect repair. They are equal to the drives in city parks. Grass grows up to the very edge of the road and there is no fence and no weeds nor rubbish. Such neatness along public highways is unknown in America.

FRENCH VINEYARDS.

One more thing attracted my attention on the way to Paris, namely the numerous vineyards. Of these I had entirely the wrong mental conception both as to extent and as to the size of the vines and the way they are kept. The vineyards are very numerous, especially in the hilly sections. Often they are large, sometimes occupy mere little odd corners that could not be utilized in any other way. The vines are not large, mere sprawly little things, held upright by a stick, much resembling our bean patches in poor soil. The vines are close together and are cultivated by hand. The grapes too are small and as far as we observed green. A closer investigation one day along the road side proved that they are sour grapes, not because they could not be gotten, but actually sour to the taste.

ON TO SWITZERLAND.

Paris is a wonderful city, entirely different from New York or Chicago. Eight days spent there furnished enough impressions for a later article in this series, and hence all will be omitted here. Early on the morning our train set out from "Gare des Lyons" over Dijon and Pontarlier towards Switzerland, through a delightful section of country, at first quite level, devoted to gardening and farming, becoming increasingly hilly and at last mountainous, reaching the climax in the Jura mountains. There are numerous villages, quaint and old, seldom with a new house. Farm houses do not appear. The same perfect highways as before, numerous vineyards with somewhat larger vines, the peculiar conical stacks of grain out in the fields, women and sometimes men engaged in manual labor, all these are reported sights along the road. Breton's "Gleaners" is a real and common picture of French rural life.

GREETING THE NATIVE LAND.

The sun was slowly setting when the train stopped at Verriers-Suisse, the first station in Switzerland. This being the place of the customs-house, the passengers had time to step out from the train. Dark pine and fir thickets on the slopes of the Jura added depth to the evening shadows. Cows, each one with a broad belt and a clear ringing bell, were grazing on the mountain slopes. The Swiss villager with his characteristic garments, and "Dä Milchbueb mit sine Bräntäli" were on the street. There was at least one passenger on the train that night who could not refrain from shouting to the top of his voice, much to the astonishment of those who had no Swiss blood in their veins.

The increasing darkness concealed much of the beauty of the Jura mountains. A little later the train stopped at Neuchatel. The outlines of the lake appeared only faintly. An hour more and we were in Bern, in our temporary home at Pension Herter, Kramgasse 5. About 4500 miles were traversed, and all in perfect safety, comfortably and with intense enjoyment.

(To be continued.)

Testing the Missionary's Word.

An exchange tells of an Indian who listened to a very instructive talk on the solar system and afterwards attempted to prove the statement which had been made, with the following results:

One evening, when the building was well filled with braves and their squaws, the missionary described the solar system to the extent of saying that the earth revolves about the sun, and also turns over once in twenty-four hours.

Early the next morning the missionary was awakened by a knock at his door. He answered it, and found an Indian, wrapped in a blanket, standing on the porch.

"Why, Obaga," said he, "is anything the matter?"

"Missionary lied!" grunted the Indian.

"I lied? What do you mean?"

"Missionary says world turn oyer every night. Injun go home, set up stick, put apple on stick. If world turn over, apple fall off. This morning apple on stick. Missionary lied. Huh!"—Selected.

Home Circle.

Do It Now.

"Friends, in this world of hurry
And work and sudden end,
If a thought comes quick of doing
A kindness to a friend.

"Do it that very moment!
Don't put it off—don't wait!
What's the use of doing a kindness
If you do it a day too late?"

An Exceptional Case.

The teacher was giving the school a little lecture on good conduct.

"Let me caution you on another point, children," she said. "Avoid criticising. Don't make a practice of finding fault with other people, or picking flaws in what they say or do. It is a very bad habit .to form and will make your own life very unhappy."

"Why. teacher," spoke up a little boy, "that's the way my father makes his livin'!"

"You surprise me, Georgey! What is your father's occupation?"

"He's a proof-reader, ma'am."

The teacher coughed behind her fan. "Well Georgey," she said "I will make an exception in the case of your father."—Selected.

Joining the Church.

To join the church is the natural thing for a Christian to do. It is the public profession of faith in Christ. It is an effective way of letting one's light shine, and so of gloryifying God and leading others to glorify Him. It brings one into line with the forces of righteousness, and so encourages and strengthens those who labor to elevate humanity. It increases interest in the kingdom of God and in the means used to extend it, and invites opportunities to take part in the great work.

Church membership is a strength to those who are in doubt, a relief to those in trouble, a comfort to those whose friends have been taken away. It is a reminder of our relation to Christ, and of heaven, our future home.

God Does Care for Children.

Sometimes we may think that God is so busy caring for great things in this universe that He don't notice little children. This is a mistake. God is interested in His whole creation. This is the way two little folks reasoned it out:

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the little ones? She thinks of the baby first because he's the littlest. Surely God knows how to love as well as mother."

This is good reasoning. God does care for the little ones. When Jesus was on earth He took up little children in His arms, and blessed them. They were contented and happy in His presence because they realized He loved them. We know that He still loves children.—Friend for Boys and Girls.

Balls that Boys Toss.

The number of baseballs made every day at the present time in the United States is about 10,000. There are four large manufactories—one in New York, one in Philadelphia, one in Bridgeport, Conn., and one in Attica, Mass. The process by which the best quality league ball is made is interesting. All the work is done by hand, machines having been tried repeatedly without permanent success. The center of a best league ball is of solid rubber. Around this is wound about three ounces of Shaker yarn of the best quality, dampened. Then a covering of horse hide is put on. This completes what is termed the first finish. Then the ball is wound tightly with an ounce of the yarn, which is again wound with camel's hair, to make it of a uniform smoothness. Over this is put the final covering of carefully selected horse hide.—Golden Days.

Important Ifs.

If you want to be interesting, don't talk much about yourself.

If we had more good hearers, we would have more good sermons.

If you are in the wrong place, your right place is empty.

If you want to be strong in trial, don't forget to pray when you are prosperous.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself, and try to help him.

If you can't be rich, you can become better off by being contented.

If you can't do the work you like to do, try to like the work you have to do.

If you are a Christian, the devil will never get in front of you unless you turn round.

If the earth were covered with flowers all the year round, the bees would get lazy.—Unidentified.

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Editorial.

All the Days.

BEGIN the year with God.
Begin with praise
For mercies old and new,
And hopeful days.
Begin the year with God.
Begin with prayer
That courage may be given
His Cross to bear.

Go through the year with God,
Be His in all,
Resolve to serve Him best,
In great or small.
Begin and end with God
The coming year,
So shall His perfect love
Cast out all fear.—Amer. Messenger.

The S. S. Lessons for 1907.

The lessons for the coming year are drawn from the earlier books of the Old Testament, the books for which Mosaic authorship is claimed supplying the larger portion of them. With so many of our young people devoting their attention to the Pentateuch we naturally expect to go over some of the old problems which the books present. They will be asking us some of the knotty questions usually fired at the books of Moses. Among those we expect to hear will be such as: how could there be light created before a sun was made; how are the facts of the first chapters of Genesis to be harmonized with the seemingly many contradictions presented by science; it may be that some one will foolishly ask, who was Cain's wife and so on. We expect to find some who in their reading have found out that some Christian (?) scholars deny that Moses had anything to do with the books ascribed to him and they will of course want to know about it. But with these and a hundred other problems the first few books of the Bible present we may find much that may be helpful to even the simplest. We prefer to accept the Bible as it is and for what it claims to be. It is not a scientific text book but its science is as good as a book not written especially for scientists can be. It's first books are the foundation upon which all that follows rests. If that foundation is faulty we tremble for the superstructure. There is a typical meaning to be found in many of the details of the Pentateuch if we pars over it without searching for that we will miss a part of good things. Above all let us encourage a reverent spirit for the Bible. Most of the objections to its statements are not the result of serious doubts and difficulties but come from an irreverent attitude taken against it and most other sacred things. G.

The Spirit of Our Church.

After all, the Mennonite church does not differ so greatly from other evangelical protestant bodies. Aside from a very few peculiarites in doctrine we are like the other churches who go straight to the Bible for what they believe. We do, however, differ in spirit from other bodies for the reason that ties of blood and language, as well as of faith, hold us to one another. In Germany, Switzerland, Russia, Turkestan, Pennsylvania, Kansas, Manitoba and other localities in which colonies of our people are to be found one will find the German tongue, and the same family names. Very often the nearest relatives are to be found in widely distant settlements. This condition of things insures our interest in the temporal as well as the spiritual welfare of our scattered brotherhood. But while we stand as brothers of one family we must also stand for the principles for which our fathers died. It is our sacred duty to defend them and make the world know them. The principles of our church are not alone the cold black lettered creeds which stand in books. They must be lived in the lives of our communicants. We stand for a manner of life, a Christian life which draws its inspiration and daily food from the book of books. The spirit of a Mennonite community is a spirit of helpfulness. We care for our own in a way that they need not suffer or appeal to others for help. We are also ready to take up the task of helping others, not our own, to our fullest extent. Our people are mostly poor, but none are poverty stricken and we shall never permit them to become so, neither will we permit our neighbors to need bread when we can prevent it. We as a church do not need to possess great wealth or great learning or great influence to compel the world to respect us. So long as our people are honest, pious and helpful they will be a power in their communities. To keep up such a standard as this will provide a mighty task and an honorable destiny for the Mennonite church. G.

Correspondence.

ZIONSVILLE, Pa., Dec. 26.—On Monday evening our Sunday-school held its annual Christmas festival in our church here. The exercises were appropriate for the occasion, and were enjoyed by all. They consisted in recitations, singing and prayer. An English address was made by our former pastor, Rev. A. S. Shelly, and a German one by our pastor, Rev. W. S. Gottschall. The members of the school were then given presents which consisted of a Bible and an orange; and in turn a collection was held to which all contributed, for the benefit of paying the gifts. We were beautifully reminded of what God did for us in the gift of His Son. So may we all strive to do more for the Lord in the future than we have done in the past.

BALLY, Pa. A brief cablegram from Champa, India, received on Dec. 26, informed Miss Annie Funk's parents and friends of her safe arrival at her destination on about schedule time. A fuller report of her experiences on her long journey will probably be shared with the readers of the MENNONITE later. One can readily imagine what encouragement her coming must have brought to other workers in that distant field.

Bro. Cornelius H. Suckau, who is pursuing studies at the Brooklyn Missionary school, spent a part of his holiday vacation in our midst. In company with the Pastor, he visited the Eastern Conference Home for the aged at Frederick, and also the Zionsville church on the occasion of their Christmas festival.

The Christmas program given by the Sunday-school on Christmas morning, was highly appreciated by those present. The special exercises that had been selected was far above the average in point of beautiful music and suitable words in which the story of the nativity was told anew. The singing was accompanied with a number of instruments played by members of the school with but a few exceptions. Rev. H. G. Allebach, of Pottstown, and Bro. C. H. Suckau, of Brooklyn, gave addresses, both very appropriate for the occasion.

Besides receiving gifts at the Christmas festival, our Sunday-school this year made an effort to bring Christmas cheer to others. The contributions by the children and older members of the school brought together for this purpose, were applied to the furnishing of a Christmas dinner and some personal gifts for the old people and the Superintendent's family at the Home for the aged at Frederick. It was a blessed feature of our Christmas celebration.

WASHINGTON, Ill., Dec. 26. Dear Editor and readers of the MENNONITE. May the grace, peace and love of God the Father of our Lord and Saviour Jesus Christ be added unto you is my greeting.

As we look over the year 1906 that is rapidly drawing to a close, and never again to return, can we not say with the Psalmist: "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" I am sure for myself I must admit, the Lord has been very gracious to us here in and around Washington from the fact that He has crowned the feeble efforts of His children put forth in His cause with many blessings, and also blessing the labor of our hands with an abundance of things for the natural body, helping us to surmount many obstacles and crowning us with victory all along the line, which gives us courage to look into the face of even greater barriers to overcome, believing that He that has been so gracious in the past year will not withold any good thing from them that walk uprightly. Ps. 84:11. When I think of the precious souls that have been garnered into the kingdom, and the various Bible conferences that we have had the opportunity to attend, and the very helpful suggestions gleaned from them and the more beautiful attitude the various branches of our churches are manifesting towards each other, and noticing such a goodly number of our young people preparing themselves for more aggresive work for the Lord, and the extension of missions at home and abroad, and the more hearty support given to this great cause from our churches, with a material growth in every line of our church work, it makes me confide more in my Lord than ever and exclaims again with the Psalmist: "Oh taste and see that the Lord is good. Blessed is the man that trusteth in Him."

May we spend more of the coming year on our knees and in acquainting ourselves with His word, and each member of the church be willing to make at least one soul the object of prayer and personal work to win them for Christ during the year 1907. This certainly is not asking too much and what an uplift it would be to the church of Christ. May the Lord help and bless each reader of the MENNONITE is my prayer.

DONNELLSON, Iowa. Dec. 31. In balancing up accounts to-day it occurred to me that possibly I owed the MENNONITE another letter for this year, so to-day is the last chance. The past year has been a very prosperous year in many respects. We were blessed with good health throughout the community, with but very few exceptions. The Lord gave us bountiful crops and the prices therefore are highly satisfactory. We also thank God that the weather and the health of our dear minister was such that not a single Sabbath was missed but what the Gospel was preached. Of course some did as we did yesterday (for the first time) stay at home because it rained. On Christmas evening we had beautiful weather and I believe the house never was so crowded. The Sunday-school and choir made it very interesting for nearly two hours. A beautifully decorated tree with its many shining lights, the happy faces of the children and the appropriate songs and declamations all had the tendency to fill our hearts with love to our heavenly Father and to one another. On the next day another full program was carried out opened by a short address from our long suffering Father C. Schowalter. He was not feeling so well and had to leave for home before the close. Rev. Hilty closed with a few well selected remarks. Gifts for all, consisting of books, oranges and other sweets were distributed.
F. H. KREBILL.

BERNE, IND., Jan. 1, 1907. A "Happy new year" to all readers of the MENNONITE. The holiday season now nearly past has been one of great blessings to the people of Berne and vicinity, first through the Christmas festivals in the various churches, and now through the union meetings.

All the four churches in Berne held their usual Christmas entertainments, and without exception the different services were largely attended, the weather having been quite favorable.

Much of the program at the Mennonite church consisted of music, furnished by several of the district schools in the neighborhood, and the two primary classes sang the Sunbeam song. Three primary scholars each gave appropriate Christmas declamations.

The secretary-treasurer's annual report followed the distribution of presents and was interesting. It showed the average attendance at the Sunday-school the past year to have been 668 and the total number of scholars 722. The number of teachers is 53. A vote of thanks was given the retiring superintendent, Rev. S. F. Sprunger, on this occasion for his untiring efforts and good work during the past 33 years as superintendent of the school. The lasting influence for good that came through the efforts of Rev. Sprunger cannot be measured.

In the evening the choir of 65 voices rendered the beautiful German catata "Friede auf Erden" to a well filled house.

The Union Meetings of our churches began Sunday morning with English services at the Evangelical church by Dr. James M. Gray, of the Moody Bible Institute in Chicago, and German services at the Mennonite church by Prof. C. H. Wedel, of Newton, Kan. The good attendance at all meetings in spite of the inclement weather part of the time was most encouraging. It goes to show the high appreciation in which the meetings are held by the people of Berne and community. The speakers, and the singing evangelist Clifton Powers, of New York City, are very able, devoted and powerful men, and the community feels fortunate in being able to haye these evangelists as the leaders of our series of meetings.

The following is the program that is being carried out through these meetings and are proving such spiritual treats:

On Sunday Prof. Wedel preached to us on "Der anklopfende Heiland." Off. Joh. 3:20; In the afternoon he preached at the Reformed church on "Was man an Gott hat." 2 Sam. 22:2. Dr. Gray preached in the forenoon at the Evangelical church. The subject of his afternoon talks was the First Epistle of Peter, a Bible study on The Liying Hope and its Obligations. The subjects of his evening talks were: Expositions of the Great Discourses of Jesus, viz., "Prayer." Luke 11; "Earthly Riches." Mark 10; "Eternal Life." John 5; "The Second Coming of Christ." Matt. 24 and 25. Prof. Wedel's subjects were: "Die Fuelle der Zeit." Gal. 4:4; "Die Intoleranz des Christentums." Ap. 4:12; "Der erste Satz des Lukasevangeliums." Luk 1:1—4; "Die Frage aller Fragen." Joh. 10:24. All these discourses are more than treats, they were an inspiration to us, which bring with them additional responsibilites.

The Duty of Witness-Bearing.

The action of President Roosevelt in discharging with dishonor a battalion of colored soldiers who refused to tell what they knew about the riotous and disorderly conduct of a portion of their number, has been severely criticised. It has been said that it is unprecedented, and that on similar occasions it was the officers and not the men who were held responsible.

Without stopping to inquire whether such discharge was according to military usage or not, I want to notice, first, that the colored soldiers did just what every freemason is sworn to do in behalf of every member of his order, provided his crime does not amount to murder or treason. He muit not reveal it, if communicated to him as a mason. The discharge of these soldiers under disgrace is a repudiation of the masonic oath. There can be no more obligation to conceal crime among masons than among soldiers.

Second: The moral sense of the nation will sanction the president as commander-in-chief of the army in requiring these soldiers to tell what they know about the criminal conduct of any portion of their number. It is doubtless true that but a small proportion of them were guilty of criminal conduct; but as they all with one consent refused to tell what they knew of the conduct of their fellows, they were all partakers of their crime, and suffer simply as *particeps criminis*.

Third: The conduct of the President is to be commended as showing the invalidity of immoral covenants and the duty of regarding the public welfare as paramount to all other interests.

Fourth: The course of the president in this case and his denial of the right of trades unions to interfere with the authority of the government and the rights of its citizens, and his demand that the trusts, which have so interfered with legitimate business, shall publish their transactions to the world, all go to prove him a far more consistent citizen than a consistent Freemason, and give hope that he will be found still more loyal to Divine law and less loyal to any oathbound organization.

The Church does not amount to much, did you remark? Well, take away from society the ideals, the motives, the restraints and the inspirations which radiate from the Church, and what has society left?

He will certainly fail who hopes to know men deeply, and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships and contracts with mankind directly and simply for the pleasure they will give him.—Phillips Brooks.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 6, 1907. BEGINNING WITH GOD AND CONTINUING WITH HIM. Gen. 1, 1; John 1, 1–14; 15, 4–7.

(Consecration meeting.)

QUESTIONS.

1. Who was in the beginning? Gen. 1, 1.
2. Who was in the beginning with God? John 1, 1.
3. Through whom are all things made? John 1, 3.
4. Who is the light of the world and why is He? John 8, 12; 1, 4,
5. How did the true light light every man coming into the world? John 1, 9.
6. When did He come unto His own and they that were His own received Him not? John 1, 11.
7. What is the beginning of our spiritual life? John 3, 3–5.
8. How is and becomes our life fruitful? John 15, 4–9.

MEDITATIONS.

When we begin anything it is of the greatest importance that we begin it right. Entering upon a new year, how shall we do it? Shall we imitate the world and smother all better, holier emotions, thoughts and resolutions in frivolity, never heeding the earnest admonition which the passing years so forcibly bring to us, that soon our time upon earth will be at an end and we have to give an account of our life? Or shall we as children of God look to our Heavenly Father for guidance and strength and in view of our approaching death be able to say: Father into Thy hands I commend my spirit?

It is only rational to begin the new year with God, for He is the beginning of all things. He was at the beginning, before the creation of the universe. And with Him, one with Him was the eternal Word. God created all things, but He created all things through the Word; the revelation of His being, the outgoing of His power.

This Word, the revelation of God was and is the light of the world, because by Him we are enabled to see things right, to learn to know God, to know ourselves and to know the world. The true light lighteth every man coming into the world.

Everyone is endowed with a conscience, which tries to guide us in the ways of righteousness according to our understanding.

When the Word became flesh and came unto His own, being born among His own people, God's people, elected out of all nations, they received Him not, but with few exceptions rejected Him. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name, who were born of God. That is the beginning of our spiritual life, the new birth, being born anew, born of water and the spirit.

The new life comes by faith in Christ, God begat us again unto a living hope. Only when we abide in Christ we can bring fruit, therefore the life in the new year ought to be a life with Christ, Christ working in us and through us.

Topic for Sunday, January 13. How God's Image is Preserved in Us, or Lost. Gen. 1, 26; Col. 3, 1–10. (A temperance meeting.)

Questions.

1. How did God create man? Gen. 1, 26.
2. Did man retain this image of God? Gen. 3, 17–19, 22–24.
3. How can man regain the image of God? Col. 3, 1–4.
4. When did the three disciples see Christ glorified? Luke 9, 28–36.
5. When shall we be like Christ? 1 John 3, 1–2.
6. What is our duty when we have such hope? 1 John 3, 3.
7. Why does being like Christ make us like God? Hebr. 1, 3; Col. 1, 15–20; 2 Cor. 4, 4.

Meditations.

God created man in His own image. Man is the crowning completion of the creation. God had created man to become partaker of His divine nature.

But man did not grow in the way of obedience but transgressed God's law. He sinned and decided the future of the human race as one of sin, suffering and death. The image of God was lost or at least blurred, like the image on a coin becomes invisible or blurred by dirt. Instead of heavenward, Godward, the tendency of the character of man grew earthward, godless, sinful.

But God's plan for men could not be entirely frustrated. The way of direct development having failed, God made a new way, the way of faith in Jesus Christ, the only begotten Son of God, God showed His love to men by giving Himself for us, and by a new birth making us His own children, renewing His image in us.

The three intimate disciples of Christ on the mountain of transfiguration saw Him in His glory.

The more we learn to know Christ, the more we become like Him, therefore we ought to make it our aim to learn to know Jesus better and better. But when we learn to know Him, we see that we are not like Him and it becomes our lifework to purify ourselves, watching and praying and to become even as He is pure.

Becoming like Christ we become like God, for Christ is the image of God. Christ is the effulgence of His glory, and the very image of His substance.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Jan. 13.

Subject: Man Made in the Image of God. Gen. 1:26 to 2:3.

Golden Text: And God created man in His own image, in the image, of God created He him. Gen. 1:27.

There are two accounts of the creation of man. The one is in the first chapter of Genesis where it closes the record of the six creative days or periods. The other is in the second chapter where, beginning with the fourth verse, the writer gives us a second panoramic view of creation passing rapidly with only a few touches over all but the last and crowning act of the Creator's work and dwelling upon this with more fulness of detail. A study of the beginning of the human race must take into view both these accounts.

The Heir-apparent of Creation.

It is set forth with great distinctness that man was created to be the head of all created things in the earth, that all things were created for him. While as yet there was no man to take charge of, to control, and to make use of the things that were made, creation was incomplete lacking an intelligent end or reason why for its being. God made the material universe in order to prepare a dwelling place for man. So when all was finished and in readiness, He made man and set him in the garden spot of the planet, which he was by multiplying to fill and to subdue, and for which all the other created bodies, suns, moons, planets and stars—were to supply the necessary conditions to make it in every respect adapted to his use.

In the Image of God.

As to his body man was formed "of the dust of the ground." He was not only made a living soul like the other living creatures whose bodies were also of the earth, by the creative word, but over and beyond that, God *breathed into him* the breath of life. God gave him of His own breath or Spirit. He was made in the image of God—Godlike in his spiritual attributes and his immortal destiny.

The meaning of the expression, "the image of God," is best comprehended when we look at its application to Jesus of Nazareth, the second Man—the last Adam—of whom it is said that He is the image of the invisible God (Col. 1:15), the express image of His person (Heb. 1:3). In Jesus we see the divine attributes of love, mercy, righteousness, holiness, etc., the possession of which make a man Godlike. In Him, too, was life (John 1:4), the divine life over which death has no power.

An image is that which shows forth the features and characteristics of him whose image it is. Jesus was God manifested in the flesh. They that had the eye of faith, saw His glory, a glory as of the only begotten of the Father, full of grace and truth. He was (and is) God and He was (and is) man—the God-man in the fullest sense. It is after the image of this perfect God-man that Adam was created, and that the new man in Christ Jesus is to be fashioned, so that in the Christ-man, the Christian, God again is manifest—God's image is seen.

Adam and Eve.

From the account in the second chapter it would at first seem as though the creation of Eve was in the nature of a second thought. But there is a significant change of pronouns in the 27th verse of our lesson. created *him* (the man, Adam), male and female created He *them*. We see from this Eve was in God's thought when He made Adam. Her life was involved in his—in him she had her being before she was presented to him as his helpmeet. The order thus observed in their creation and the peculiarly intimate relation thus established between this first Adam and his wife, God meant to be a type of the mutual relation of the last Adam, the second head of the race (redeemed), and His bride (Eph. 5: 23—33).

The Sabbath.

Sabbath means rest, cessation from labor. God ceased creating: that work was finished. The morning that followed the evening of the sixth creative day found nothing more to be done in the way of calling into being further and higher forms of life. All was done, and so God rested, not in the sense of yielding to weariness, but in that of satisfied comtemplation of the finished work, and of holding holy communion with His children in whom He had caused His Spirit to dwell. The seventh day was thus sanctified, set apart as distinguished from the other six, by the finished work, and it was blessed for man by the realization of God's loving presence—God walked with them in the garden. This Sabbath blessedness was broken up by the intrusion of the tempter, as we will see in our next lesson, and God's work of redemption was set in motion, from which work He can not rest until sin and Satan are finally banished and Paradise is regained.

Marriages.

Bergman — Welty.—On Dec. 30 1906, in the home of the bride's parents Berne, Ind., by Rev. J W. Kliewer, Carl O. Bergman, of Compton, Cal., and E. Amelia Welty.

Deaths.

Weiss —On December 20th, 1906, at South Bethlehem, Pa., John S. Weiss, aged 87 years, 6 months, 14 days. Funeral services were held and interment made at the Saucon Mennonite Church, where the deceased had been a member for many years, on December 20th. Funeral sermons were preached by D. B. Clark at the house of mourning and by A. B. Shelly at the church. The deceased is survived by his second wife, 5 daughters, 3 sons, 33 grandchildren, 28 great-grandchildren and one great-great-grandchild.

Ehresmann.—On Dec. 21, 1906, at Trenton, Ohio, Mary Ehresmann, aged 79 yr., 10 mo., 1 day. In 1832 she came, then a little girl, from Europe to Butler Co., Ohio, where she lived till her death. Funeral services were held at the Mennonite church where Rev. H. J. Krehbiel spoke in German and in English. One son, 4 daughters, 7 grandchildren, 1 sister, many relatives and friends are bereaved, but are also grateful for the exerted good influence and the Christian life of the deceased.

Mehl.— Anna Schrock Mehl was born in Holmes County, Ohio, Dec. 31, 1819, died at the home of her daughter, Mrs. Eli Khuns, near Shipshewana, Ind., at the age of 86 years, 11 months and 16 days. She was married to Christian Mehl, October 14, 1841. There were born to them 15 children. Her husband and 3 children preceded her to the home beyond. Mrs. Mehl leaves to mourn their loss 6 sons and 6 daughters, (one of whom is the Rev. John C. Mehl, now of Upland, Calif.) 63 grandchildren, 93 great-grandchildren, and 3 great-great-grand-children, besides a host of relatives and friends.—Mother Mehl was a consistent member of the Siloer Street Mennonite church, of Goshen, Ind. Funeral was held at the Forest Grove church, Dec. 18, 1906, conducted by her Pastor, Rev. M A. Niswander who spoke from Joh 5:28, after which the remains were laid to rest in the Forest Grove cemetery to await the resurrection morn. May her rest be sweet.

News of the Week.

Domestic.

A. J. CASSATT DIES.

President of the Pennsylvania Railroad Expires Suddenly of Heart Disease.

Philadelphia, December 23. — President Alexander J. Cassatt of the Pennsylvania Railroad Company, died suddenly this afternoon. The announcement of his death was made from his office shortly before 2 o'clock in the following bulletin:

"Mr. A. J. Cassatt, president of the Pennsylvania railroad, died suddenly of heart disease at 1 p. m., to-day. The symptoms were those known to the profession as the Stokes-Adams syncope, and as is often the case under these circumstances, death was instantaneous."

Although President Cassatt's death was unexpected, he had been in failing health for several months. Several times his condition had been reported as serious, but each time a prompt denial was forthcoming, which said that his illness showed no alarming symptoms.

While at a Maine resort last summer Mr. Cassatt contracted whooping cough from his grandchildren and was still suffering from its effects when he arrived home last September.

Began as Civil Engineer.

Philadelphia, December 28. — Alexander Johnston Cassatt was born in Pittsburg, December 8, 1839. His father was Robert S. Cassatt, a prominent business man of western Pennsylvania and regarded as a rich man in those days of modest fortunes. The son was educated in the public schools of Pittsburg and among other things he acquired an acquaintance with French and German an acquaintance that ripened into intimacy with those languages.

Mr. Cassatt entered the railroad career as civil engineer in 1859. In 1861 he entered the service of the Pennsylvania Company as rodman in the engineering corps, and rapidly rose from rank to rank. In 1864 he became superintendent of a division, in 1866 superintendent of shops, in 1870 general superintendent of all the Pennsylvania lines, two years later general manager and in 1880 he had risen to the office of first vice president. In 1882 he withdrew entirely from his official connection with the road and spent his time on his private estate. In 1899 he became president of the Pennsylvania Railroad Company, the largest railroad system in the world, and remained at its head until his death.

In addition to being the head and dictator of the greatest railroad system in the world, Mr. Cassatt was president of six other companies and a director in twenty-three. These organizations are principally transportation companies, banks and trust companies. Then, too, he had a very large personal fortune to look after. Mr. Cassatt was estimated to be worth $80,000,000, and at least $79,000,000 of that he made out of railroads.

Read the Labels on Food Packages.

Washington, December 31.— The Secretary of Agriculture was busy today answering questions from manufacturers and dealers in food stuffs, who at the last moment desired additional information with reference to the pure food bill, which goes into effect to-morrow. The department's advices indicate that the law will be very generally observed, notwithstanding the machinery with which to enforce it will not be in running order for several weeks. The requirement that manufacturers put a label on every package of food products showing in plain terms what the contents consist of will be enforced to the letter.

In view of the fact that many large concerns have a good deal of money invested in handsomely lithographed labels, which they will not use up for several months to come, Secretary Wilson has made an order providing that the law will not be enforced as to the principal labels until October 1, 1907, but manufacturers and merchants must put stickers on packages stating what the contents are.

ANOTHER RAILROAD HORROR.

Thirty-Five Killed and About a Hundred Injured in a B. & O. Collision.

Washington, Dec. 30.—An appalling disaster occurred to-night at 7 o'clock on the B. & O. railroad at Terra Cotta, about three miles from this city, in which about thirty-five persons were killed and over sixty injured, some of them so seriously that they will die. The accident was caused by the collision of train No. 66, due here at 6:25 p. m. from Frederick, Md., known as the Frederick special, with a dead-head passenger equipment special of eight cars. Over two hundred passengers were aboard the ill-fated train. The railway officials late to-night were unable to assign any cause for the collision. As soon as the news of the wreck reached this city all ambulances available, with as many physicians as could be assembled, were sent to the scene.

The cause of the wreck is said to have been caused by the telegraph operator at Silver Springs letting two trains in on one block. The engineer of the Frederick train has been arrested.

The dead bodies were found lying beside the track for a considerable distance. The wreck occurred at 6:39 p. m. A dense fog was prevailing and made objects perceptible but a few feet ahead. It was impossible at first to determine the exact extent of the catastrophe.

Block System Inquiry.

Washington, January 1.—The Inter-State Commerce Commission today reached an agreement to investigate the block signal systems on both the Southern and Baltimore & Ohio railways, in view of the recent disastrous collisions and derailments on these roads, attended by serious injury and loss of life. The first session, which will be public, will be held in this city next Friday.

The commission will make its investigation under a resolution of Congress, approved June 30, 1906, empowering the Interstate Commerce Commission to report on the use and necessity of block signal systems and appliances for automatic control of railroad trains in the United States.

The National Treasury.

Washington, January 1.— "There is no occasion for alarm. Our only anxiety need be lest we fail of facilities properly to garner, store, transport and market our multiplied blessings. Let every man be of good cheer and try to be conservative in everything except thankfulness."

Secretary Shaw thus closes a resume of the year's financial record, which, he says, has been prepared in response to multiplied requests. In round numbers he places the Government's receipts for the calendar year 1906 at $625,000,000 and the expenditures at $566,000,000, leaving a balance of $59,000,000.

Cash in Treasury.

The cash in the Treasury is $190,000,000, as compared with $171,000,000 a year ago, an increase of $19,000,000. The cash in national bank depositories is $159,000,000 as compared with $65,000,000 a year ago, an increase of $94,000,000, and the total cash in the general fund is $356,000,000, as against $242,000,000 a year ago. The available cash balance has increased during the year $101,000,000.

Secretary Shaw says the bonds maturing July 1, 1907, can be paid, if it shall be deemed wise, and still leave a working balance of more than $120,000,000.

During the last twelve months the money in actual circulation, exclusive of the amount in the Treasury vaults, has increased more than $200,000,000.

Due to Prosperity.

He says the general shortage has been caused by the unprecedented prosperity in this country and reasonable prosperity everywhere. The people of the United States, he declares, consume per capita more food, more clothes, more of everything than any other people in the world, and, when prosperous, they import very largely. This, he asserts, naturally encourages industry everywhere and unusual amount of actual money and of credits based on actual money.

White House Opens to Rich and Poor.

Washington, January 1.—Each year the White House doors swing open to all the nation on January 1, and a heartier welcome was never extended to visitors than greeted the thousands who called to-day to pay their respects to the chief executive. New York's cheer banished rank and class distinction. The President met ambassador and laborer with the same firm handshake. While the Marine Band played patriotic airs, the great throng moved slowly through the executive mansion and the greeting of the President, men and women of all ages and conditions was rendered devotion to the republic and democratic ideals.

Foreign.

All Europe in the Clutch of a Storm

London, December 28.—Nine persons have been found frozen to death on roads in England alone during the last twenty-four hours. The list doubtless will be much increased when communication with localities now snowbound is restored.

The continuing snowfall has created an unprecedented situation, the worst known in thirty years in Great Britain, and the conditions existing here, apparently, are general throughout Europe. From all parts of Great Britain come stories of trains buried in snowdrifts, the worst case being that of a passenger train bound from Dundee to Edinsburgh, which ran into a snowdrift at 6 o'clock last night, three miles from St. Andrews, and is still imbedded.

A rescue train sent to the assistance of the passenger train also stuck in a drift, and all the efforts made during the night to reach them were futile, but this morning small quantities of provisions were conveyed to the starving passengers and crews. The equipment of the British railroads is quite inadequate to deal with the conditions, heretofore almost unknown in the country.

To Revive the Boycott.

Hong-Kong, China, December 31.—Dispatches received from Canton report that more than 1,000 persons were present at a meeting held to discuss the American-Chinese exclusion act. The following resolutions were adopted at the meeting; (1) To revive a boycott against American goods; (2) that newspapers shall not advertise American manufactures; (3) to dissuade laborers from proceeding to Panama; (4) to petition the viceroy asking the imperial government to negotiate with America for a modification of the exclusion act, and lastly, that these resolutions be placarded throughout the country.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, JANUARY 10, 1907. No. 2.

Come Over and Help Us.

A voice comes o'er the waters,
A voice both loud and clear:
Come over here and help us.
We're bound in slavish fear!
Our chains of error bind us
In darkness and in doubt;
No light to shine upon us,
No hand to bring us out.

Our idols cannot help us;
We only deeper fall,
And dimmer grows our vision,
When on their names we call.
We look and wait and wonder
If some one o'er the sea
Will hasten to relieve us,
Will come and set us free.

We hear that o'er the waters
A glorious light doth shine,
A light sent down from heaven,
Oh, send the light divine!
We hear that One call'd Jesus
Can save us from our sin;
We want to hear His footsteps,
We want to let Him in.

Items of News and Comment.

The Week of Prayer is a precious opportunity to pray earnestly, "Lord, teach us to pray."

A liberal offer to new subscribers on page 7. Have you seen it? Have you told it to your neighbors?

Pre. N. H. Mack, of the Welsh Mountain Mission, New Holland, Pa., is conducting a series of meetings at the Weaver church near Johnstown, Pa.

Stationery will be sent free to the correspondents of our church papers. Do not fail to ask for more if your supply is nearly exhausted.

The communion of the Lord's Supper will be observed next Sunday morning and evening at the First Mennonite Church in Philadelphia.

General Booth, overseer of the Salvation Army, has planned a trip to Canada: Montreal, Ottawa. Toronto, Winnipeg, etc. and to return to England via Japan and China.

At the annual meeting of the First Mennonite congregation, of Philadelphia, Pa., on Dec. 31, '06, their pastor, Rev. N. B. Grubb, was re-elected for the twenty-fifth year.

On Jan. 6th a Bible conference has commenced at the Berlin, Ont., meeting house with the brethren I. J. Buchwalter, S. F. Coffman and L. J. Burkholder as instructors. A Bible course of four weeks is to follow it.

Bro. and Sister Kroeker, of Janjgir, C. P. India, reported that God blessed them on Dec. 10, '06, with a baby girl—"Elizabeth." Mother and child are doing well.

Miss Margaret Richert, of Goessel, Kan., who accompanied Prof. Wedel, her brother-in-law, to Berne, Ind., attended the Union meetings, and left on Jan. 4 for Cincinnati, Ohio, where she entered a Deaconness home as student.

The annual meeting of the Berne, Ind., congregation, on Jan. 6, was largely attended, nearly two hundred members being in attendance. Last Sunday the Week of Prayer was opened by a sermon on the assigned topic. Next Sunday the communion of the Lord's Supper will be observed.

Bro. J. J. Krehbiel, of Newton, Kan., has resigned at the last annual meeting his position as President of the Board of Directors, which office he has held and ably filled for nearly twenty years. Bro. Abr. Ratzlaff, of Moundridge, Kan., is his successor.

Miss Katie Sprunger, who came home to visit her mother and relatives at Berne, Ind., over the holidays, returned on Jan. 4 to Marion, Ohio, where she will complete a three years' course of training as a professional nurse next August.

Rev. P. W. Penner, still a theological student at Berea, preached on New Years day at the St. Johns church to a good house. He and Rev. Liechti would like to see the breach in the churches here healed and will do their best to accomplish it.—Bluffton News.

On Christmas afternoon quite a large number gathered in the new school house at the Orphanage at Flanagan, Ill. The children carried out a program after which Bro. Leaman, superintendent of the Home Mission of Chicago, addressed the audience.

W. B. Stoddard, of Washington, D. C., the anti-secrecy agent of the National Christian Association, gave a very practical talk on the "Lodge and the Church" on Sunday evening, Dec. 30, at our church in Scottdale. If all our young men would see this question in its true light (or darkness), the lodge would soon be a thing of the past. Thus may it be.—Gospel Witness.

"The Council of Twenty-One" has some of the strongest and best-known Presbyterian businessmen in the country. At the first convention of the Presbyterian Brotherhood, held recently in Indianapolis, Ind., over 1,000 prominent Presbyterian laymen from all parts of the country came together to discuss problems which confronted the church and Christian laymen in general.

During the past year the American Bible Society has carried on translations in two dialects of Chinese, in Korean, in two dialects of the Philippine Islands, in the Quechua language of Peru, and in the Sheetswa language of eastern Africa. Its revisions of the Bible have touched the interests of almost one-half of the human race, through the Arabic, Bulgarian, Portuguese, and Zulu languages, and three dialects used by the teeming populations of the Chinese Empire. It has printed 1,020,055 volumes of Scripture at the Bible House in New York, and 1,126,011 volumes in eight printing-houses scattered through the length of Asia. The issues of the past year comprised 940,367 volumes in the United States, and 1,296,388 volumes abroad, making an aggregate of 2,236,755 volumes issued during 1905, and bringing the aggregate of the issues of the ninety years to 78,509,529.

First Mennonite Church.

The First Mennonite Church of Upland, Cal., was dedicated on Dec. 16, 1906. (See correspondence in this issue.) It is located in the northeast part of town, amid lemon trees, and is painted in a very light drab. Size—40x48 feet. It has a gallery on the west side opposite the alcove where the pulpit and the rostrum for the choir are. Seating capacity, from three to four hundred.

From India.

FIRST REPORT FROM MISSIONARY P. J. WIENS.

Dear Mission Board:—We can not yet send you a quarterly report of our work here, but we wish to write you now as the other Mission brethren are sending in their reports; so we send ours with theirs, and report on the work already done which the Lord has greatly blessed. We can, of course, report no work done among the heathen since we first must learn the language

to which we must put all our available time. And with this sentence we would have reported upon all our present labors here, but the Board probably desires to hear more than just this of us, so I shall give my impression of several other things.

As I have written a letter for publication to the Editor of the Bundesbote concerning our voyage and our sojourn in Russia, I shall not now dwell on those matters.

In order that we might progress very rapidly with our study of the language Bro. Penner had already engaged a good teacher when we arrived. We take two lessons daily if we are not interrupted otherwise. In September we were repeatedly interrupted. But now we hope we can make faster progress since we are now fully equipped for the work. We began our study on Sept. 7, and the Lord is blessing our efforts. Our health is also good, thanks to the Lord.

Besides our study there is plenty of work that should be done, but we must learn to confine ourselves to our task. If we would do all we see to be done our language study would come to naught. Sick people come daily for medicine and counsel, but many have to be sent away, especially those with very sore eyes, whom we can no longer help, as they come only after years of affliction when they are already partially or totally blind. And how many cases of all conceivable diseases one can see here! A competent physician could have a more varied practice here than anywhere else, not even in the large cities. I really wonder why so few physicians go into the heathen countries, if they really desire to help as many people as possible. Here they could surely do it, although, of course, the income would be very small, as most of the people here are too poor to pay doctor bills. It would be exclusively a work of charity, unless rich patients would seek the doctor's aid. With our limited medical knowledge we can do but little, but we can at least conquer certain kinds of diseases and we are glad of our success. If possible I shall in time devote myself especially to the practice of medicine, if a physician is not soon sent here; but we still hope and pray for a competent practitioner willing to work amongst these people. Whoever could see the many diseases raging here would say with us that a physician is an absolute necessity for India. The sins of the people are great and many show themselves in the breaking out of manifold diseases. "I will visit the sins of the fathers upon the children unto the third and fourth generation of those that hate me," is only too often verified here. What is sin with us is not so with the heathen, in fact, they really have no sense of sin as long as Christ does not reveal it to them through His Spirit. The people are grossly benighted.

To all appearances the rice harvest will be a good one in the C. P., if it is kept from harm, and so the question of food is settled for the people for another year at least. But instead of giving thanks to the Giver of these good gifts they sacrifice to their idols, which they themselves have made. Ingratitude towards God is in fact the real origin of heathendom and only too often missionaries must experience this ingratitude. If only the heathen would be led to repentance through kindness. But such a thing is even harder for a heathen than a nominal Christian, who is seldom drawn by the love of the heavenly Father, but in most cases only through a severe visitation. And likewise the heathen come to the missionary only after a complete failure of their own resources. A heathen who has lived so long without receiving or giving love, can not understand so easily that he should be drawn unto God through kindness, but rather through the rod of woe. If a heathen has all he needs for this life he will ask for nothing more, nothing divine, for his belly is his God, what we must often observe with people who are on their death bed, where we would be glad to expect something better. An example of this kind was afforded us by one of our lepers who died to-day and whose funeral we shall attend in a few minutes.

Since we have been in India but a few weeks we can not write of all the needs and ailments of this people, but we know enough to see the deep night of paganism and that much work will necessarily have to be left undone, hence the great need of more laborers.

Asking for the prayers of the Board and all earnest Christians and wishing you all God's rich blessings, we remain yours in God's service,

PETER AND AGNES WIENS.

Charity does not consist so much in the oil and wine as it does in a willingness to uncork the bottle.

Tell a lie and you must tell two lies to hide it, and four to hide them, and so there is perpetual resurrection of the first lie. Tell the truth, that is the easy way.

A Trip to Europe.

BY PROFESSOR N. C. HIRSCHY, PRESIDENT OF C. M. COLLEGE, BLUFFTON, OHIO.

Continued.

4

Eight Days In Paris.

STREETS AND STREET SCENES.

Eight days is too short a time to see Paris, for it is the largest city on the European continent and next to London the largest in the world. But because it contains so much of great interest one could hardly pass through it without seeing far more than could be mentioned in a few short columns. On the map the city has an oval-shaped outline and looks like a great net-work of curved and angling streets, without a straight street in it. And so it is in reality. The streets run in every direction, none of them in a straight line for any great distance, and with the exception of the boulevards they are far narrower than the streets of American cities. But what is strikingly noticable at once is that in spite of these facts Paris is a very easy city in which to find one's way.

It was nearly noon on the 13th of September when we arrived at Gare du Nord where we were met by M' Louis Bonnet, to whom we had previously been introduced by friends of Bluffton, Ohio, and through whose kindness we were at once taken to Hotel de la Helena on Rue Trevise where we found a pleasant and quiet home for the week. From here out it was easy to make daily excursions through all parts of the city.

One is immediately impressed with the busy streets of Paris. Such throngs of people, all busy trying to find their way, by any and every imaginable means of conveyance or on foot, veritable streams of humanity, present a spectacle such as one sees only at certain hours of the day in the busiest parts of New York or Chicago. But here it is true all over the city and at all hours of the day and for the greater part of the night. There are cabs, cabs without number, omnibuses by steam, electricity, or horse, street railways, called tramways, also by steam, electricity or horse, and various other sorts of conveyances, that one is completely bewildered at the sight of them. And how they get around each other and pass each other with less than a hand breadth of space between each other and yet never clashing is a perfect marvel.

THE PARISIAN CAB.

An additional word should be said about the cabs, for they are certainly unique in Paris. So numerous, too, are they that Paris may be called a city of cabs. The prevailing type is a fourwheeled open vehicle with one horse driven by a uniformed dryer seated in front on elevated seat. The crack of his whip is professional, and is as loud as that of a pistol shot, yet he never hits his horse. The horse goes in a steady trot with regular step that is at first monotonous but soon almost musical. Only when forced by extreme necessity is the regularity of the step broken, and then it is speedily resumed by the crack of the whip. The rhythmical trot of these horses rings in one's ears for weeks after leaving the city. The horse is a well kept and apparently contented seryant. Almost without exception he wears a small bell close under his neck, a bell such as an Indiana farmer is wont to put about the neck of the leaders in his flock of sheep. Once in a great while there is a small ring of common sleigh bells or a larger bell in place of the small bell. There are two seats on the cab with room for four or even six passengers, more often one sees two but very frequently one woman or one man alone always well dressed. No wonder the streets are crowded, since it takes a man with horse and carriage to convey one individual.

MILES OF UNIFORMITY.

There are many other things that arrest the attention simply because one is unaccustomed to them. There is the uniformity of the architecture and the building material. Our own national capital seen from Washington Monument looks like a great mass of red brick, a red city. Paris is a gray city. There is scarcely an exception to it. The buildings are of gray stone or more often, at least on the outside, of cement or plaster of the same color. As a rule there are shutters on the outside of the windows and these too have the same color. The buildings are uniformly six and seven stories high. For miles and miles all through the city there is apparently no exception to this. There are no sky-scrapers and no ten or fourteen story buildings. The absence of grass is at first painful. In all Paris there seems not to be a square foot of grass on which one could step. The streets are too narrow for shade trees or grass. On the boulevards there are trees but no grass, no not a single blade. Around the trees there are iron cratings for a short distance and then stone, even where there are twenty or more feet where Americans would most certainly have a plat of fresh green sod. Not so in Paris.

One soon notices the cleanliness of the streets. This is accomplished by a surface sewer. A flood of water every morning along the curb stone removes any filth that may have accumulated during the day. This water is turned on and guided by street sweepers who walk along with their birch-twig brooms and assist the water in removing the accumulated matter. At certain intervals there are openings into the curbings where the water current runs down.

A DRINKING CITY.

No American could walk along the streets of Paris many squares without noticing the exceedingly numerous drinking houses, saloons in a way, but always open, day and night, and seven days in the week. Not open merely in the sense of an open door, but open rooms and halls, with a street front, tables and chairs on the sidewalk for half its width, and liquors, whiskies, wines and beers of all sorts and in profuse quantities. Men, women and children sit at these tables and sip and sip and sip. But a bystander would get weary to watch any one drink a glass, for that requires time, often a half hour or even more. It is the time and place for the social chat. The only place where Parisians have plenty of leisure, apparently, is at the wine cup. It looks like a place of free liquors. Because they drink so slowly there is not much apparent drunkenness. Yet one needs but look a second time and the fact is evident that strong drink is the ruin of the people also in Paris.

THE PARISIANS.

But what of the people in this great city, for after all "the greatest study of man is man." Parisians are well dressed as a rule. Every day seems like Sunday in this respect. And so it is for every day of the week is essentially alike. One has to look very carefully to see any difference on Sunday from other days. It is no great exaggeration to say that Paris knows no Sunday. The men all carry their canes and smoke their cigarettes, not pipes nor cigars, only once in a while is there an exception to this. There is the typical style in the cut of the beard and the trim of the moustache which is familiar from fashion plates. Still more true to the magazine and journal fashion plate is the Parisian woman. She is distinctively typical. Her face always with an artificial color, her hair fantastically arranged, hidden by something known by some people as a hat, the movements of her body, the extravagance in her clothing with an almost offensive way of carrying her dress, and then an eye that has anything but a clean and open look, all this goes to make up a Parisian lady as she appears on the streets. Yet she sets the pace for the world. The good feature of it all is that the rest of the world cannot, let us hope does not want to, keep up with her in her extremes and her extravagance.

The language of the Parisians is French. On the street, in the store, in the public places, at hotels and eating houses, it is only with the greatest difficulty that one can get along with German or English. Even a little knowledge of French is a matter of greatest convenience and value, especially when traveling on the tramways, or when meal time comes along. It is profitable to know French also when any money exchange is to be made. Parisians as we saw them for the most part do not care to know other languages. In reality they have very little need for them. They take it for granted that others ought to know their language. In this, perhaps, they are correct. The language in which so large a part of the world's history was enacted is certainly well worth knowing, both for its commercial and literary value.

(To be continued.)

Seizing Opportunities.

One of the most important lessons for every one to learn is that opportunities must be seized at once. They never come to us a second time. Each hour brings its own duties and the opportunity to perform them. Failure in this hour means a lost hour forever. There is no possible way to regain a single hour that has been lost. Many people to-day complain of lack of opportunity for this and for that duty. They have a mistaken notion of duty. That is not duty which is absolutely beyond our power to perform, either from lack of opportunity or personal ability. That which should bring regret should be the neglecting of opportunities. Some people are ever looking for larger and better opportunities. To-day is as full of them as to-morrow. The place where one stands to-day is as good as any other spot on the round earth. The here and now need to be more appreciated. Thank God for present opportunities; fill the measure of them with willing and earnest service; the future will bring reward in larger duties and opportunities. We pass through this life but once, and we show the greatest wisdom when we do our best in each passing moment.

Home Circle.

A Child's Wish.

I would follow Jesus,
And I know I may;
For I hear Him calling,
And He shows the way.

I would follow Jesus,
That my tongue may speak
Words which carry comfort
To the sad and weak.

I would follow Jesus,
As a child may do;
Be to all my comrades
Kind and pure and true.

SELECTED.

Wonders of the Eye.

Viewed as an optical instrument, the human eye may well be called perfect, for it is an apparatus contained in a globe less than an inch in diameter, in which is produced an image practically perfect in form and color, and which can be accurately adjusted almost instantly for every distance from five inches in infinity, which is movable in every direction, has an area small enough for the detection of the most minute details, and at the same time large enough for the appreciation of large objects, and which enables us to see all shades of color and to estimate distance, solidity, and, to some extent, the consistency of objects, and yet this wonderful instrument, perhaps the most varied in its capabilities of any part of the body, is persistently misused and neglected. Is it any wonder that some day nature resents this treatment and leaves the offenders in total and perpetual darkness.—Selected.

The Head on Our Pennies.

Have you a penny in your pocket? Poor fellow! I am sorry for you, but never mind. These are flush times, and you can borrow one of somebody. At any rate we must have a penny for a moment; for the story to be told is of the head which is on each of these small coins that the government sends out; and the story will be better appreciated if we have the head before us.

The head looks like the head of an Indian. Until quite recently this is what I always supposed it to be. It is not. It is an American woman, who for many years was held in admiration both for her beauty and goodness, and who only a few weeks ago passed on to her great reward.

Her name was Keen—Sarah Longacre Keen. She lived in Philadelphia. For thirty-five years she was the secretary of the Philadelphia Branch of the Woman's' Foreign Missionary Society of the Methodist Episcopal Church. Since her death, a picture, representing her as she appeared in mature years, has adorned the cover of one of the issues of a publication of the great religious body to which she belonged. The picture justifies all that has been said of the grace and dignity of the woman.

When Sarah was a child of five or six years of age, a delegation of Indians from the northwest visited Washington. They came to see the sights and pay respects to the Big Chief of the nation. After having spent considerable time at the capital, the Indians were taken to Philadelphia. Here they were shown the mint. The little girl's father was a fine engraver, and he had official connection with this great money factory. He was a kindly, beneyolent may as well, and he invited this delegation of Red Men to some sort of an entertainment at his home. One of the chiefs had his attention attracted to the little Miss, and he was so pleased with her figure and maidenly bearing that in a mood of sportiveness he took off his headdress and put it on her head. She was not frightened; but lending herself to the enjoyment of the joke she stood for a moment and let the company look at her. Someone present who had both an eye for beauty and artistic skill, was so struck by the appearance which little Sarah Longacre made, that the sketch was engraved by her mother. One can easily imagine the love and fond paternal pride with which the likeness was traced and the lines were drawn.

Just then the penny in its present form was about to be issued; but the figure with its face that was to be ornamented, had not been chosen. This engraved sketch went into competition for the honor. It was accepted in preference to all others, and the imprint of it was transferred to the neat little pennies which Uncle Sam for so many years has been sending into the world.

There is much more to be said about this small bit of coin. It is enough to say now, however, that a penny is the symbol of a mighty power for evil and a mighty power for good. As men and women relate themselves to pennies and their multiples they become a curse or a blessing to mankind. It would seem that a piece of money bearing on its face the head of a child, who was sweet and beautiful in her childhood, who grew into a woman of so rare a character, of such a devoted spirit, and of an influence so wide and beneficent, ought to have about it some suggestion of sacredness in the use to which it is to be put.—The Watchword.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

New-Year Resolutions.

Only a few days have passed since the ringing in of the new year, but we venture to observe that ninety per cent. of the resolutions people have made to do better as to break off bad habits are already broken. With most people the New-year resolution has become a joke because in most cases it amounts to nothing at all. True those who pledge themselves to refrain from certain evil things for the coming year mean well. But meaning well is only a very little part in the beginning of a better life. Some one has pointedly observed that the way to hell is paved with good intentions. A new and better life involves more than resolutions, it requires a conversion and a regeneration and such a life can only be obtained by God's help. Whatever there is in our lives that needs a remedy, let us remember, must, if it is to be properly corrected, be taken out of us by the process our Heavenly Father provides. G.

Dilatory Church Officers.

When an officer of the church accepts the position to which he is elected it is implied that he will faithfully and regularly perform the part assigned to him. We can hardly call that one an earnest worker in the Lord's vineyard who is irregular in his attendance. A church may be wrecked by the lack of interest on the part of deacons or other officers. People are not slow in copying the faults of their leaders and the bad example of those to whom they have given places of responsibility is bound to tell upon the spiritual life of the whole congregation. A church should be alive to both the needs and the dangers threatening it and a dilatory officer should never under any circumstances be tolerated. When one does happen to show such a spirit it is the congregation's duty to disregard any sensitiveness he may be inclined to show in the matter and request him to mend his ways immediately or else lay down the work so that some one more reliable than he may take it up. G.

Collectors in Our Churches.

There is hardly a greater annoyance with which the churches of to-day have to contend than the professional collector. He usually claims to represent a society which undertakes to do benevolent work of some kind but is not connected with any particular denomination. To be non-sectarian sounds well but non-sectarian organizations are responsible to no one but themselves. Very often the collector is the secretary or some other officer of the society. Sometimes he is the whole society and anything given to the society is given to him. Often the society with which he is connected allows the collector a salary, this is the first taken out of his collections, what is left goes to the purpose for which it was given—maybe.

It is well enough for one to be so broad in his charity that denominational lines cannot limit it, but when we bear in mind that every penny given through our regular church channels goes to the cause for which it was intended and that the spending of it is in the hands of our own representatives who serve without gaining any personal benefits from their work we cannot but feel that the distribution of our gifts of benevolence belongs in the hands of our people. After all, we are a party to every good work our church undertakes to do and it is dishonorable and disloyal to neglect it.

For some time the writer, who is the pastor of a little city church, has been bothered by all kinds of collectors. They tell him "We only want an opportunity to present our cause to your people" or "We would only like to have the collection lifted at one of your meetings" or "Give us an opportunity to tell about our work and we won't ask for a collection, we will be willing to take anything the people are willing to give," During all this time our Mission Board was needing money to continue its work, the Old Folk's home needed money too, and the finances of the congregation were badly crippled by the various needs of the congregation and so we refused. One whom we let slip in because he said he didn't want a cent carried off more money than our mission committee ever succeeded in collecting at a single service.

But every one of our churches has its experience with collectors. In some way they have found out that the Mennonite people are an open hearted and an open pursed people and they were not slow in coming after the money. We would advise our people to give all the money they have to give through the regular boards of the church. If they are moved to give for some special purpose there is no necessity for giving the contributions to strangers or those outside of the church for distribution. The Emergency Relief Committee of our Gen. Conf., of which Rev. Chr. Krehbiel, of Newton, Kansas, is president and Mr. Harrison Landis, of Philadelphia is secretary will be pleased to see that money collected for relief work of any kind and entrusted into their hands is properly devoted to the cause for which it was given. To ignore the assistance of this committee is a slap at the church and an invitation for humbugs of all kinds to invade the church. G.

Correspondence.

STERLING, O., Jan. 3, 1907. Dear readers of the MENNONITE: The happy Christmas time with all its joy and festivities has again come and gone, but its pleasant memories shall cling to us for some time to come.

On Wednesday, Dec. 26, a Christmas entertainment was given by our S. S., Rev. Schumacher read for scripture lesson Luke 2:1—20 and led in prayer. The greatest part of the program was carried out by the children, consisting of recitations, drills, solos, duets and choruses, interspersed with singing by the choir. These exercises were enjoyed, seemingly, by a crowded house. The church was beautifully decorated for the occasion, and a large Christmas tree graced one corner of the room.

The scholars were all treated with oranges and candy, and the primary scholars each received a gift presented to them by Mr. D. C. Steiner.

We are glad to report at this time also, that we had special services here for one week commencing on Thursday evening, Dec. 27. We had the pleasure of having with us the following brethern who preached unto us the word of God: Our pastor, Rev. Schumacher, occupied the pulpit on Thursday and Friday evenings, Rev. E. F. Grubb, of Wadsworth, Ohio, on Saturday evening and Sunday morning, Rev. A. A. Sommer, of Dalton, O., from Sunday evening to Wednesday evening inclusive. The services on Monday evening were in the German language. Rev. Schumacher remained here throughout the week, and assisted in the meetings. As a result of these meetings one person has decided for Christ. Eternity alone can tell what blessings are gained as a result of such meetings.

As we have again turned over a new leaf in life's record book may we also have made new resolutions. As we look over the past we feel very grateful for the blessings received both materially and spiritually. We are especially grateful that we now can say we have a home church. May it indeed be a spiritual home for many. Although a little late I still wish all the friends and readers of the MENNONITE a happy new year.

PHILADELPHIA, Pa., Jan. 2, '07. —Wish you all a Happy New Year:

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go,
Ring out the false, ring in the true.

Let us stand upon the threshold of the young year and endeavor to get such a viewpoint as will enable us to exclaim with joy, "Behold all things have become new."

The Christmas festival held by our Sabbath-school was a success in every way. Twelve scholars received suitable books as gifts of appreciation for their regular attendance at the Sabbath-school. Class No. 16, Miss Wick, teacher, has succeeded in getting the banner for largest contributions 14 times during the year.

We are having very mild weather in Philadelphia for this season.

WAYLAND, Iowa, Jan. 6.— We have missed out now for several weeks, but will try and get all the important events. The program rendered on Christmas Eve, by the Sunday-school was a grand success. The children all did very well, some performing for their first time.

On Christmas morning at 6 a. m. we held services at our church. These services were very well attended and were equally appropriate for the occasion. Bro. Musselman preached an excellent Christmas sermon.

On Dec. 30, 1906, we re-organized our Sunday-school with new officers: Bros. P. P. Wenger, Supt. and E. G. Rittler for Asst. Supt.; the other officers remain about the same as before and nearly all of the teachers.

On New-year's Eve we held a watch meeting, and rendered a program from 10:30 p. m. till New Year morning at the moment the clock struck 12 and the janitor rung the bell. In the program each organization or branch of the church was represented: the Junior C. E. Society, the C. E. Society, the Dorcas Society, the Sunday-school and the church.

On New-year's day we held our annual business meeting at the church. The following officers were elected: Deacon, for three years, C. C. Wenger; Trustee, for three years, Sam Wenger; Secretary for one year, C. K. Schantz; Collector and Treasurer for one year, Meno Boshart; Organist for one year, Mrs. Clara Allebaugh; Asst. Organist for one year, Jesse Wenger; Chorister for one year, S. B. Wyse.

Collectors { Waldo Boller
one year { Joe Richenberger.

Ushers { Leslie Eicher
Omer Boshart

To-day we have had threatning weather again, yet we had one of the best turn-outs at Sunday-school that we have had for more than a year. We hope that the attendance may continue and even increase much more than it was to-day, and that we may make this new-year the best record of the school, is the wish and prayer of the writer.

UPLAND, Cal., Dec. 28. As has been announced several weeks ago the dedication of our church took place on the 16th of December. Many were the friends and guests within our gates that Sunday. They came from Pasa Robles, Cal., Long Beach, Los Angeles, Los Alametos, Pomona, San Dimas, and even from Kansas and Missouri. The program of the day was carried out as follows: in the morning dedication service, in the afternoon missionary service and in the evening a union meeting with all the other churches in town.

It was an ideal South Cal. day. The sun shone in all his glory upon the waiting congregation standing in front of the new church, prompt 10 o'clock. Before the doors were opened, the song, "Tut mir auf die schoene Pforte" rose clear and high into the bright morning sky. After this the doors of the church opened wide and in marched the crowd and was seated amongst a garden of flowers and ferns etc. After all were seated the choir sang: "Jauchzet vor dem Herrn alle Welt" after which followed the opening exercises and the dedication of the church by our pastor M. Horsch. Ah, the quietness and solemnity of such an occasion! Joy and peace seemed to fill every heart being able to dedicate the house of God to Him to whom it belongs. Again a song followed by a quartet after which the dedication sermon was preached on Gen. 28:16,17 by Rev. J. Hege, from Pasa Robles, Cal. Another song by the choir followed and then Rev. J. C. Mehl spoke on Num. 10:29 in the English language. At the close the choir sang again and the meeting closed for the morning.

At 2 o'clock in the afternoon we assembled for a missionary services which was under the auspices of the L. M. S. Society. It being just three years since the organization of the society the afternoon was set aside for the celebration of this anniversary. The program consisted of songs mostly by the ladies, scripture verses, declamation, a letter from a former member from Kansas, an anniversary address and short speeches by the brethern, J. E. Sprunger from Long Beach, Rev. Walters from Pomona and Rev. Hege. A collection was held which told us that the chord of missionary enthusiasm had been touched.

In the evening at the union meeting which was held in the English language, all the ministers of the different churches in town gave short talks, Bro. J. E. Sprunger representing the Mennonites. In between songs by the choir and quartet accompanied by the organ, violin and horn were sung. The spirit of joy and unity was felt throughout the meeting. All seemed to be touched by the spirit of Peter when he said, it is good to be here! The church could not hold all the people that came. With many joys and blessings we were privileged to close the day.

Thanks be to God for His help and His blessing! But also our many friends who have aided us so kindly in building our church we wish to thank very much and most heartily. We know that not all of our benevolent friends will be privileged to come and see our cozy little building so we will try and make it possible for you all to see at least a picture of it by sending one for the papers.

Rev. Hege remained with us for several days and preached two evenings in succession for us. We are certainly grateful towards the brother for his service and his visit.

And now Christmas has come and is gone again, but we again were privileged to partake of the blessings thereof which we trust will remain with us. As usual we had Christmas service on Christmas morning and in the evening the celebration with our Sunday-school took place. It being the first Christmas in the new church, it seemed judging from the spirit and enthusiasm with which the children rendered their pieces and songs that they also were realizing the advantage of a convenient and comfortable church building. The customary Christmas tree was sparkling in all its splendor while a beautiful star illuminated, was spreading its peaceful beams over all and the church appeared more in its vernal glory than in a cold December garb. How the songs of the little ones broke forth as well as those of the older ones! May God grant us all a rich blessing in the coming year is the wish of your friend.

S. C. SPRUNGER.

RICHLAND CENTER, (Flatland cong.) Pa., Jan. 7. Our Sunday-school held a good Christmas festival on Sunday afternoon, December 23. Rev. Frank Gabel, of Philadelphia, addressed the audience. The school is now closed for three months, owing to the condition of the roads. A Bible class is held before the services every two weeks.

The meetings of the Young Peoples' society likewise closed for the winter months.

The annual business meeting was held this afternoon. Henry L. Baringer was elected trustee for three years, Flora L. Fellman organist for one year, and Linford Foulke superintendent and Harvey W. Shelly assistant superintendent for one year.

Harvey D. Fellman, one of our life long members, suffered with a severe attack of lumbago, but is now improving. F. L. F.

How Animals Go to Bed.

Scotch terriers are especially fond of finding a flower-bed in which to sleep by day. Our sheep have lost nearly all their wild instincts but one, which is to seek the highest place possible in which to lie down and rest; they have been known to climb to the top of straw-covered sheds. If there is a hill in the pasture, they go to the very top. London cats are said to mount to the top of water-tanks. Rabbits choose sunny banks for a daytime nap, and foxes, and even others, go to sleep on the rough grass or sedges.

Birds seem to prefer the topmost boughs of dead trees. Many of them seem to think that the telegraph and telephone wires were strung for birds to roost on. Pigeons, especially, take to dead trees, and so are easily shot. The sea-birds always select some dead tree or branch as their perch when watching for food. Are they not like boys, who enjoy a sunny bank, or girls, who delight in a hammock?

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January, 20. "MORE THAN CONQUERORS." THE VICTORY OVER TEMPTATION. Gen. 3, 4–6; Matt. 26, 41; Rom. 8, 37.

QUESTIONS.

1. Who is the foe, which we shall overcome? 1 John 5, 4–5; 1 Pet. 5, 8–9; Ephes. 6, 11–12.

2. How does he attack us? Gen. 3, 1–8; Matt. 4, 1–11.

3. What is our armor? Ephes. 6, 10–18.

4. Who is our helper? Luke 22, 31–34.

5. How did Christ overcome? Matt. 4, 1–11; John 12, 23–33.

6. How did Satan tempt Eve? Gen. 3, 1–8.

7. How can we overcome? 1 John 5, 1–6; Rom. 8, 37.

MEDITATIONS.

The great adversary of mankind is the devil, who reigns in this world and who by the world endangers us. He is the prince of darkness, who is obeyed by many evil spirits, as the word of God teaches us. Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Satan attacks us by tempting us to forsake the way of righteousness and disobey the will of God, putting our own will in opposition to the will of God, like Satan did.

In Ephes 6, 14–18 Paul describes the whole armor of God, which God provides for us to enable us to withstand the devil and his powerful host; the girdle of truth, the breastplate of righteousness, the sandals of the preparation of the gospel of peace, the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God adding prayer and supplication.

Yet we in our weakness could not withstand our wily and powerful adversary, but Christ the victor over Satan and death is our ever present helper.

Christ Himself overcame Satan, when he tempted Christ in the wilderness three times, by always refuting Him by the word of God.

Satan was more successful, when he tempted Eve and Adam Eve listened to his lies and believed him; she saw that the forbidden tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did

eat, Thus disobeying God, who had said not to eat of the tree, they followed their own will prompted by the will of Satan instead of faithfully, trustfully obeying God. Sin came into the world, the source of all evil and death. Though through this first sin we are naturally inclined to sin, yet we can overcome temptation by faith in God and Jesus Christ, recognizing His love, which our first parents doubted, using the word of God, the sword of the Spirit to fight against God.

QUOTATIONS.

Satan like a pirate, sits on a ship that is richly laden; so when a soul hath been laden with spiritual comforts, now the devil will be shooting at him to rob him of all. The devil envies to see a soul feasted with spiritual joy. Joseph's parti-colored coat made his brethren envy him and plot against him. After David had the good news of the pardon of his sin which must needs fill with consolation, Satan presently tempted him to a new sin in numbering the people; and so all his comfort leaked out, and was spilt.

G. WATSON.

I have been much affected with the following reflection: Though, if not greaty deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years; though I have borne the ministerial character for upwards of twenty-five years; though I have been perhaps of some little use in the Church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect, yet, after all, it is possible for me, in one single hour of temptation, to blast my character, to ruin my public usefulness, and to render my warmest Christian friends ashamed of owning me. BOOTH.

We often wonder that certain men and women are left by God to the commission of sins that shock us. We wonder how, under the temptation of a single hour, they fall from the very heights of virtue and of honor into sin and shame. The fact is that there are no such falls as these, or there are next to none. These men and women are those who have dallied with temptation, have exposed themselves to the influence of it, and have been weakened and corrupted by it.

J. G. HOLLAND.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Jan. 20.

SUBJECT: Man's Sin and God's Promise. Gen. 3:1-6, 13--15.

GOLDEN TEXT: For as in Adam all die, so also in Christ shall all be made alive. 1 Cor. 15:22.

The bliss of Eden was of short duration. Man, created Godlike, soon fell from his exalted standing and his blessed condition. The story of his fall is sad indeed. In it we see the beginning and root of all the misery suffered by mankind in all generations. All the sickness and pain and finally death of the body, all sorrow and anguish of soul, pangs of conscience, and eternal death of the spirit, flow from that disastrous turning away from God as its sad and far-reaching consequences. How did it come about that God's fairest work of creation should so soon be so sadly marred?

Two elements enter into the cause of the deplorable fall, viz., the temptation presented by an enemy, and the perverse exercise of man's free will. The inspired record states the two elements in this order. Every thing was lovely until the tempter came with his subtle suggestions, and it is therefore to his interference that the loss of Paradise is primarily to be ascribed. However, the second element is equally responsible for without yielding on the part of the tempted one, temptation is harmless to say the least. So when we consider the dastardly intrusion of Satan and his lying deception, we do so not with a thought of covering man's shameful guilt, but in order to see where and how they (or shall we say he, man—Adam and Eve—Eve and Adam—one) failed in the time of their testing, that we may profit by the lesson of their failure.

The serpent was one of the creatures the Lord God had made. All we know certainly about this animal then, is that it was not the dangerous and hated thing it now is regarded to be. To Adam and Eve in the garden it was probably an object of admiration in its graceful beauty and cunning intelligence—the animal above all others in which Satan could embody himself with the greatest likelihood of gaining a hearing with man. With this remark we can dismiss from our consideration the serpent as an animal and pass on to "the old serpent" himself who spoke to Eve through the instrumentality of the animal.

Who then was, and is, Satan? The Scriptures give us only a few but very significant statements, from which we infer that he was originally an angel of light, who became the leader of a great war in heaven (Rev. 12: 7) and was cast out with the angels that followed his lead (2 Pet. 2:4; Jude 6), but who in the inscrutable wisdom of God is yet permitted to be at large in this world and to exercise great power, until he shall finally be robbed of all power and cast down forever into the abyss of a just retribution. Having gained, by man's yielding, the citadel of man's heart, he is called the "prince and god of this world" (John 14:30; 2 Cor. 4:4). Jesus calls him the father of lies and of all them that abide not in truth, "a murderer from the beginning." Jesus came to destroy his works. He personally met and defeated him, and He gives to all who trust in His name part in this victory.

How did Satan proceed to beguile man into sin? What were the points in his temptation? First he suggested a doubt as to what God had really said. Can it be possible that God hath said thus and so? There must be a mistake about it. This was the thin edge of the wedge, and Eve allowed it place to enter. Instead of flinging back the insinuating question as to the plain Word of God, she proceeded to quote what He had said *and added to it.*

The next point was to call into question God's love. This lay already hidden in the first question. "Did God forbid you any tree in the garden? If He did it must be that He does not want you to have the benefit of it." Eve's addition to God's Word shows her response to the veiled suggestion of the hardness of this limitation. He will not even let us *touch* it, she said. It is to drive this thought home that Satan boldly asserts that "God doth know that in the day ye eat thereof ye shall be as God, etc."

The third point follows hand in hand with the second. Question God's love, and it is a small matter more to doubt His truthfulness. If the prohibition was made in the spirit represented then why believe in the threatened consequences. "Ye shall not surely die." Thus Satan lied and through his deception brought death to the race. A liar and a murderer.

Eve and Adam sinned in that they wilfully took their own way, suggested by Satan, instead of keeping in God's way. They believed a lie that slandered Him whom they had every reason to love and trust, and doubting His goodness they rejected His counsel. They first allowed and then nourished a desire for the knowledge which God had said would mean death to them, until this desire, coupled with a growing disregard for what God had said, got the better of them.

The effect of their disobedience was soon apparent. Shame and fear drove them into hiding from each other and from the face of God. Their erstwhile innocent bliss was flown beyond their power to recall. But, blessed be God, He did not leave them. He called to the man until out of his hiding place he answered. He bore patiently with his effort to shift the blame for his disobedience, and then in infinite mercy held out to him at once an offer to rescue him from the power of the deceiver into whose hands he had sold himself. The fall, disastrous though it was as to man's earthly state, was made the opportunity for God to shine forth in the greater glory of His holiness and righteousness, His love and mercy, while for fallen man He provided a way of escape from death to an eternal life of blessedness in heaven. In creation God had shown His eternal wisdom and power. But when Satan presumed to meddle with His creation, God came down to save, and the story of redemption far outshines that of creation, glorious as that is. Praise the Lord for His goodness and His mercy that endureth forever.

Deaths.

LANDIS.—At his residence near Dublin, Pa., on November 14, 1906, John F. Landis, aged 67 years and 2 days. Interment on the 19th at Doylestown Mennonite church. Services were conducted by his pastor A. M. Fretz and A. C. Heistand of the Doy'estown church. The deceased was a member of the Deep Run church, and an active Sunday-school worker.

KRAUT.—At his residence near Gardenville, Pa., on December 10, 1906, Jacob S. Kraut, aged 89 years, 10 months and 28 days. Interment on the 13th at Deep Run Mennonite church, services by A. M. Fretz.

BORNEMAN.—At his residence in Souderton, Pa , on December 31, 1906, Isaac S. Borneman, aged 61 years, 4 months and 5 days. In early manhood Bro. Borneman became a member of Bertolet Mennonite church, then under the pastorate of the late Rev. Moses H. Gottshall. In moving to Souderton his interest in the work of the church led him to be one of the organizers of Zion Mennonite church of that town. He served as Notary Public for 21 years. In his profession he was well liked and known as clean cut and careful custodian of the affairs placed in his hands. Interment on Jan. 5th at Boyertown. Service by his pastor A. M. Fretz and Rev. B. F. Luckenbill.

Contributions.

For Publication Fund.

From the congregation at Pulaski, Iowa, $10; S. F. Sprunger, Berne, Ind., $5.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

News of the Week.

Domestic.

Judge Landis Rules Against Standard.

CHICAGO, January 3.—Judge Landis, in the United States Direct Court today overruled the demurrer of the Standard Oil Company to eight indictments pending against that corporation, but sustained the demurrer as to two other indictments because of technical defects.

"These prosecutions," said the court, "are for alleged violations of Section 1, of the act approved February 19, 1903, known as the Elkins law. The charge is that the defendant obtained the transportation of its property by various railway companies at rates less than those named in the carriers' published schedules. The offenses are alleged to have been committed prior to the enactment of the law, approved June 29, 1906, known as the rate law. The indictments were returned August 27, 1906.

The court ruled against the defendant's contention that the Elkins law was enacted really to prohibit the employment of indirect methods to obtain preferential rates, it being the defendant's contention that it was not a violation of the law if a railway company, dealing directly with a shipper, gave that shipper a cut rate.

Pullman Car on Fire.

COUNCIL BLUFFS, Iowa, Jan. 6.—One passenger dead and three injured are the results of the second fatal accident to befall Los Angeles limited train No. 8 within a week when a Pullman sleeper caught fire while the train was running from Council Bluffs to Missouri Valley, en route to Chicago.

The origin of the fire could not be determined but it had been undoubtedly smouldering for some time before being discovered as the car was filled with dense smoke which suffocated the passengers. Louis De Larlo, age twenty-two, whose home is in Laramie, Wyo., but who has for some time held the position of clerk of the house committee on irrigation, was dead when found.

Rockefeller Gives Three Millions More to University.

CHICAGO, Jan. 7.—Announcement was made to-day by the University of Chicago trustees, that John D. Rockefeller would in the near future endow the university with $3,000,000 for the purpose of maintaining a fund for pensioning superannuated professors of the institution. The pensions, it was stated, according to present plans, would be awarded by a system founded on a sliding scale of the salaries of the professors.

The exclusion of the University of Chicago because it is a denominational school from sharing in the $10,000,000 Carnegie pension fund is said to be responsible for Mr. Rockefeller's decision to create a pension fund of his own.

Lower Ohio River Now Miles Wide.

EVANSVILLE, Ind , January 5.—The Ohio here has reached thirty-nine feet, and it is expected the crest of the flood will arrive Monday night, with a stage of forty-one feet. Conditions are better than expected, and with clearing weather in prospect the fears of lowland farmers and boatmen are, in a measure, relieved.

Many farmers above Evansville and in Kentucky neglected to take corn out of danger in time, and it is swamped. Live stock is suffering. Towboats brought 200 head of cattle to this city from Diamond island today and 200 more were driven ten miles from Union township to this city on Friday.

The Ohio river, between this city and Cairo, Ill., is several miles wide, and boats in making their trips save a great deal of time, as they are able to run across cornfields and greatly shorten their distances. There are many families on both the Indiana and Kentucky sides of the lower Ohio river living in the second stories of their homes and their stock is stored in barns and sheds that are built on small mounds.

PREVIOUS FLOOD RECORDS.

The river on this rise went higher than at any time since the great flood of 1884. On February 1883 the Ohio river came up over Water street and registered 47 60-100 and on February 19, 1884, it went to 47 82-100. These records are on a little stone tablet at the corner of Water and Sycamore streets, this city, and thousands of people visited the spot yesterday as they were viewing the high water. There was great suffering among the people all along the Ohio river and the Mississippi river during these two floods.

Woman Operator Uses Phone; Prevents Wreck.

HUTCHINSON, Kas., January 5.—Nora Breckenridge, night telegraph operator at Arlington, near here, prevented a wreck of two Rock Island freight trains on Thursday night. Through a confusion of orders a westbound freight cleared from Arlington just as an eastbound freight left Turon, two stations west. A moment later Miss Breckenridge was ordered to hold the westbound train. Langdon station, which was between the two trains, is not a night telegraph office.

After Miss Breckenridge had tried in vain to reach Langdon, she resorted to the telephone and located John Spencer, a farmer, who lived near the railroad track. She told Spencer the situation, begged him to get a lantern, wrap it with a red cloth and hurry to the track. He did so and arrived in time to flag the westbound train, with the second train only half a mile away.

Four Million Destitute.

WASHINGTON, January 7.—Dr. Lewis Klopsch, editor of the Christian Herald, New York, has transmitted to the American National Red Cross the following cablegram from Dr. McCrea, chairman of the Chinese relief committee at Chin-Kiang, dated January 5.

"Viceroy Tuan Fong estimates 4,000,000 destitute. Area affected nearly equal New York State. Winter on. Crisis unprecedented. Suffering intense. Deaths beginning. Five months to harvest."

Foreign.

Britain to Move for International Peace.

PARIS, January 8.—William T. Stead, of London, who arrived here yesterday, says in an interview that he is on his way around the world in the interest of peace. He further declares that he is authorized by the British Premier, Sir Henry Campbell-Bannerman, to say that Great Britain, if no other country does so, would at the approaching second peace conference at The Hague raise the question of taking steps to provide for the maintenance of international peace. This, Mr. Stead says, will be done in the form of two propositions, as follows:

1. That each country participating in the conference appropriate a sum of money to be used in the propagation of the idea of maintaining international peace.

2. That each country participating in the conference render obligatory the observance of Article VIII of the act of the peace conference of 1899, permitting a third power to tender mediation, without giving offense, between two disputing powers, and also that the participating powers extend the scope of Article VIII, so as to bind the signatories, in case of a declaration of war, not be begin hostilities for a fortnight, in which interim friendly powers would have the right to intervene in an attempt to adjust the quarrel.

Pope Replies to France.

PARIS, Jan. 5.—Development in the church and state situation continue to indicate that the vatican authorities feel constrained to vindicate their course, by which church property in France to the value of $120,000,000 was forfeited by the rejection of everything offered by the government, and will even go to the extent of ordering the clergy to leave the churches in the hope of driving the French Catholics to demand redress at the ballot box.

Many bishops are issuing appeals to the faithful for funds.

Cardinal Richard's appeal, which will be read in the churches of Paris to-morrow, will say in part:

"The spoliation of the church in France will soon be complete. The government has repudiated its sacred obligation by suppressing the public worship budget. The small recompense which is accorded will not pay for what is owing to the clergy for the property seized during the revolution. The bishops and priests have been driven from their homes and as if this were not enough the churches have been stripped of all the property received through the liberality of the faithful during the past century. The property of the wardens, pious endowments, seminaries, rectories and even the fund of the aged and infirm clergy is to-day sequestered and to-morrow will be confiscated.

"We protest against this action in the name of the church and of the elementary principles of justice."

Continuing, the cardinal says:

"It must not be forgotten that the church was born and grew in poverty and that it attaches no importance to the possession of material goods. This is proven by the fact that it has surrendered everything rather than submit to an organization contrary to the principles of the divine constitution and spiritual independence. Nethertheless, in order to accomplish its mission in glorifying God and saving souls, temporal resources to insure the exercise of public worship and to support the clergy are necessary. Therefore there is no recourse except to appeal to the generosity of the faithful."

Shah of Persia Dead.

LONDON, Jan. 9.—The Daily Mail's correspondent at Teheran in a telegram sent last night at 11:50 o'clock says:

"The shah of Persia died this evening, though no public announcement of the fact will be made until to-morrow (Wednesday).

Soon after sunset the doors of the harem were closed. This was the sign that all was over.

Muzaffar-ed-din ruled as shah of Persia, his official title being Shahinshah, from May 1, 1896, when his father, Nasr-ed din, son of Mohammed, died. He was the fifth of the dynasty of Kajars, who took possession of the Persian crown after a civil war lasting from 1779 to 1794, when Agha Mohammed, first of the line, obtained control of the government Agha ruled until 1797, when he was succeeded by Fath Ali, his nephew. Fath Ali reigned until 1835, when he was succeeded by his grandson, Mohammed, the grandfather of the despot who died to-day.

Muzaffar-ed-din was born March 25, 1853. He leaves six sons and twelve daughters. While the eldest son is the heir apparent, it is within the power of the Persian monarchs to alter or to overrule the order of succession.

Student Murders General Launitz.

ST. PETERSBURG, January 3.—Major General Launitz, prefect of St. Petersburg, was shot and killed by a young man at the Institute of Experimental Medicine to-day.

The tragedy caused great excitement in the city as soon as the news became generally known. A number of prominent Russian officials have been assassinated recently, but none of these murders has been more sensational than that of General Launitz. The prefect had conducted a vigorous campaign against the terrorists.

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Vol. XXII. BERNE, INDIANA, JANUARY 17, 1907. No. 3.

What Time Is It?

What time is it?
Time to do well?—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow,
Do that good deed you would leave till to-morrow.

Time to try hard
In that new situation—
Time to build up on
A solid foundation.
Giving up needlessly changing and drifting,
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful;
Choosing true pleasure;
Loving stern justice—of truth being fond;
Making your word just as good as your bond.

—Western Christian Advocate.

Items of News and Comment.

Aggressive evangelism seems to be the great need of the present time.

This year marks the "Four hundreth anniversary of Martin Luther" and his work.

Pre. I. R. Detweiler and wife have now charge of the mission (Gen. Conference B) at Fort Wayne, Ind.

Gipsy Smith, the great English evangelist, who preaches the old Gospel in simplicity and power, was announced for Chicago Jan. 6-16.

A special offer to new subscribers on page 7 of this issue. Present it to your friends. Sample copies of our papers sent *free* to any address on application.

During the week of prayer the three German churches at Summerfield, Ill., worked together harmoniously, with good attendance and blessed meetings.

Another Protestant denomination is about to make its business headquarters in Philadelphia. This is the German Reformed Church, better known as the Reformed Church in the United States. The site has already been bought, and a building is to be erected at a total expenditure of $85,000. One half of the money is already in hand.—Record of Chr. Work.

Rev. J. J. Balzer, of Mt. Lake, Minn., the German instructor at the Bible conference held recently at the C. M. College, Bluffton, O., preached twice at the Grace church, Pandora, O.

President Roosevelt says there are far too many saloons in Panama, and that he hopes and believes that about four-fifths of them will be closed by the new law which went into effect January 1, 1907.

Bro. M. G. Oberholtzer, of Bally, Pa., has been engaged for a number of years in Iowa in the S. S. work and teaching of vocal music. On his trip to Stevensville, Ont., he stopped over Sunday in Berne, Ind. On Jan. 14 he left for Stevensville, where he will engage again in his vocation.

A change has taken place at the Publishing Concern and printing plant of the Missionary Church Association at Ft. Wayne, Ind. Rev. Wm. Egly was elected as Assistant Plantation Manager & General Supt. of Missions in Mexico, and Mr. Emil Erhart as agent of the Publishing Concern.

Bro. M. C. Lehman, of Dhamtari, India, writes under date of Dec. 12, that Sister Lehman was rapidly recovering from the effects of the fever, and Bro. Kaufman's condition had so much improved that he was expected home from the hospital on Christmas. This is good news. —Gospel Witness.

Probably the readers of the MENNONITE remember that several months ago Sister Rose Lambert returned to the Foreign field, Hadjin, Turkey. She was accompanied by Sister Adeline Brunk, of Elkhart, Ind. Last week the sad message came that Sister Brunk died at Hadjin, Dec. 11, of typhoid-pneumonia.

Bro. and Sister Penner, who were stationed last summer at Pandora, O., were welcomed by the many friends to spend the holidays in Pandora, where he preached the Gospel of Jesus as in former days. Bro. Penner is at present a student at the Theological Seminary at Berea, O.

People lacking Bible knowledge are puzzled about the fact of sin, and many a person has not yet found a radical cure for sin, as he has not experienced in his heart the precious promise recorded in Genesis 3: 15.

Ordination. On Sunday, Jan. 13, Bro. Jacob B. Ediger was ordained as missionary, at the Hoffnungsau church, Kansas, by the Elders Peter Balzer and Gustav Harder, both members of the Mission Board, to take the place at the Mission station, Clinton, Okla.

The International Lesson Committee of the International Sunday-school Association, has announced that all the Sabbath-school lessons for this year will be in the Old Testament. In the following year, the Gospel of St. John will be studied six months, and the kings from Saul to Solomon for six months. The lessons for 1909 will be the Acts and Epistles: in 1910, the division of the kingdom, captivity and return; and in 1911, the Gospel of St. Matthew. The committee aims to cover the Bible in six years.

The American Bible Society, New York, has received a report from its agent in Shanghai, China, the Rev. John R. Hykes, D. D., which gives some details of a "Boxer" uprising in the province of northern Shansi, and indicates that the "Boxer" doctrine is not yet a thing of the past. A number of rowdies practicing these arts surrounded the magistrate's yamen, says Dr. Hykes, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners. It is due wholly to him that the foreigners present were not all slain, and the incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and troops in plenty had arrived! It is usually so.

From India.

REPORT FROM MISSIONARY PENNER.

CHAMPA, C. P. India, Oct. 10, '06. Dear Brethren of the Board: —Am very glad that the third quarter has come to a close, for with it the rainy season also ends. True, it is quite warm in the hot season and one grows very tired from the continued heat; but the rainy season is also accompanied with many things that can not be considered pleasant. Not only is one confined to the house, that work in the open air is out of question, but in the house everything gets moist. Books, shoes etc. receive a nice green color in a few days. Then, too, those tiny mischiefs, the white ants, are especially active in this season. Everything edible or inedible affords food for these destroyers. They work only at night or in the dark; probably because their works are evil. As the Board knows the houses in India are ceiled with linen, so also our house. One of these hangs down like a flag at half-mast, the work of the white ants. What can we do? Nothing more than to let those parasites destroy until they decide to seek another field. If you use kerosene copiously, you will leave the house before the ants. No doubt Solomon did not send the slothful one to the white ants for instruction, for I surely would not know what one could learn from them except to destroy, and to make life miserable for man,

to say nothing about the damage they do.

The knats are also plenty in the rainy season and if the inoculation theory of the learned is true then the frequent cases of feyer would be easily explained. And then adding the entire race of serpents to these, the bhelia karait, the ghora karait, the kala karait, the broad hooded cobra etc., which are all very poisonous and invade the house once in a while; and if one thinks of the scorpion, which is ever parading and ready to strike: — then one is heartily grateful for the end of the rainy season.

Without doubt the greatest joy I experienced in the past quarter was the arrival of Brother and Sister Wiens, who are now wrestling with the A B C of the Hindi language. Although the language is not one of the most difficult, it is nevertheless no child's play to learn it. One has to keep "digging" at it. The return of Bro. and Sister Kröker from the mountains also belongs to the happy events. They arrived here one Sunday morning, but proceeded home to Janjgir the same day at noon. After a few days Bro. and Sister Wiens and myself also went there to acquaint the former with that station. I could stay but a day on account of work but Bro. and Sister Wiens stayed several days. Does the Board wonder that the final and long longed-for and prayed for arrival of help is a great joy to us? Let us hope that the Lord will soon send us more laborers, for the field is great and few the laborers.

The work on this station (Champa) and the Bethesda asylum has been blessed in its progress. The meetings on the compound were at times quite well attended and good interest shown. But as a whole I must say with grief that the meetings were not as well attended as I wish them to be. But if this fact discouraged me I obtained fresh courage from the asylum. To be here and to communicate with the dear ones and to talk with them over their experiences and to share with their little and great ills, to encourage them and to preach the gospel to them etc. is always a source of pure joy.

A few words over the work in the asylum. I am glad to report that in spite of the sorrow in my own household the Lord has blessed the work to such an extent that we could accomplish many things. The house for women is completed and also the the house for the teacher, and also a small temporary building for meetings. Am sorry to say that the shape of this building is not a good recommendation for its architect. The building is long enough but so narrow as to remind one of a telescope. The Board will no doubt laugh if I tell them that only five persons can sit in a row across the building, and that not on chairs but on the floor as is the custom here. Hence imagine how ill shapen this "church" looks. As my excuse I can say that the church was built during my absence on my farewell trip with my dear child and my father to Calcutta. Bro. Burkhard called the building jokingly "Penner's Hall." It is a comfort to me that the building is not a permanent one. To-day we begin with the building for men. If the Lord sends us the means to avoid interruption this building can be finished in four months. The lepers help in the work every morning but we can not expect much from them as they are not ablebodied.'

(To be continued.)

A Trip to Europe.

By Professor N. C. Hirschy, President of C. M. College, Bluffton, Ohio.

Continued.

4

Eight Days In Paris.

Points of Interest-La Louvre.

There are unusually many places of special interest in this historic world center. There is La Louvre, one of the three or four great museums of the world. Eight days spent in it alone would not suffice to see it all. The building itself is an architectural maryel. The Corinthian style of architecture prevails. The numerous facades are world-famed. The art galleries are extensive and the collections good. Among the older paintings those of Murillo, Rubens, Rembrandt and van Dyck are exceptionally good. Of no small interest is the large collection of Semitic archæology, the Persian, the Assyrian, Palestinian and Egyptian, very rich material for the Old Testament student. And then there are the two Palaces of Fine arts, the Grand Palais and the Petit Palais, and the Palais du Luxembourg where there is also a fine collection of paintings and sculptures. Among the paintings in the last named are originals by Rosa Bonheur, known by her "Horsefair," for the original of which Mr. Vanderbilt paid $15000 and had it placed in the Art Gallery in New York. The original of Breton's "The Gleaners" is found here.

Monuments.

Among the monuments in the city may be mentioned the Triumphal Arch built at a cost of $2,000,000; the obelisk at the Place of Concord, the Eiffel Tower, of Exposition fame, and which is now becoming an eyesore to the Parisians. Of historic significance is the Pantheon, an open court with paintings within and vaults below for great personages. There rest the remains of Voltaire and Rousseau in most honored places. In the chamber where Voltaire rests stands also an excellent marble statue of him in life size, holding his hand over his own marble tomb. Rousseau is represented as holding his hand with a fire torch out at the end of his casket, still illuminating the world. Victor Hugo is given an honored place. So also the martyred President Carnot. The room where Meribeau once rested is left vacant since his body was taken out by the communists and cast into the Seine near by. One of the greatest and most significant buildings is L'Opera or the National Academy of music, the largest theater in the world, covering nearly three acres of ground. Of great fame also is the French Theater built in 1600 and under the management of Moliere, the great dramatist, until his death.

Churches.

There are famous churches also in Paris. There is the Madeleine, a beautiful work of art built after the style of a Greek Temple, resembling the Parthenon. On entering it while walking up the stone steps and approaching the forest of massive pillars, one is overpowered with the sight. The interior is far less impressive. The Notre Dame on L'Isle de Cite is a wonderfully grand structure with two towers of equal height. To anyone who has not seen the Gothic Cathedral of Cologne this appears grand. Even then it remains an object of great admiration. More impressive yet is the inside. The music at the Sunday morning mass, September 16, added much to the sacredness of the sanctuary.

The Church of the Invalids is famous, for it contains the tomb of the most honored man of France, Napoleon I. At the base of the massive dome is the highly polished marble tomb of the great emperor, who wanted this world for his prize. No man in France is given an honored place like he. Laurel wreaths and shattered flags ornament the open circular vault. Just back and above this tomb on an elevation is a large altar with a gilt cross bearing the body of the crucified Christ. The light on His altar and cross comes in through glass of golden color, intensifying the glow of the gilt. The dome proper is lit through light blue glass. This contrast of color in light and the still greater contrast of the two characters, produces a strange feeling in the silence of the massive dome. Why this grouping of an emperor who would rule the world by force and failed, and a King without sword or musket who is gradually conquiring the world through love? One thing is certain, Napoleon, Voltaire and Rousseau are thought of very differently by the French people than by the outside world.

The President's Residence.

A citizen of a free country like that over which the Stars and Stripes are proudly floating, would not go through Paris without noticing the home of the president of the nation, now M. Fallieres. The president was at Marseilles that day. There were some repairs being made on the palace during the summer. From what one could see on the outside it is not so conspicuous as the White House in Washington, except that it has a larger court with trees and gardens. It is certainly inferior in grandeur to the splendid palace of King Leopold of Belgium, and less pleasing than the modest home of Queen Wilhelmina at The Hague. Armed soldiers stand constant guard on every side of the palace, even in the absence of the president. Such observations make one appreciate their own free country all the more, where a man is a man, no more, no less, even if he be president of the United States.

The University.

Anyone interested in higher education would certainly not fail to see the university of Paris while in the city. Like other European universities this is right in the heart of the city and without any open space around it. Of the eight universities I visited thus far, Bonn is the only one that has anything of an open campus and that is only on one side of the otherwise old buildings. The University of Paris has the appearance of a wealthy institution, as it indeed is. It is a historic landmark, the place from which issued forth influences that shaped the nation. It is the place where the greatest minds of France have labored in the realms of thought.

The week in Paris passed as speedily as it did pleasantly. Its close was for us a delightful social treat, for on Thursday evening, September 20, we were invited to tea at the home of M'Bonnet on Rue Baudin. Mr. and Mrs. Bonnet and their daughter know how to make it pleasant for their guests. Such a delightful evening in a Parisian home will long be remembered. Early the following morning we left Paris for another national capital—Bern.

And now what was there in Paris worth seeing? First of all the people. unique French people, but a people who play their part in the world's history now as in the past. Their history is closely interwoven with the history of the world. Not to know France and Paris with its people means not to understand the history of the world and the present power of the nations. And then the city as such is worth seeing not only for the intense interest at the time but for the opening of the pages of history. So many things in history, national and international, will be more comprehensible for a few days spent in Paris. And then the special points of interest, some of which are mentioned aboye. Almost every line of knowledge is enlarged and broadened by such a visit. To have seen Paris does not mean to have seen the world, but not to have seen it certainly does mean not to have seen the world.

Bern, Dufour Str. 12, Nov. 13.

How are We to Understand and to Reconcile the Following?

For the past few Sundays we have been studying in our S. S. Lessons concerning the betrayal and trial of our Lord and Saviour Jesus Christ. The writer is a teacher of a class of small boys and finds these lessons perhaps the most perplexing of any in the whole quarter and therefore takes the liberty of addressing this to the readers of the Mennonite, for enlightenment concerning some points which I fail to fully understand.

I am a firm believer in the word of God and that Jesus Christ is the Son of God and was sent in this world as the Saviour of mankind, and that in order to do this the only way for Him to become our Saviour, was to die for our sins. I greatly appreciate His sufferings for our sake and through this belief have found forgiveness of my sins.

Thus far I believe we will have no difficulty in understanding each other. But now as to the following—

We find that Judas, one of the 12, betrayed our Lord. In reading and studying the word of God, going back in the prophesies, it is pointed out that Christ should be betrayed and by some one. That Christ would suffer and die for the sins of the world, and that even as the serpent in the wilderness was lifted up, so the Son of Man should be lifted up. Thus it was foretold that what came to pass, was to be so.

Although I do not find that any particular person was mentioned who was to turn our Master in the hands of the enemy, it is evident that some one had to do it, in order that the "Scriptures might be fulfilled" and it turned out that Judas was the unfortunate fellow whose lot it was to accomplish this. It seems plain to me from the description of the last supper that of course Judas was the man, and from the words of Jesus to the effect that "it would have been better for that man not to have been born" that probably Judas was caused to be born for that very purpose, and that therefore we as teachers should not condemn Judas, and portray him as a mean, treacherous, wicked coward for the part he played in bringing about the fulfilment of the Scriptures. Of course I feel that Judas should have sought forgiveness for his act, and the under hand methods he employed, but yet someone had to do it. If not he, then who? This same sense holds good throughout the trial of Christ. No one wanted to condemn Him, nor crucify Him. Pilate tried to free Him but the people forced a conviction of their prisoner. The lesson of weakness on the part of Pilate can be drawn very strongly, but had Pilate set the Saviour free, at the sacrifice of his own life, would Jesus haye escaped crucifixion, and how could the redemption of the world have been brought about in any other way than by the suffering and death of our Saviour on the cross?

This article is the outcome, not only of my inability to fully understand these points but also the lack of a clear knowledge on the part of those whom I haye had the opportunity to teach in S. S. classes, and it is therefore that I come to you, brother reader, for enlightenment, through these columns.

S. S. Teacher.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

Make yourselves nests of pleasant thoughts. Treasure-houses of precious and restful thoughts, which care can not disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.

Home Circle.

Inquiring the Way.

What is the way to grow
Unto the best we know?
What is the way to rise
Unto the best we prize?
What is the way to turn
When we the best would learn?
It is not hard to know,
It is not far to go:
Every one, great and small,
Keep to the right—that's all.

—Selected.

Recognizing Jesus.

Parents and Christian teachers should talk so much about Jesus to their children and pupils that it would be easy for them to recognize Him as their Saviour. I heard a Sunday-school teacher recently tell about a mother in India who kept before her child a picture of its father, whose business had kept him away from home for a long time just after her birth. Every day the mother talked to her child about its father, describing his appearance, his love and helpfulness. One day very unexpected the father came home. The child was the first to see him and she exclaimed as she ran to meet him, "My papa! my papa!" She knew him from his picture, and from what her mamma had said about his love. She was not afraid to run to meet him. All children should hear so much about Jesus that they will recognize him at once.

What Kind of Religion We Want.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—Helpful Thoughts.

Helpful Hints.

The friendly never lack friends.

Doing little things well prepares for doing big things better.

Less fret and more trust will make life sweeter and longer.

Meddlers and tale-bearers are classes of people you should leave alone.

Doing good to others makes it easy and sure for us to love them.

Thinking kind thoughts prompt us to say pleasant things about our neighbors.

Moods of melancholy and fits of sulkiness never invite people to become our friends.

Selfdenial and showing preference for others adds a beautiful charm to one's own life.

Laying snares for other people is often working to catch and punish one's self.

What we posess is valuable only so far as it makes us better and contributes to God's glory.

God's forgiving power is of no account to us unless we personally cultiyate and maintain a forgiving spirit.

In surrendering to God we giye up slavery and gain the "glorious liberty of the children of God."

The greatest blessing that comes to man, eternal life, is a free gift, for no adequate price could be paid for it.—Friend for Boys & Girls.

Little Things Count.

We were waiting for a package in the fitting department of a large store. The room had been put in order by an energetic, business-like young woman, but she had hardly vanished through the door when two sheets of paper, the torn pages of a letter, slipped from the desk to the floor. The two girls in charge of the place made no attempt to pick them up, although there was plenty of leisure to do so. They walked back and forth over the rustling scraps, the customers trailed them along under their skirts, until a tired-looking young dressmaker, crossing the room, deposited them into the waste basket.

You smile, girls, it was such a little thing. Yes, but one gets a wide insight into a young woman's character by such peepholes.

"You have a new assistant," we oyerheard a gentleman remark to a friend the other day.

"Yes!" was the reply. "The other young woman was pleasant and capable, but she never could come down to the little things; she didn't seem to think it necessary."

In business the smallest detail cannot be overlooked if one is to be successful.

The Mennonite.

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Editorial.

The Sunday Microbe.

We are finding out more and more about microbes. There is scarcely a human ill that is not traced to the mischievous little creature whose only virtue happens to be that it is not given to the twentieth century vice of race suicide. When Mr. Hennesy called to see his friend Mr. Dooley, sick with the grippe, Mr. Dooley explained to him the cause of all of his trouble. "You see" he said "I've swallowed a bug and it's been increasing and multiplying in me until there's millions of them." In Africa the inhabitants of large sections of country are often afflicted by the sleeping sickness and thousands of men and women sleep themselves to death. A microbe is said to be the cause of it. When one is suffering from fever and chills it often happens that he feels perfectly healthy and strong one day while he nearly dies the next and these conditions may present themselves on alternate days for a long period of time. A microbe is the reason for chills and fever.

The Sunday microbe has a prejudice for Sunday work and very often takes possession of the worshipper during church service and sends him off to the land of nods. It has no designs upon the victim's life nevertheless it is a serious danger to the spiritual life of both the victim and the congregation. It is dangerous because, in the first place, the effect it has upon the preacher and the other worshippers is bad, and in the second place it is dangerous to the victim himself because he may fall from his pew and thus bring everlasting disgrace upon himself or else he may eventually become such a confirmed victim of the Sunday microbe that he will prefer to remain at home in bed all day and thus miss the benefits accruing from his regular Sabbath nap in the sanctuary.

The Sunday microbe is a hybrid between the sleeping microbe and alternating microbe and like all hybrids it inherits the worst features of its ancestors. When it selects some particular person for its residence he may show his first symptoms in spells, once a spell of regularity, then a period of absence. He may be a healthy Christian for a period of time, sometimes long and sometimes short, then he may alternate it with a period in which his Christianity is in very bad shape.

Very often the germ performs juggling feats with its victim, once it will have him up then he will be down. This frequently happens on a Sunday when breakfast is eaten and the time for going to church comes along the microbe gets to work. The victim has a spell. He feels too bad to go to church, he must lie down for a while. Sometimes the attack is not severe enough to drive the victim to bed; he is only just strong enough to sit up in some comfortable chair and read the Sunday papers until dinner is served. When the dinner bell rings the Sunday microbe quits work to permit his victim to enjoy a hearty dinner, and later he goes to see a friend or smokes his pipe without feeling any bad effects. He is seldom bothered by the "pesky" bug again until the time for evening service when something comes over him that prevents him from attending. But with all of his troubles he rests as well on a Sunday night as he does any other night. The microbe does not bother him during the week unless it is for a little while on prayer meeting night. But that attack is short, it only lasts until it becomes too late to attend the meeting.

We pity the poor victims and would like to help them but as with many other diseases the success of the cure depends upon the victim himself. Microbes must find conditions favorable to their existence or they will disappear. The Sunday microbe needs a lazy man and one whose religion is not of the most serious kind to work upon; stir him up to activity and the full realization of what religion can do for him and for others and the cure is effected. We have in mind a man whose affliction so crippled him that he could scarcely move faster than a snail's pace. A dog with a peculiar fondness for strangers happened to come in his direction and he (the man) thought it wise to get out of the vicinity. He ran. After that he got along better and faster for he had found out that he could run. The sleeper and the sluggard can be made to serve in the master's vineyard but they require something that will drive them. They must be brought to see the danger they are in. Hell fire is an expression that many preachers and Christians avoid in this age but for some the threat of it is the only remedy. G.

Correspondence.

STERLING, O., Jan. 14.—On Sunday, January 13, was Children's day at Sterling. Our pastor, Rev. Schumacher made this a special day for them. Matt. 18: 1-14 was read as Scripture lesson. "I belong to Him" was then sung by the primary scholars. The theme of his discourse was "Learn of Me," a part of Matt. 11: 29, this sermon was much enjoyed by the little folks. Being presented to them in such a plain, yet forcible way, made it very interesting to them, and to the older ones as well. A trio was then sung by three little girls entitled "I'll be a Sunbeam for Him."

At the conclusion of these services the consecration of Joseph Krabill's infant son was solemnized by the pastor.

On Monday morning the church held its annual business meeting to elect officers and transact such business as is necessary for the well being of the church.

PERKASIE, Pa., Jan. 10.—Our congregation, at its annual meeting, elected, officers for the ensuing year for the Sunday-school: Harvey H. Baum, Supt.; Wm. F. Myers, Asst. Supt.; Harold Kulp, secretary; Harry P. Diehl, Treas.; Miss Annetta Rosenberger, organist.

The report from the superintendent shows a progress the past year, and the new year just started looks very bright, and a great interest is shown by members and others. Our Sunday-school is well attended and is growing.

Also the congregation is in good progress although we have not added many new members the past year. We have struggled under great weight, and yet we have maintained our own, as any new church will do. The pastor and the members who have made the past year a success owe their labors to Him, who has guided every step the past year. C. F. M.

PENNSBURG, Pa., Jan. 14.—Rev. E. S. Shelly, of Pennsburg, Pa., who is serving as Evangelist in our Eastern District Conference, has during the year 1906 preached 70 sermons, 53 in German and 17 in English. He has preached in nearly all the churches in the Eastern District Conference.

At present he is assisting Bro. J. S. Moyer in his Saucon and Springfield charges and also preaches regularly in the Union Chapel at Chapel, Berks Co., Pa., while on his vacant Sundays he preaches wherever he is called throughtout the Conference.

Mr. Shelly, although a young man of only 28 years old, has very poor eyesight. He is not able to do any reading himself but by the able co-operation of his kind wife his calling is made a great blessing to him. His wife does all the required reading for him and also assists him in conducting the services.

Mr. Shelly is highly grateful that the way has been thus opened for him to the work in the Master's vineyard as he has been conscious of God's call to preach the Gospel ever since he was a little boy.

WISNER, Nebraska, Jan. 8.—A happy new year to the Editor and all the readers of the MENNONITE. Another year is behind us with its joys, sorrows, trials and adversities. It is most natural for every Christian to look back upon the past year and to recall to our memory some of the most important incidents. There is no doubt that in the lives of a great many Christians some Eben-Ezer will be conspicuous, which shows that our loving Heavenly Father was always ready to help us out of our miseries. This shouldlead us to take a firm and determined stand for Him this new year again. But we also have to recall some of our sorrows, perhaps bereavements, for they belong to the life of a Christian, and for the present seemed not joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercized thereby Heb. 12, 11.

But let us not think so much of our sorrow and troubles, we have something else to do: to go straightway forward and keep our eye on the heavenly goal. I always love to read those passages in the Gospels where the word "straightway" is used: In Mark 1, 10 and straightway coming up out of the water He saw the heavens rent asunder and the Spirit as a doye decending upon Him. In verse 12, And straightway the Spirit driveth Him into the wilderness.

And when Jesus called Simon and Andrew as they were fishing, and straightway they left their nets and followed Him.

And if we keep looking for more "straightway's" we find the Gospels are full of them. O may we commence this new year straightway forward, not do like

Lot's wife, stop and look around, nor harken to the pleasures and temptations on either side of us which try to draw our attention away from the heavenly goal but go on straightway! God help us.

In our congregation everything is going along its usual way. We have Sunday-school at 10 o'clock, services at 11 every Sunday morning.

Our Bible class did not meet for some time since the Christmas exercises took in so much time, instead of Bible class Sunday evenings we had choir practice.

The writer of this has experienced a very blessed time in Omaha on Dez. 6, and 7, while attending the Torrey Mission services which were held in the Auditorium. It is really a great value to see and hear such a God-devoted and consecrated man as Dr. Torrey is. He stands so firm, so bold and determined on the promises of God and our Lord Jesus Christ that it can be safely said of him as Paul recites in Rom. 8: 38, 39. His services were delivered in such a clear and interesting manner that one could not help but keep eye and ear on him, and when he was through no figure would be more sublime than Jesus Christ.

At the other hand his services were accompanied with such a power of the Holy Spirit that could be felt throughout the whole congregation, which was proved by the many converts at the close of almost every service. Among the five meetings I attended the one for young people reached the climax. It was a pleasure to see the young people come together when the time came for the services. The Auditorium was well filled, there must have been about 6,000 children with the exception of the older people, the workers, and the choir. Mr. Butler would lead the singing and he was surely an able man for it. Before Dr. Torrey would start to preach Mr. Butler sang a solo and after Dr. Torrey was through with his sermon and invited the new converts to come up in front, Mr. Butler sang another solo, which was very delightful to the ear.

Dr. Torrey's text was Philip 4, 4. This meeting was crowned with 350 young converts aged from 6 to 21 years which accepted Jesus as their Lord and Master.

During the time of the Mission from Nov. 15 to Dec. 16, '06, the number of converts numbered over 1900. The Lord surely blessed the work of Torrey and Butler, but let us not forget to think on those 1900 in our prayers. J. P. BOEHR.

Humor of the Reformed Spelling.

On the humorous side of the reformed spelling which President Roosevelt and noted educators have approved, the claim is made that Josh. Billings, the funny man of long ago, was the father of phonetic or sound spelling in this country. While Billings in his best days had a dry style of presenting facts that provoked laughter, it was the unique character of his spelling that attracted the attention of the nation to him.

If anything we are too serious in all our affairs. Thackeray, after his visit to us, complained that "when we laughed it was with a palpable reservation that we might cry at the same time." Dickens, unkindly noting the use of the knife instead of the fork at the table, said:

"These people have a sense of humor, but it is of the desperate kind. They can smile while dying for a cause they espouse."

So Billings and his spelling came to make our mirth less sad.

"Enny man kan be a fule," he wrote, "but not every fule be a man."

It was the spelling of "fule" that made that a long-quoted joke.

"It ez ezzy tu be virtus," was another quote from his pen, "but not virtus tu be ezzy."

If the reformed spelling is to stand, much of Billing's was correct and will gradually come into common use.—C. F. M.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 27, 1907. HOME MISSIONS: THE PROGRESS OF THE INDIAN. Isa. 43, 16—21.

QUESTIONS.

1. Is the Indian capable of progress?
2. In what direction has he been making progress?
3. What insures his progress?
4. Which tribes have made the most progress?
5. What can we do to further his progress?

MEDITATIONS.

That the Indian is capable of progress was shown as soon as any of the Indians became Christians. Elliots Indian villages became models for the Indians to imitate. The settlements of the Christian Indians which the Moraoians arranged in the Muskingum and Tuscarawas valleys were of such a high grade of cultivation, that the white settlers, who surrounded them, were jealous of the prosperity of the Indians. How complete the change was that Christianity achieved in the Indians is best shown by the submission of several hundreds of strong, able-bodied Indians, some of them formerly renowned warriors, to the outrages of the Hurons; the Iroquois having decidedly refused to attack Father Zeisberger, because he was a member of their tribe and had befriended them for many years to the extent of being made the keeper of the documents of their council. When 90 of the Indians returned in the fall from the captivity to gather the corn which they had left standing in the field, and were attacked by the American settlers, they did not fight but died as Christians. That the Indians are capable of progress is also shown by the development of the civilized tribes, the Cherokees, Choctaws and Chikasaws. One of these tribes invented a way of writing their language.

The Indians have been making progress in mental and moral development but also in spiritual, religious development. Christianity insures the progress of the Indians. When the spirit is renewed the whole life becomes new. This shows itself everywhere.

When we ask, which tribes have made the most progress? The civilized tribes are the farthest advanced; among the other tribes those who are most Christianized have made most progress. Phenomenal progress in Christianity and civilization has been made by the Pima and the Sioux Indians.

Have the tribes among which we are working made any progress since our work began? The progress which has been made by our Indians is undeniable. The change which has come over them in the last 25 years is remarkable. Partly it is brought about by the government schools, the allotment of the land and the industrial instruction, but our Christian Indians show more industry. One trait of the Indian character, and in some respects a noble, unselfish trait, is hard to overcome. An Indian can not save. Not only is he improvident and spends his money unreasonably, but when he has learned not to spend his money in such a way, he will not deny hospitality to those of his tribe, who do not work and will entertain others with his hard earned money until he himself is penniless.

The progress of the Indians is mostly dependent on their becoming Christians. We can further this progress by helping and sustaining the mission among the Indians with our prayers, gifts and works.

Alternate Topic for January 27. Our lives for others. 1 John 3,13—16.

QUESTIONS.

1. What is true life? 1 John 3, 13—16.
2. When is loss gain? Matt. 16, 25—26; Phil. 3, 7; John 12, 25.
3. What example did Christ give us? Matt. 20, 28.
4. How can we live for others? Phil. 4, 8—9.
5. What is the result of living and dying for others? John 12, 24—26.

MEDITATIONS.

True life is not a self-centered life, but a life which is God-centered. God is love, He lives in doing good, going out to others. Thus we as His children shall live in love. Even to the extent not only of giving for us and to others, but of dying for others that they may live. Losing the lower life we gain the higher life, dying to self we live to God and in God.

Christ gave us such an example. He did not live to please Himself but ministered unto others and died for mankind. We live for others, when we live for their best, being a blessing unto them. If we live thus here, we shall live with Christ in glory there.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Jan. 27.

SUBJECT: The Story of Cain and Abel. Gen. 4:3-15.

GOLDEN TEXT: Whosoever hateth his brother is a murderer. 1 John 3: 15.

There are four main lines of thought or teaching in this passage, which may be labelled thus: 1. God showing man the way out of condemnation back to Himself. 2. Man, as represented by Abel, seeking and finding this way. 3. Man, represented by Cain, despising God's way and seeking in his self-chosen way to obtain God's favor, and being led by his rebellious heart into the depths of crime. 4. God's dealing with man in this rebellious state.

GOD SEEKING FALLEN MAN.

Man in the garden had given ear to the tempter and had taken his own way which brought upon him God's displeasure and banishment from the garden with its tree of life. He had deliberately turned away from God and had sold himself into bondage unto sin and death. His

case moreover was utterly hopeless. He could never again have found his way back to God—to purity and life. If there is to be a return and a reconciliation, the initiative must lie with God. God must seek man before he can even realize his condition and before he can conceive the faintest hope for reinstatement into his forfeited privileges as a child of God.

But, thanks be to God, He did take the initiative to bring man back to Himself, and He does so in the case of every individual soul. He commendeth His love in that He stoops to the sinner in his helplessness and shows him the way out. He called Adam, showed him his sin and its consequences, and at once held out to him a hope of rescue. But how could this be? How could God again look with pleasure upon sinful man, and how could man, covered with sin, appear before the searching eye of a holy God? How should the shame of his sinful nakedness be covered (Rev. 3: 18)? Evidently this question must he answered not by man but by God. And we find that He did answer it. For their fig-leaf aprons He gave them coats of skins, and thus we see here the beginning of that scarlet thread of the divine teaching concerning atonement for sin through the shedding of blood, that runs through Sinai to Calvary and on to the song of the redeemed in Heaven (Rev. 5: 9). The form of Abel's offering reflected God's teaching to them on this subject, that through the vicarious death of an other, sin might be expiated and the sinner find absolution, to approach God in righteousness. Abel could not, any more than Cain, know this of himself, but the Holy Spirit, whose office then was the same as now, no doubt revealed it to them. That Cain knew it is clear from God's Word to him: "If thou doest well (if thou offer correctly—*Septuagint Translation*) shalt thou not be accepted?"

MAN SEEKING GOD IN HIS WAY.

By faith Abel offered unto God a sacrifice through which he had witness borne to him that he was righteous (Heb. 11: 4). Abel believed God. He approached God as a sinner crying for mercy, and by faith he entered into the covenant of grace God was offering through a promised atoning sacrifice. The lamb that he offered was an expression of his faith in the remission of sins through the Lamb of God that should take away the sin of the world. This is the blessed truth which spells eternal life to every one that believeth. They that seek God in this appointed Way of His, shall find Him.

THE WAY OF CAIN.

Cain's offering was self-chosen without regard to God's thought or requirement. It altogether ignored the fact that he was a sinner and needed to be justified from sin before he or any offering of his could be acceptable to God. As long as God's gracious offer of pardon through Christ is ignored or rejected, all pretended service and all offering, no matter how costly, is an abomination. Without faith it is impossible to please God. Cain's attempted approach unto God is on a par with that of many an other since. All selfrighteousness and all religiousness not centred in Christ and His atoning death on the cross, is in essence "the way of Cain "as he stands there before his altar, his offering untouched by the fire of God.

GOD DEALING WITH THE REBELLIOUS.

Cain was very wroth. Instead of accepting his failure in humility and profiting by the correction, he is angry with God and hatefully envious of his brother. God gently calls him to consider the unreasonableness of his anger. He graciously implies a still open opportunity for him to be accepted like his brother on the same condition, but solemnly warns him that unless he comes in God's way he cannot be accepted and his sin will continue to lie at his door, he being held in bondage by that over which he should have the mastery by the grace of God (v. 7 Margin). Even to Cain the murderer, with the innocent blood of his brother crying to God from the ground, the Lord God tempers His just sentence with mercy. But Cain goes out from the presence of the Lord unrepentent and unforgiven—a godless worldling, the progenitor of tribes and nations that knew not God.

How dark and sad this picture from the history of the first human family! The first-born a murderer, and the second son the victim of jealous hatred because of the testimony of his simple and obedient faith. But how brightly shines out this faith in contrast with the darkness of unbelief. By it he (Abel) being dead yet speaketh (Heb. 11: 4).

Ministerial Meeting

OF THE EASTERN MENNONITE CONFERENCE TO BE HELD IN THE CHURCH, CORNER 4TH AND ARCH STREETS, PERKASIE, PENNA. MONDAY, JANUARY 21, 1907.

9:30 A. M. Devotional services by the chairman,—N. B. GRUBB

10:00 A. M. Getting and giving the sense of Scripture.—SILAS M. GRUBB.

Pastoral discouragements, how to overcome them.—A. S. SHELLY.

2:00 P. M. A church building fund, why and how.—ALLEN M. FRETZ.

How can we increase the spirit of loyalty to the church among the young people?—W. S. GOTTSCHALL.

7:30 P. M. *A Missionary Service.*

Address—J. W. BAYLEY, Pastor of Germantown church.

Letters from several of our Missionaries by the Secretary of the Mission Board,—A. B. SHELLY.

The Coyle Sisters, of the First Church of Philadelphia, will sing.

Deaths.

BAUER.—On Dec. 25, 1906, in Reading, Pa., of Pneumonia, Helen Maud, daughter of John and Olivia Bauer, aged 5 years, 5 months and 13 days. On the 29th the little body was committed to earth in the Union Cemetery at Bally, services being held in the Mennonite church where little Helen had been a member of the Sunday-school before their removal to Reading. She had expected to be present at the Christmas festival held on the day of her death, but instead she was to be with Christ in Paradise

Contributions.

For the Chinese Famine Sufferers.

From the Sunday-school of the First Mennonite Church, Reedley, Cal., per J. M. Sudermann, $73 30; Summer field, Ill. congregation, per C. vander Smissen, $10.00.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For Publication Fund.

From F. Kinsinger, Collinsville, Ohio, 50 cts.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

Home Mission.

During the month of December, 1906, the following gifts were received:

From Berne, Ind., cong., part of collection on Thanksgiving Day, $121.50; Humboldt cong., Sask., by J. J. Balzer, $11; Rosthern cong., Sask., ditto $41.05; Schmidtsburg and Carson cong., Sask., children's festival, $16.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

For Foreign Mission.

During the month of December the following gifts were received:

I. FOR GENERAL FUND.—Collection at S. S. Mission festival, Local Farm, Man., $11 15; Thanksgiving collection, Emmaus cong. at Whitewater, Kan., $232 63; Thanksgiving collection from congregation at Marion Jct., S. D., $132.50; collection of the two congregations Ebenezer and Friedenstal, Gotebo, Okla., $23.85; Thanksgiving collection, ditto, ditto, $69.15; collection at harvest festival, from the children, ditto, ditto, $124.00; Bethesda cong., Henderson, Neb., $37.50; Thanksgiving collection, Colfax cong., Wash., $48.40; Salem cong., Orrville, O., $15.50; ditto, ditto, $10.25; Uriah Binkley and daughter, La Salle, N. Y., $10.00; Thanksgiving collection of Bethel cong., Versailles, Mo. $21 00; Christian Ortmann, from the presents at the golden wedding, Marion Jct., S. D., $30.00; City summer school, Newton, Kan., $6.41; West Zion S. S., Moundridge, Kan. $47 42; Bethany cong., Freeman, S. D., $30.75; Thanksgiving collection of Bergtal cong., Pawnee Rock, Kan., $6.00; Brudertal cong., Hillsboro, Kan., $102 60; Ratzlaff, ditto, $10 00; Berne, Ind. cong., $672.11; ditto, S. S., $220.24; Hillsboro Mennonite church S. S., $20 60; Thanksgiving collection of Grace church, Pandora, Ohio, $311.10; Thanksgiving collection of the Grace church S. S., ditto, $48.76; Bethel College cong., Newton, Kan., $32 40; mission friend, Meno, Okla., $20 00; Brudertal S. S., Hillsboro, Kan., 74 80; mission friend, Deer Creek, Okla., $35.00; Deer Creek cong., Okla., $24.87; Sewing Society Newton, Kan., $20 00; Ladies' Aid Society, Wadsworth, Ohio, $15 00; Wadsworth, Ohio, cong., $10.77; Salem Sewing Society, Butterfield, Minn. $10.00; Wisner cong., Nebr. $11.00; ditto S. S. $10.00; Peter H. Loewen, Rosthern, Sask., $1.00; Rosenorter cong., Rosthern, Sask., $106.00; Mennonite cong., Mennoville, Okla., $6.35; S. S. of the First Mennonite church, Newton, Kan, proceeds from produce and work of the children $126.85; Alexanderwohl cong., Goessel, Kan., $81.01; Hereford cong., Bally, Pa., $60.00; Bethany church S. S., Freeman, S. D, $49 03; collection of Friedenstal cong., mission festival, Gotebo, Okla., $19.00; Hoffnungsfeld cong., Moundridge, Kan. $17 25; Swiss cong., Whitewater, Kan., $32 48; collection of the Hoffnunsfeld Eden S. S., children's festival on Christmas eve, $40 00; collection of West Zion church S. S. on Christmas, $12 26; Hoffnungsau cong., Buhler, Kan, $56 00; Thanksgiving collection, ditto, $84.00; Zion cong., Elbing, Kan., $156 41; Eigenheim and Dansger S. S., Rosthern, Sask., $11.60; collection for mission from cong. at Waldheim, Sask., $15 40; additional from Brudertal cong., Hillsboro, Kan, $1.00; mission friend, Newton, Kan, $50.00; First Mennonite church, Philadelphia, Pa. $42.41; Alexanderwohl cong., Goessel, Kan., $404 27; Mary Weber, Donnellson, Iowa, $1; Christmas collection, Pandora, O., cong., $38.25; Pulaski, Iowa, cong., $8.50.

II. FOR INDIA MISSION.—From D. J. Driedger, Plum Coulee, Man., $10; two Mennonite Brethren in Idaho, $10; cong. at Loretta, S. D., $24 60; David Ratzlaff, ditto, $5; Abraham Schultz, ditto, $2; Bergtal cong, Pawnee Rock, Kan., $11.30.

III. TREASURY FOR ORPHANS IN India.—From Alexanderwohl cong., Goessel, Kan., $15.

IV. FOR LEPERS IN INDIA.—From Salem cong., Dalton, O., $30.25; Hoffnungsfeld cong., Moundridge, Kan., $20; Jacob Rupp, Moundridge, Kan., $20; Marianna Amstutz, Ransom, Kan., $5; Sewing Society of Neuhoffnungstal cong, Meno, Okla., $15; John Brucks, Quincy, Wash., $5; Jacob Hoeppner, Winkler, Man., $5; Jacob Buhr sen., Edenburg, Man., $10; Jacob Buhr jun., ditto, $5; anonymous, Berne, Ind., $13.50; Bergtal Sewing Society, Pawnee Rock, Kan., $18.20; Alexanderwohl cong., Goessel, Kan., $10; collection at children's Christmas festival, Henderson, Nebr., $39.81.

V. CHRISTMAS TREASURY.—From the Hoffnungsfeld-Eden cong, for the mission in Arizona $15; ditto, for mission in Montana, $10; Bethel Sewing Society, Mountain Lake, Minn., for Bro. and Sister Lincheld $15; E. J. Hirschler for mission in Montana, $5; Ladies' Aid Society, Bluffton, O., for Bro. and Sister Frey, $10; church S. S., Plum Coulee, Man., for P. A. Penner, India, $18.

VI. FOR RENT IN CANTONMENT.—Room rent from Mr. Randolph, $10.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

59TH CONGRESS.

LA FOLLETTE'S RAILWAY BILL PASSED IN SENATE.

WASHINGTON, January 11.—By a vote of 70 to 1 the Senate last evening passed a bill providing that railway employes engaged in the handling of trains shall not work more than sixteen consecutive hours, which period is to be followed by ten hours off duty. The one negative vote was cast by Senator Pettus. The bill as finally passed was a substitute offered by Senator La Follette and not in print. It was amended in several respects by the Senate.

The bill provides that under certain contingencies and in case of accident the time fixed may be exceeded. The enforcement of the law is placed in hands of the Interstate Commerce Commission and the Federal Courts, the penalty provided being a fine of not less than $100 nor more than $1,000. The act is to apply to trains doing an interstate or foreign commerce business.

Palmer's Mansion Open to the Employes and Employers for Conference.

CHICAGO, Jan. 12.—Mrs. Potter Palmer's mansion on the Lake Shore drive was the scene to-night of a most unique conference. Some time ago the national civic federation conceived the idea of holding a meeting in Chicago with the object of explaining to employers and employes the aims of the organization and its efforts to place the two classes of industrialism on a common plane of thought and action. While the preparations for the gathering were being made Mrs. Palmer became interested in the project and offered her residence as a conference hall. Over 500 guests and delegates attended the meeting and as they entered the mansion they were received in person by Mrs. Palmer.

The meeting, which was presided over by Franklin MacVeagh, was attended by Chicago's most prominent business men and labor leaders from many parts of the country. The principal speakers were August Belmont and Seth Low, of New York; W. S. Stone, grand master of the Brotherhood Locomotive engineers; D. J. Keefe, president of the International Longshoremen's union, and W. D. Mahon, president of the Amalgamated association of street railway employes.

Mr. Belmont took for his subject, "The National Civic Federation" while Mr. Low spoke on, "The Conciliation Department."

Mr. Stone took for his subject, "What the Civic Federation Has Done." Mr. Keefe discussed, "The Inviolability of Contracts."

After giving several illustrations of the sort of things the conciliation department of the civic federation has done in the matter of preventing threatened strikes by bringing the opposing interests together and reaching a peaceable adjustment of the controversy by conciliation Mr. Low said in part:

"It is the policy of the conciliation department to do its work privately. The people often never know that the federation has had a hand in settling disputes that are peaceably adjusted. We do our work in the profound belief that the American men, whether employed or workingmen, want to do the fair thing. We know that each one emphasizes his point of view. But after all we believe that if we can get fair minded men together and discuss a definite question of disagreement in 99 cases out of 100 both sides with the light that the other can throw upon it will find the middle path between two extremes which all will consider fair."

J. J. HILL ON RAILROADS.

TELLS WHY THE COMPANIES ARE UNEQUAL TO THE DEMANDS.

ST. PAUL, Minn., Jan. 14.—President J. J. Hill, of the Great Northern railroad, to-day sent a letter to Governor Johnson in which he gives his views on the various phases of the railroad situation in the United States, the reason for the existing conditions and a remedy. The letter says in part:

"The Hon. John A. Johnson, Governor of Minnesota:

"Dear Sir—The business of the United States to-day is so congested that from every portion of the country arises clamor for relief. The railroads everywhere are taxed beyond their power. The people of the United States therefore are face to face with the greatest business problem that has ever threatened the nation. During recent years the volume of business has increased and is increasing with extraordinary rapidity; while the necessary additional trackage and terminals have not been equal to the demands upon them. The resulting situation is a freight blockade of enormous proportions especially at all terminal points.

"How to remedy this is a problem, financial, mechanical and physical. No time should be lost in applying such measures of remedy as may be possible. And the first step toward this is to reach a proper understanding of actually existing conditions. Figures, compiled from the official reports of the interstate commerce commission and covering the growth of the railroad business for the last ten years, show an enormous increase.

"Within the last ten years the volume of railroad business in this country has increased over 110 per cent. Meanwhile, the railroads have endeavored to meet it. Equipment is being increased as rapidly as capital and labor can do it. There are and will be cars enough to carry the country's traffic if the cars can be moved, but engines and cars must have tracks upon which they may run.

"A striking tale is told by the statistics of railroad building in the United States. Not only is it true as stated above, that there has been in the ten years ending in 1906 an increase of but 21 per cent. in mileage, but the most impressive fact is that railroad building has within a generation fallen off just as the demand upon trackage has increased. At this moment, when the demand is greatest and the whole country is clamoring for relief, it is the smallest in years."

"Our total railroad mileage is about 220,000. A 25 per cent. increase would mean the building of 55,000 miles of track, much of which would be additional trackage to existing lines, and if five years were allowed for the work it would be necessary to build 11,000 miles each year, but that is not all. One-third would have to be added to this amount for terminal and passing tracks. Add 33 per cent. to 55,000 miles, and the total is 73,333 miles, or say before the end of five years, in round numbers 75,000 miles of track as the requirement for the country to meet immediate needs.

"No practical man would accept a contract for furnishing the facilities required, including additional equipment and terminal facilities for less than $75,000 per mile. The question of terminals alone is almost prohibitive. The work then would amount to $5,500,000,000 in round numbers, or a yearly average of $1,100,000,000 is the sum which should be spent before the commerce of the country can be moved properly. It is just twice the total amount of the bonded debt of the United States after the close of the civil war.

"Almost all the complaints made to-day either by shippers or by operating railroad men of obstacles and dangers in transportation service are due to deficient trackage. The defect can be corrected only by building more track.

"On single track lines freights must wait on sidings while passenger trains have the right of way, cars stand for days or weeks in yards at transfer points awaiting their turn.

Panama Canal Bids Opened.

WASHINGTON, January 12.—The isthmian canal commission to-day opened bids from private contractors for the completion of the Panama canal. In the opinion of Chairman Shonts, it is the greatest task of modern times, and is in the highest degree exceptional in magnitude and complexity.

The basis on which the contract will be awarded is a percentage of the cost of completing the work. Bidders are required to accompany their proposals with a certified check of $200,000, and the successful bidder is required to give bond in the sum of $2,000,000, to protect the Government from any loss.

The Government expressly reserved to itself the control of sanitation and engineering, and in the matter of quarters and the subsistence department, so directly connected with the health and well-being of canal employes, the right of rigid supervision is retained. "In no event," says Chairman Shonts, "can the contractor be allowed to make these departments an independent source of profit.

It is believed by the commission that the estimated cost of completing the canal will be materially reduced by the application of new principles of construction which will be discovered as the work progresses. The proposals provide a system of rewards for the completion of the work in a much shorter time than the contract calls for.

FOUR PROPOSALS OPENED.

Four proposals were submitted. W. J. Oliver, of Nashville, Tenn., and Anson M. Bangs, of 5 Nassau street, New York, associated together, were the lowest bidders for the construction of the canal. They propose to do the work for 6.75 per cent centum on the estimated cost.

More than one hundred contractors and their representatives attended the opening of the bids. Before reading the proposals Mr. Shonts explained that no bid would be accepted until after the commission has thoroughly studied and investigated it.

One Million Dollar Fire at Lancaster, Pa.

LANCASTER, Pa., January 11.—A fire which started in the tobacco warehouse of S. R. Moss & Co., here today, spread to adjoining property and caused a loss estimated at $1,000,000. A delay in turning in the alarm gave the fire a good start, and when the firemen arrived it was beyond their control. The structure was a four-story brick, and was well-filled with tobacco.

The flames communicated to Moss' cigar factory adjoining, a five-story brick building, which was also destroyed. When the south wall of the cigar factory collapsed, the only truck of the fire department was buried in the debris, and a number of firemen had narrow escapes from death or injury.

Foreign.

Celluloid Explosion.

STRASSBURG, Germany, January 11.—Sixteen girls and four boys from fourteen to eighteen years old were burned to-day at the village of Geispolheim, near here, in a fire at Hubert & Co.'s factory, at 6 o'clock this morning. A basket of celluloid scraps caught fire from a spark and exploded in a room where forty persons were working. The flames spread quickly cutting off the exits. Many of the employes were driven by the fire to the end of a room and perished there.

East Indian Islands Swept by Tidal Wave.

THE HAGUE, January 11.—A tidal wave has devastated some of the Dutch East Indian islands south of Achin. The loss is very great. According to a brief official dispatch 300 persons perished on the Island of Tana, while forty are known to have been drowned at the Island of Simaln.

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Vol. XXII. BERNE, INDIANA, JANUARY 24, 1907. No. 4.

The Key to Heaven.

Two pilgrims came to a castle gate—
A gate locked fast and barred;
They paused aweary, for it was late,
And the journey had been hard.

Two pilgrims, I say, yet all unlike,
For one, with haughty mien,
And kingly step, paced up and down
The little strip of green—

The green which bordered the castle gate.
The other, meek and sweet,
Leaned by a pillar, resting thus
His tired and wounded feet.

His bright eyes wandered o'er the plain
He'd strove so hard to win;
"And am I worthy," he murmured low,
"Worthy to enter in?"

The warder came to the castle gate—
The gate locked fast and barred;
His glance searched keenly the pilgrims through,
And his voice was cold and hard:

"None but the rich can enter here."
A struggling, hopeless sigh,
And he who leaned by the castle gate
Sank down as if to die.

"Here, warder, is gold"; and the gold poured out.
And rolled on the strip of grass.
"Nothing is lacking; unbar the gate;
Unlock it, and let me pass."

The warder stood on the other side,
With measured speech and cold:
"I spake of riches, yet said I
Nothing to thee of gold."

Then he who lay on the strip of grass
As one lies who is dead,
Felt the pulse of his heart revive,
And he raised his languid head.

Lo! the warder was hard no more;
His eye had the look of a dove;
"Thou must be rich, but the coin," he said,
"In my Master's realm is love."

Then he who paced with a kingly step
On the little strip of green,
Gathered his gold and went away,
And nevermore was seen.

But the gates flew open so wide and far
That a troop might freely pass,
To him who lay with his wealth of love,
Half fainting on the grass. —Ex.

Items of News and Comment.

A lack of love may turn into hatred.

A series of meetings will be held in the Allentown cong., Pa., beginning Feb. 17.

Special meetings conducted by the pastor, Rev. E. F. Grubb, are being held in the Wadsworth church, Ohio, Jan. 20 to Feb. 3.

Rev. J. S. Hirschler, of Hillsboro, Kan., is again suffering with stomach trouble.

Rev. W. S. Gottschall, of Allentown, Pa., has preached 144 sermons last year (1906).

There is no use denying that the leading secret societies are, in their practical workings, essentially deistic.—Christian World, Cincinnati.

The Brethren A. S. Shelly, of Bally, and W. S. Gottschall, of Allentown, intend to hold a week's services in Baumansville, Pa., beginning Jan. 27

The week of prayer was observed in many of our congregations, but on account of the inclement weather some of the meetings were not attended as largely as usual.

In the program of the Christmas festival of the Gnadenberg church, Elbing, Kan., there was a slight change—without Christmas tree and no presents were given to the children.

On Jan. 12 the preachers J. S. Shoemaker, M. S. Steiner and A. D. Wenger attended at Goshen, Ind., a meeting of the Mission Board (Gen. Conf. B) to arrange for placing missionaries.

The thirty-seventh session of the Mennonite Teachers' Association, held at Hillsboro, Kan., Dec. 28, 1906, was well attended. Several important topics were discussed; one of them was, "Jesus, the Model Teacher."

On Tuesday evening, Jan. 22, the Berne Mennonite choir met to adopt the revised constitution and to take up the cantata "Priest and King" which is to be rendered on or before Easter Sunday, March 31.

The executive committee of the Intercollegiate Peace Conference recently met at Cincinnati, Ohio, and perfected plans for the annual meeting to be held there on May 18. One feature of the program will be a students' oratorical contest on the subject of Peace.

The Bethel congregation, of Perkasie, Pa., will hold a special service on Jan. 27, when the life and character of Menno Simon and the History and Doctrine of the church will be studied. Several brethren are expected to be present and deliver addresses on the above topics.

Notice.

Bro. W. S. Gottschall, the treasurer for Home Missions, has of late had considerable trouble on account of such remittances that were made payable to his *former* place (Schwenksville). He therefore urges all to take notice of the fact that it is over a year since he *moved to Allentown*. Please make all orders payable to:

REV. W. S. GOTTSCHALL,
1419 Linden St.,
ALLENTOWN, PA.

A Cablegram Concerning the Famine in China.

The American Bible Society has just received the following cablegram from the Rev. John R. Hykes, D. D., the agent of the Society for China:

Notify all Boards Shanghai Missionary Association 274 members, representing 19 bodies, urges appeal famine relief through all churches. Million and quarter starving. Refugees already flocked cities. In district three million destitute. Many millions affected. Many deaths already though five months' suffering only begun. General relief committee representing all interests in this part East unite in placing work relief entirely in responsible hands of missionaries. Opportunity century impress China. HYKES, President.

A special meeting of representatives of missionary bodies of the United States having work in China was held in New York January 18, 1907, in response to this cablegram, and it was by them unanimously recommended that churches, societies, and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the Treasurers of the various Foreign Missionary Boards of the churches with which the contributors may be affiliated, or to the Treasurer of the American Bible Society, William Foulke, Bible House, Astor Place, New York City.—Bro. Harrison Landis, Philadelphia, Pa., is the Treasurer of the Emergency Relief Committee of our Gen. Conference.

Was Judas Born to Betray Jesus.

No. 1.—The Scribes and Pharisees were well acquainted with the Teacher. We do not find that there was ever a reward offered for His identification. But Judas deliberately went to the priests and offered to betray Him for a price. The responsibility rests upon Judas.

No. 2.—If "S. S. Teacher" will ask and answer one question regarding the problem of "the Scriptures being fulfilled" as he puts it in his statement he will probably see the solution to his difficulty. Regarding the sufferings of Christ, concerning what was said about Judas' betrayal—were these *commands* or *prophecies*? Were they spoken because God commanded these things to come to pass or because *he knew they would come*? Again, would God do evil that good might come? Or, does not our acquaintance with God teach us that He cares for and loves all without a single exception. Judas and Pilate did what they did because they chose to do so? But God knew what they would do and so it had been foretold.

A closing thought may help: there are some thousands of men living to-day who are as great sinners and so as guilty as Pilate and Judas.—

E. F. GRUBB.

From India.

REPORT FROM MISSIONARY PENNER.

(Concluded)

The work in the congregation is a source of blessing and profit. Have found little reason thus far for disciplining the Christians. Of course, if we would measure these Christians with those at home, if we would ask of them the same knowledge as of the Christian at home; if we would ask of them the same purity of life which we may rightly expect of Christians whose ancestors have been Christians for centuries, then of course there are many faults to find. We

dare not forget, that we have to deal with heathen Christians and hence as such with weak Christians. The Apostle Paul found much to criticize in the church at Corinth. Corinth was the citadel of vice and greed. Out of this mire of sin the apostle won a church. It was weak and full of faults. It often forced him to his knees, and yet he called them "beloved Brethren," "the church of God" etc., although he by no means excused their faults or left their sins without reproof. Should we then not also have patience with the Christians who but a few years ago probably had never heard the name of Jesus? On the other hand it would be as incongruous as unjust to think of a congregation of heathen Christians as one that possessed no good qualities When I see how willing our congregation is to make a sacrifice for thosein need, as for instance some time ago for the famine stricken in Japan; when I see tears of repentance for committed sins, and when I can see a difference in general in the conduct of most of the members from those outside the fold, then I find much reason for thankfulness towards the Lord from the depths of my heart for our congregation in the Bethesda asylum. But that they may continue to grow inwardly and outwardly is my continual prayer.

In the past quarter three lepers died, the last one undoubtedly without hope, for he was no Christian. With my orphan girls I did not fare so well in the past quarter. A mother was lacking for them. There was therefore much occasion for correction. When Sister Wiens has once mastered the language then a better time will come in this respect. In their classes, both the Biblical and in the day school, they were very industrious. We are ready, for instance, to have our girls examined in the stories of both the Old and New Testament. The older girls can tell quite accurately the contents of each chapter of the Acts; and one girl, Esther, can repeat many of the stories almost verbatim. But of what avail is all this knowledge if the conduct so often belies it?

A few words concerning the urgent need for Champa. We are so often asked, "What are your needs for Champa?" I will not say to-day that we are lacking financial aid at all times for our work, nor that we wish to be continually remembered before the Throne of God, for that you know well enough. Our greatest need is a skilful physician. How shall I make the Board and the readers feel the importance of the fact, how many opportunities are lost for us to tell people of the love of Jesus? I know very well that it is said that there is great danger of neglecting the direct preaching of the gospel by laying too much stress on indirect mission work, as hospitals, orphanages, lepers' asylums, industrial work etc. No doubt these fears have their good grounds. But our friends at home must not forget either that it is very easy to tell the missionary, You shall preach the gospel only, but that it is quite a different thing, and at times a very difficult task, to carry out this order. To do this we would have to have no sympathy for the suffering of those around us. When the leper throws himself on the ground before us and implores us not to send him away, "everybody hates me," we would have to be heartless not to heed his pleadings. We did not seek the work with the lepers, nor did we ask any orphan to come to us. Shall we leave these children at the mercy of a world of sin or shall we seek to win them for the Lord? Shall we tell all the sick who come to us, We don't want to help you, our congregations sent us out to preach the gospel only? If so, then I must omit the part of the gospel of Jesus in my preaching which says. "And he healed them all." I must omit the part where it says, "I will do it, be thou cleansed." If you tell us that we might say that we do not understand the practice of medicine and hence cannot help them, then I wish to say in this connection that *we* (*the congregations*) *can help*. Though we here understand but little of medicine we nevertheless have the talents within our churches. And for these talents we pray. Daily we have to send patients away because we are unable to help them. I do not know why no young physicians are applying for our missions, but I think that some are imagining the self-denials in the life on the mission field too great and forget thereby its special blessings. True enough, a physician will not get rich here at Champa. Whoever wishes to get rich, let him stay at home and amass his riches; but he who wishes to help poor humanity, without reckoning reward from man; he who would carry joy into many a hovel; he who would help us save souls for God, let him come to India as soon as possible. I pity the young man who knew God's will and yet did not do it.

One example how we lost an opportunity simply because we lacked a suitable man. Salharu is a silk weaver living in Champa. One Sunday afternoon he was stricken with paralysis. He called me at once. I went and inquired into his condition. I sent him medicine and used every means I knew of. He improved and I was very glad. Bro. Burkhard, who was here during the hot season, and I visited him frequently. We did not neglect to direct him to the true Physician. When Bro. Burkhard left the patient even said to him, "Pray to Jesus for me." After a few weeks there was a standstill in his condition. The medicine seemed to have no effect. He of course sought help elsewhere and no one could find fault with his action, for no one wishes to be sick. A Mohammedan, our postmaster, gave him medicine and he improved at once. Of course, Salharu is far from being well, but he improves slowly and he can eyen walk a short distance. Does anyone wonder that Salharu has more confidence in the Mohammedan than in me? Is it a wonder he does not care for us as much as formerly, since we could not help him while a Mohammedan accomplished it? I could report several such cases. How sad that so much good could be done and so much influence exerted, which can not be done, simply because no one can be found who is *willing* to help these poor people in India. Who knows what God will once say to this? We pray for a competent physician and that all who take an interest in India may help us to pray the Lord to touch some one's heart, yea that He would not let the physician whom He has chosen for this work rest easy day nor night, until he says: Here am I, send me.

I am well and take great pleasure in my work. Asking for the prayers of all friends of missions as well as of the Board, I remain

Yours,
P. A. PENNER.

Maine and Its Prohibition Law.

We are told that the testimony of temperance enthusiasts is not always reliable. Quite possibly that is true, but it must be admitted that even they can see things straight once in a while, and can tell what they see with some fairness and accuracy. Clinton N. Howard is a pronounced temperance advocate and a leader in the Prohibition Party of the United States, but he is also a man of sound sense, good judgment, and some reliability, and he has a good habit of informing himself on any subject before he attempts to talk about it. After a lengthy campaign in the State of Maine, in which he tried to understand fully real conditions there in the matter of liquor-drinking, he gave the following deliverance before an audience in Rochester the other day. It is testimony as cheering as it appears to be reliable: "It is indeed true," says Mr. Howard, "that the law has been violated in the larger cities of the State. It is true, also, that there are thieves, housebreakers and murderers in Rochester, and that the penitentiary is full in spite of an efficient police force and a code of laws. But there is more saloon anarchy in Rochester under license, and of a more dangerous kind, in one day, than in the entire State of Maine in one week. There is one difference between the law-breakers of Maine and those of Rochester. There they are arrested, convicted, and jailed. Here they are acquitted and elected to office. I have read frequent reports about the failure of prohibition and the number of saloons in Maine. Such statements are lies. There are no saloons, as we understand them, in that State to-day. If every federal tax receipt issued in Maine represented a place where liquor is sold, there would be only 495 illegal saloons for the 516 town and cities in the entire State. These would include, however, drug stores, and saloonkeepers who have been driven from the State or who are serving time in jail. For every such 'blind pig' in Maine there are sixteen in New York, besides 27,000 licensed saloons which are much worse. You can walk the entire length of the main business street of Portland and you will neither see the sign 'Saloon,' nor any assortment of bottled goods in any window. The screen doors hiding the gluttonous beer guzzlers, and the foul, rotten smell of the grogshop will not offend you in that city. And what's more, you will look in yain for the sign 'Ladies' Entrance.' Wages in Maine have increased eighty per cent. in five years, and the manufacturing output shows a gain of twenty-seven per cent. Maine is the only State in the union that has more saving bank depositors than voters, with $22,000,000 more laid away in savings than Ohio with six times as many people. Without a single dollar of reyenue from the saloon business, Maine is prosperous, and the women and children are not forced into the factory either."—*The Christian Guardian.*

Exaggeration.

This is a great, long word, is it not, boys and girls? It means a whole lot, too. It is so easy to exaggerate, that is, to enlarge things beyond the truth. It is so easy when we are relating some interesting or exciting occurrence to make it a bit more exciting than it really was. It is so easy to enlarge upon the faults of our friends; to tell something

they have done, and to make it appear just a little bit worse than it really was, until when the story has gone the rounds, it looks like the last lines in some of our copy books: you know, the farther you go down the page the worse the writing becomes, until the last line bears little, if any, resemblance to the original copy. Boys and girls, as well as men and women, have been driven to ruin by some one who has been guilty of exaggerating the true facts of their misdeeds. In such cases it is far better not to say anything at all, for then we avoid the temptation to exaggerate.

Little by little the habits stack upon us, until almost before we are aware, we are guilty of telling a plain untruth. Only a little fault at first, it grows and grows, until suddenly we find that people have very little use for us, because we are unreliable and untruthful.

Over against this great, long word which stands for the scattering of so much mischief there is another word, a tiny one of only five letters, but back of it stands one of the greatest powers of earth. All things bow before the power of *truth*. Boys and girls, no matter how poor you may be, if you are truthful you will be respected and admired far above those who may appear to haye more advantages, but whose word cannot be trusted. You might as well try to shake down some lofty mountain as to move the testimony of a truthful man or woman.

No change of circumstances can rob you of this priceless possession. Knowledge and character are built upon it. It is the only foundation upon which a true, honest life can be built. We want to be very, very careful that we always speak the truth, for we are told that in God's beautiful home above we shall be judged by our words. This is true also in our life here on earth. Our words have a wonderful influence for either good or evil, and we want to learn to rule very carefully and firmly that organ of our bodies called the tongue, that it does not abuse the wonderful gift of speech. One of our poets tells us that

If words were birds
And swiftly flew
From tips of lips
Owned, dear, by you,
Would they to day
Be hawks and crows,
Or blue, and true, and sweet—
Who knows?

Let's play to-day
We choose the best;
Birds blue and true,
With dove like breasts.
'Tis queer, my dear,
We never knew
That words like birds
Had wings and flew.

—[Our Boys and Girls]

Home Circle.

Try, Try Again.

[The little folks may ask their parents whether they ever heard this poem and when.]

'Tis a lesson you should heed,
Try, try, again;
If at first you don't succeed,
Try, try, again;
Then your courage should appear,
For, if you will persevere,
You will conquer, never fear;
Try, try, again.

Once or twice though you should fail,
Try, try, again;
If you would at last prevail,
Try, try. again;
If we strive, 'tis no disgrace,
Though we do not win the race,
What should you do in the case?
Try, try, again.

If you find your task is hard,
Try, try, again;
Time will bring you your reward,
Try, try again;
All that other folks can do,
Why, with patience, should not you?
Only keep this rule in view:
Try, try, again.

—T. H. PALMER.

Why He Lost the Race.

Some little boys were running a race, and all felt sure that Tommy, the boy in the lead, would win as he was the fastest runner. Those looking on began to cheer the different boys, and Tommy gradually fell behind until he was the last one to reach the goal. His friends gathered around inquiring why this was. And Tommy, wiping the tears from his dirty little face, replied: "You yelled, go it, John; go it, Jimmy! but there was not a one yelled, go it, Tommy, and somehow I just could not run at all." A word of cheer frequently makes the difference between success and failure.

A Boy's Love Touched Dewey.

Many stories have been written and told throughout the world in regard to Admiral Dewey, and his heroic deed in Manila Bay. But among them all perhaps not one shows the kindness of heart of which this modern hero is capable, more than the following which recently came to light:

"When the order was given to strip for action just before the battle of Manila Bay a powder boy on the flagship accidentally dropped his coat overboard. He asked permission to jump after it, but was refused. In spite of the refusal he dropped overboard recovered his coat, was caught and arrested for disobedience of orders, a serious offense in the navy, especially under this commander.

The boy was brought before the Admiral, who kindly but firmly demanded an explanation. Breaking into tears the lad said the coat contained his mother's picture, and he could not bear to see it lost.

For once the Admiral relaxed in his discipline. "Release him," he said. "A boy who loves his mother enough to risk his life for her picture cannot be kept under arrest in this fleet."

A Word to Boys.

You are made to be kind, boys, generous, magnanimous.

If there is a boy in school who has a club-foot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a hungry one, give him a part of your dinner.

If there is a dull one, help him learn his lesson.

If there is a bright one, be not envious of him; for if one is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

The Little Missionary.

We will call her Alice, and I am not going to tell you just where she lived, but it was somewhere in the great State of California.

Alice was a small maiden, but she attended her Sunday-school every Sunday, and usually she also went with papa and mamma to church.

Now it so happened that the church where Alice attended, like all other churches, often had a mission Sunday, and it was of one of these that I am going to tell you.

The minister had preached all about the heathen and the missionaries, and although Alice had been very quiet, I do not think that she understood much of what he said, but in the Sunday-school it was different. Their superintendent talked to them lovingly, and then she told them that there was a way that they might all be little missionaries. "There are many children in this city," she said, "that never attend church or Sunday-school. Suppose each of you try to bring one other child into the Sunday-school, then you will be little home missionaries."

Alice thought a great deal about what she had heard, and the next day an idea came to her. There was Ah Sing, the Chinaman, who sold vegetables to her mamma; he had two little children, for Alice had seen them one day when she went with papa down to the gardens, where Ah Sing lived.

"I guess they are heathen," reasoned Alice to herself, "and I will ask them."

So the next time that Ah Sing came she ran out to see him.

"Will you let your children come to Sunday-school with me next Sunday?" she asked.

He looked at her in astonishment.

"You wantee Cherry Blossom and Ah Lee go Melican place with you?" he asked.

"Yes, please. It is a very nice place," she added.

Ah Sing did not know anything about that, but he knew that Alice's mother was one of his best patrons and he did not wish to offend her, so he answered, "All lite, they go."

Therefore after church the next Sunday, Alice slipped out and ran as fast as her little feet would carry her for the children. They were all ready so that it was not late, in fact they were only singing the first song when Alice walked into her class-room with the children.

Her teacher's eyes opened wide in surprise, for never had she had two such odd looking pupils before, for the children were carefully dressed in their own national costumes.

"Mrs. Hunter said for us to bring new pupils," explained Alice, "and this is Cherry Blossom and Ah Lee."

"I see," answered her teacher with a smile. "And I am sure we are glad to have Cherry Blossom and Ah Lee." And she did her best to make the little ones feel at home.

Alice's mother heard the whole story that afternoon, and the teacher talked about it at the teacher's meeting that week.

"I believe we forget the heathen at our very door," she declared. "But Alice has opened my eyes."

"It will not be the first time," smiled the minister, "that God has blessed the efforts of a little child."

For several Sundays Alice went to Sunday-school with the children, then they became less shy and learned to come alone, and very bright little pupils they proved to be, too.

Then one Sunday Ah Sing came with them. "Me come allee samee too to Melican church," he said.

And although they had to put him at first in a class with little children, he is learning to read now, so that he can read the Bible for himself.

And who can tell where the missionary efforts of little Alice will end?—[Michigan Christian Advocate.]

The Mennonite.

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Rev. I. A SOMMER, Editor,
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Editorial.

Ventilating Churches.

Nothing seems to disturb some poor mortals so much as the atmospheric condition of the church. One finds the cold an occasion for condemning the sexton, against whom he frequently has a grudge. Another finds the warmth a sufficient excuse for sleeping through the whole sermon Another makes either the heat or the cold a reason for staying away from church altogether. What a queer thing human nature really is!

Churches like other buildings designed for the accommodation of gatherings need to be ventilated with special care for the health and comfort of those who come, but it is remarkable to observe how very much more sensitive people are about the temperature of a church or how much more dangerous a draught in a church is to them than anywhere else. Is it possible that the suggestions to complain about such conditions come from an evil source? Ian Maclaren says that a draught in the church is certainly of the devil since he is sometimes known as the prince of the power of the air. G.

Babies in Church.

It is a mistaken notion that some mothers have that their little ones disturb the preacher. The harmless prattle of a baby is a disturbance to neither the audience nor the preacher. If any one is annoyed at all it is the modest mother who would not for the world have her little ones be the means of troubling others. On this account many mothers deprive themselves of the benefits of God's house. Now the church needs the mother; without the mother in the church half of its working force would be lost. The church needs the little ones too. Those who grow up in God's house usually may be depended upon to become God's strong men and women. It would be a special credit to clergymen everywhere if they would use their best efforts to break down this sentiment about people being annoyed by babies in the church and earnestly set about encouraging mothers to bring their little ones into the service. G.

A Paper's Duty.

Some one will wake up to the fact that the preacher in last Sunday's sermon "hit" him in a tender spot. He will immediately complain that the preacher is becoming too personal. Perhaps he will suggest a way to his friends by which a muzzle might be put on the pulpit. He is the same kind of a person who will write to the editor and have his paper stopped when a thrust from his pen comes too close home for comfort. Because a paper is too plain spoken for some people they will advocate a sheet lifeless enough to be silent on matters with which it and some if its readers do not agree. A vague sheet is an insipid one. The successful paper is the one which stands for right and the assertion of rights. It advocates a thing and keeps on advocating it until success is assured. If a church paper, even, finds that things with those among whom it circulates are lifeless, or wrong, or exerting a bad influence upon the world it is the special duty of that sheet to speak of them in tones that are not at all uncertain. G.

Correspondence.

PHILADELPHIA, 4714 Wayne St., Pa., Jan. 19.—On Thursday evening, Jan. 17, our pastor, Rev. S. M. Grubb was ordained as elder of our congregation, and Bro. Wm. Cassel as deacon, by Rev. N. B. Grubb, pastor of the First Church. Rev. A. S. Shelly and Rev. Bayley assisted in the services. At the conclusion of the services the pastor of the First Church, representing an intimate friend of our pastor, presented our pastor with a gold watch.

PERKASIE, Pa., Jan 10.—Some time ago most of the readers of the MENNONITE have perhaps read an article written on the subject of "Menno Simon Day." Great many of our people perhaps know too little of this Father, the founder of our faith and church, who has lived and died long ago. Many centuries have rolled by, Many great kings have come and gone, whose histories are known the world over, yet of this great man whose name we engrave in every corner-stone of our churches, we know so little. The great Creator, hath opened the way through this man, who hath forsaken Catholicism and with great ambition strove forward out of darkness into the light which he saw as did the shepherds of old, a star shining brighter than all the rest. Therefore the Bethel Mennonite Church, of Perkasie, Pa., hath set aside the coming date, Jan. 27, for this purpose, at 3 p. m.

Rev. N. B. Grubb, of Philadelphia, who has traveled through the Old Country, and is ably equipped for such an occasion, will be with us and speak on this occasion. We extend an invitation to all, both Mennonites and others to come and hear and take part in the services. The day we hope will be so spent that it will never be forgotten, and one step, and the first step will be made to plant in the hearts of our young folks the picture of the life of one we follow and whose works we cherish.

Ask a man why he is a Republican or a Democrat and he will say, "I guess it is because my father was one." Ask a Mennonite why he or she is a Mennonite and they will say because my parents were Mennonites.—Learn a lesson from the founder of the Mennonite church. It will do you good. C. F. M.

TRENTON, Ohio, Jan 15.—During the holiday season we had such a richly blessed time that I desire through the medium of the MENNONITE to tell others of it that according to I Cor. 12:26 they may rejoice with us. We know that all human joy is not unmixed with sadness, so also was it with us, for on Dec. 21st, while the friends and former residents were arriving to celebrate Christmas in our midst, the old lady Ehresman was called from labor and trial to her reward and on Monday, the day before Christmas, she was laid to rest in our cemetery. She had almost reached the limit of four score years set for our lives in the 90th Psalm and yet we miss her kind face and her loving friendship.

On Christmas day we celebrated with our Sunday-school the greatest event in history, the coming of Christ, and thanked God as best we could in prayer and song for His unspeakable gift. Between the recitations and songs Bro. Edward Mosiman and our pastor made addresses, the former on the cause of joy, and the latter on the grace of giving and receiving. Those who had come from a distance and attended this service were the following: David Stutzman, former student at our college at Bluffton, and his sister Mary, Simon Ehresman and family and Emelia Brenneman, from Hopedale, Ill., Mrs. Maria Noffzicker, her brother-in-law and John Kennel, from Washington, Ill., Willis Augspurger and his daughter from Fulton Co., Ohio, and Edward Mosiman, who is attending McCormick Seminary at Chicago, Ill., and a Rev. Newell who is also attending there. On Sunday, Dec. 30, Bro Edward Mosiman preached us a good sermon in the morning on Jacob's struggle at the Jordan and in the evening Rev. Newell gave us an excellent sermon upon Pilate's expression: "Behold the man."

Several have expressed their desire to confess Christ before the world and to unite with the church. Hoping there may be some others we intend to organize a catechetical class for biblical instruction. Wish we might also have a series of meetings some time this winter. On New-year's day we had a German service, which was well attended, and we considered the words of God to Moses; Heb. 8:5 "See, that thou make all things acdording to the pattern shewed thee in the mount." May we by the grace of God shape all things in our lives after the pattern which God shows us on the mount of prayer; on the mount of the Beatitudes; on the mount of Transfiguration; on mount Olivet, where Christ under Gethsemane's dark shadows said: "Not my but thy will be done;" on mount Calvary, where Jesus in self-denying love died for the sins of the world; then this year and the remaining years of our lives will be glorious and blessed. H. J. KREHBIEL.

The Proper Care of Orphans, by Whom and How.

We as Christian Brothers and Sisters are thinking of such children of our own denomination who in some way are bereft of their parents. They indeed should be properly cared for. How are we caring for our children. Are we doing our best in bringing them up for the Master, or are we bringing them up for the world and the pleasures thereof, which last only for a season? Not long ago I heard an old minister say that if the American mothers would not soon start to teach their children better things, the next generation would not amount to anything. So let us start right at home, with our little ones, and then it is proper for us to do all we can in making preparation in their behalf if we should be called away. In order to do this, we must have love for children, not only for those that are entrusted

to our care, but for all the children. I sometimes think we are making too great a difference with our children. It is natural that we love our own, but Christ said, "Love thy neighbor as thyself." Then who is thy neighbor? Those that need your help. We are sometimes living in luxury and our children are having much more than is good for them, while our neighbors are very poor and often in want. Do we show them our love as we ought to do? Do we teach our children to be kind to them and to share with them the pleasures of life; or do we let them be selfish and not mind those that are perhaps not dressed quite as fine as they are? Oh, there is much to teach children and it takes much love and patience to care for them properly. I have under my care one adopted child and one of my own, both girls, and often I am asked the question, whether I loved one as much as the other? To this I must say, I do, but I find many persons would make a great difference. Oh my friends, it is not for one person that Christ came into the world and suffered on the cross, but that all through Him might be saved. Then if you can be the means of saving one poor little soul for Christ's sake, will you lay your hands in your lap and say, "Let someone else do it." The child should not only be provided for with a pleasant home, but it should also be taught how to make the home pleasant for others. It should not be left to think that he or she was the only one to be cared for but that it was one among the number. We find in some homes that the children are petted and fondled and the parents take their part in whatever they do, whether it is right or wrong. Such parents are not fit to have children.

"How serious is the charge
To train the infant mind!
'Tis God alone can give a heart
To such a work inclined.

While wicked men unite
Our youth to lead aside,
'Tis ours to show them wisdom's path,
In wisdom's path to guide."

I know of a girl that was deserted by her mother when quite small, and left to a well-to-do family. She was the only child in the family and had everything that her heart desired. She grew up a young girl without learning to do work of any kind. She only went to school and dressed to go walking, when at home. When she was told to help a little at the work, she was afraid she would spoil her hands. She soon became a mother, almost before her school days were over, and such a mother—it makes one shudder to think about. And she is not the only one of this class of mothers, but we find it almost a daily occurrence that young girls are called to motherhood before they know what the responsibilities are. I do pity any young man who marries a girl who has not been taught the duties of the home, and also if the young man has not learned what it requires to make a home. Then who should do all this? We are so apt to say, "Well, I have enough to do with myself and with my family."

When misfortune befalls some one we generally look upon the relatiyes and the friends to help them and even the neighbors should lend a helping hand. But would it not be wiser for us, as a body of Christian workers, to be bound together with the bond of love that we would all be willing to do whatever is possible for our brothers and sisters in Christ? Especially for the young, on whom we lay the the hope of the world, the future is only the development of the present. Our principal expectation is from the rising generation and upon them we find it necessary to make our strongest efforts. Not everybody has relatives and friends to whom they would entrust the children to their care when the parents feel how necessary it is that they should be taught the all important truth of the holy religion which is found in Christ Jesus alone, especially when we see how cold and how unconcerned some are about it. The blessed truth of the gospel should be carefully and persistently inculcated into the minds and hearts of those tender plants. We feel assured that the good seed sown in tender years will spring up and bring forth fruit in after years to the honor and glory of God. How can we do it? There are various ways, and it is hard to say which is the best. For instance the Children's Aid Society of Pennsylvania is taking all kinds of children, and places them in separate homes and provides for them by paying board and for clothing until they are able to provide for themselves; sometimes they are adopted by their caretakers and thus be out of the society's expenses. We find in one of their reports that they had 981 children in the Society's care. By that we can see that the Society is doing a noble work, but that the society has large expenses. If it were not for the many donations it would be still harder for them to carry on the work. But shall we let such workers do all the work alone? We find that some of the other denominations have homes for their unfortunate little ones, which I would say, is the best. I am very much delighted over the Home of the aged, and I wish I could see the day, when we can say that we have a Home for our orphan children. So let us not be discouraged although we feel that our churches are not half awake to the sublime importance of giving increased and unfailing efficiency to this great and noble work. But still the work will go on. Strong hands and willing hearts are enlisted in its support. The gold and the silver is the Lord's and many who, till now, have been unfaithful stewards of their Master's goods will yet come to our aid that they too may inherit the blessings of Him who was ready to perish. W. C. G.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February, 3. WHAT CHRISTIAN ENDEAVOR MEANS TO ME AND TO THE WORLD. Phil. 2, 1–18.

Christian Endeavor Day (Consecration meeting.)

QUESTIONS.

1. What does Christian Endeavor mean to me?

2. How does Christian Endeavor help unity? Phil. 2, 1-2; Ephes. 4, 3–6.

3. How does Christian Endeavor help humility? Phil. 2, 3–4; Ephes. 4, 3–6.

4. How does Christian Endeavor teach obedience? Phil. 2, 8; Hebr. 5, 8–9.

5. How does Christian Endeavor help service? Phil. 2, 7; Matt. 20, 26-28; 10, 40–42.

6. How does Christian Endeavor teach confession? Matt. 10, 32-33.

7. What is the object of the Christian Endeavor Society? Phil. 4, 8-9; 1, 20.

MEDITATIONS.

The Christian Endeavor society came to my knowledge just at the right time, when I was thinking how I could put the young people of my congregation to work. I had thought of the Y. M. C. A., but I wanted work for both sexes. So the C. E. society gave me just what I as a pastor was wishing for, organized work for the young people of my church.

But it meant something to me as individual. It meant faithful, unflinching fulfilling of duty without excuses, trusting in the Lord Jesus Christ for strength.

Christian Endeavor helps unity because the different denominations work together, learn to know and love each other serving the same Master. We do not intend to tear down the fences between the different denominations, but we want to lower them enough, so that we can shake hands with each other and encourage each other.

Christian Endeavor teaches humility, because we see what others are doing and see how insignificant our work is. We try to do whatever God tells us to do, yet we experience that without Christ's help we can do nothing and whatever we are able to do, it is God who works in us and through us. By the grace of God we are what we are.

Christian Endeavor teaches obedience. We promise to do, whatever our Lord Jesus wants us to do. Self-will is sin, doing the will of God is Christianity. Christian Endeavor reminds us, that it is our Christian duty to obey the will of God. We knew it, but we needed to be emphatically reminded of this truth.

Christian Endeavor helps service, for it does not ask, are you going to do this or that, but says: "Is it God's will?" "Do it, whether you want to or not." Duty is the watchword and doing for duties' sake becomes doing for love's sake, since the love of Christ constraineth us to do His will.

Many a diffident young Christian entering the society, did tremblingly what he was asked to do and learned to do it better and better, trusting in Christ for strength and became an efficient worker, not only in the society but in the Sunday-school and church.

Christian Endeavor teaches confession. Wearing the Christian Endeavor badge is a confession in itself, but every consecration meeting calls on us to confess. A true member of the C. E. society will use every opportunity to speak a word for his dear, beloved Master.

The object of the Christian Endeavor society is to train faithful, loving, humble, zealous, obedient workers, who trust in the Lord Jesus Christ for strength and are willing and ready to do anything which the Lord demands of them.

QUOTATIONS.

Yet do thy work, it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.

Faith shares the future's promise; Love's
Self-offering is a triumph won:
And each good thought or action moves
The dark world nearer to the sun.

Then faint not, falter not, nor plead
Thy weakness; truth itself is strong,
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong.

Hast thou not, on some week of storm,
Seen the sweet Sabbath breaking fair,
And cloud and shadow, sunlit, form
The curtains of its tent of prayer?

So, happly, when thy task shall end,
The wrong shall lose itself in right,
And all thy week day darkness blend
With the long Sabbath of the light.

John Greenleaf Whittier.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Feb. 3.

Subject: Noah Saved in the Ark. Gen. 8:1-16.

Golden Text: The salvation of the righteous is of the Lord. Ps. 37: 39.

Noah was of the tenth generation of the human family after the lineage of Seth (See Chap. 5). Cain's descendants in the line of the first-born are given, in Chap. 4, down to Jabal, Jubal and Tubal-Cain, of the eighth generation, whose respective descendants are said to have become renowned in different lines of art and manufacture. The race of Cain thus appears to have become skilled and prosperous in a worldly sense, but evidently God was not in their thoughts. As they multiplied in numbers they increased in wickedness. Of Seth's family, on the other hand, it is said in connection with the birth of his first son that "then began man to call upon the name of the Lord." However it was not long till some of the sons in these God-fearing families began to look with desire upon the fair daughters of the godless worldlings and the intermarrying that followed and that grew more and more frequent, was the means of spreading the leaven of wickedness in the earth. Thus the fear of God grew less and less until the Lord saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that He had made man on the earth."

There was however one notable saint among those mentioned by name in the lineage of Seth. Enoch, the seventh from Adam, walked with God, and by faith he was translated that he should not see death (Heb. 11: 5), for God took him. His being thus taken away before human evil had reached its climax, and before the judgment came, is a beautiful figure of the resurrection and translation of the saints before the breaking in upon the sinful world of the great tribulation in the days when the Son of Man shall come in judgment (1 Cor. 15: 23, 24; 1 Thess 4: 15-19). Noah on the other hand, who was saved through the flood, is a figure of those who shall come out of the great tribulation having washed their robes and made them white in the blood of the Lamb" (Rev. 7: 14).

When "all flesh had corrupted his way upon the earth" and there was nothing left but to purge the earth with summary judgment, there was but one man who with his family "found grace in the eyes of the Lord." To him the Lord made known the impending doom and directed him what to do that he and his might not perish with the rest. Noah believed God and at once set to work to build the ark according to the directions given him. The writer of Hebrews (Heb. 11:7) speaks of the faith and godly fear that moyed Noah to prepare the ark," by which he condemned the world and became heir of the righteousness which is according to faith.". Peter calls him "a preacher of righteousness" (2 Pet. 2: 5) and in another place (1 Pet. 3: 19, 20) speaks of Christ preaching (evidently through Noah) to those who were disobedient when the longsuffering of God waited in the days of Noah while the ark was preparing. But we read not of any that took the warning seriously and repented. Jesus says (Matt. 24: 38) they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not till the flood came and took them all away.

When the ark was finished God said to Noah, "Come thou and all thy house into the ark." Notice that blessed word "come," indicating that God would be then with him. And then when all were in the Lord shut the door. Thus the man of faith was shut in where no harm could touch him, and those who had despised the long suffering grace of God were shut out from the only place of safety.

A little over a year was the time spent in the ark. (Compare Chap. 7:11 and v. 13 to 16 of our lesson). How sweetly comforting the first words of our lesson: "God remembered Noah." And when finally the waters had fully subsided and the land in the vicinity of the ark was again habitable, God spake to Noah, "Go forth, etc." Notice, this time he says "Go," not "Come." God Himself had been their refuge in the time of storm, and now He sends them forth to take possession again of the earth made for man's habitation, now cleansed and renewed through the waters of judgment. In this renewed earth humanity is given a new start. They begin well, building an altar unto the Lord and receiving from Him gracious promises. But alas! how soon the carnal nature is again in evidence, and ere long the new dispensation ends in another judgment—that of confusion and dispersion.

In concluding the notes on this lesson the writer takes pleasure in directing the reader to an admirable little treaties on the deluge by Sir J. William Dawson, published by Fleming H. Revell Company. It is entitled: "The Historical Deluge," and it incidates the probable nature and extent of the flood as described in the Bible account and corroborated by the testimony of geology and archaeology. The author, moreover, emphasizes the spiritual and dispensational meaning of the deluge as shown by New Testament reference to it. The earnest Bible student will find this little book a real help on this subject. It can be had, I suppose, for 25 cents or probably for less.

Marriages.

Geiser Rich.—At the home of the bride's parents at Sterling, Ohio, at 6 o'clock on the evening of Jan. 16th, by Rev. E. F. Grubb, Paul Earnest Geiser and Fannie Elizabeth Rich.

Deaths.

Harding.—On January 4, 1907, near Quakertown, Pa., Emeline, wife of Reading Harding, nee Potts, aged 78 years, 5 months and 19 days. Interment at the Applebachville Union church. Funeral services conducted and funeral sermon preached from Heb. 9:27, by A. B. Shelly.

Contributions.

The Haoenaom Mission Station at Clinton, Okla., received the following articles for Christmas distribution:

From Bethesda Mission Society at Henderson, Neb.: 4 waists, 10 pr. socks, 1 pr. pants, suspenders, hat and cap, 4 pr. stockings, 6 shirts for men, 2 pieces calico, 10 pieces outing, 3 pr. shoes, 6 spools thread, 4 blankets, personal gifts for Sisters Kinsinger and Williams and $16.12 in cash to be used as needed in the work.

From West Zion Mission Society at Moundridge, Kan.: 6 jackets for children, 4 combinations suits, 1 pr. mittens, 3 pr. wristlets, 3 kerchiefs.

From Goshen, Ind. Mission Society, 1 large box of 88 pieces.

From Bethel, Mo. Mission Society: 60 yds. outing, material for 4 comforts, 18 rolls cotton, 12 shirts for men, 12 undershirts for men, 12 pr. socks, 12 pr. mittens, 6 undergarments for women, 6 combination suits for children, 6 pr. stockings, 4 doz. handkerchiefs, 13 dresses, 1 overcoat, 2 boys' suits, 2 pr. pants, 17 vests, 2 hats, buttons, personal gifts for Mrs. H. J. Kliewer.

From Bethel, Mo. Girls' Mission Society: 13 tablets, 13 pencils, 2 doz. handkerchiefs, 18 dolls, 26 marbles, 6 rubber balls, 5 pocket books, 2 pr. suspenders, 2 yds. calico.

From Emmaus Mission Society, Whitewater, Kan.: 15 dresses, 9 underskirts, 1 apron, 13 mens' shirts, 8 undergarments for women, 5 pr. stockings, quilt patches, 1 small comfort, 1 large comfort, 1 blanket, toys, dried apples, personal gifts for the Sisters.

From Mission Society at Beatrice, Neb: 3 blankets, 11 underskirts, 3 pr. pants, 2 boys' suits, 2 boys' waists, 1 union suit, 1 suit underwear, 12 dresses, 5 shirts, 2 hoods, 13 pr. stockings, 21 yds. outing, 1 pr. wristlets, 10 dolls, 1 box crayon, 1 tablet, 2 story books, 1 box water colors, 1 drawing slate, personal gifts for the Sisters.

From Deer Creek, Okla.: 2 express boxes with 3 large dresses, 1 skirt, 9 waists, quilt patches, Bunyan's Pilgrim's Progress, etc. etc.

From Mission Society at Deep Run, Pa. This box has not yet reached us. It contains: 1 large quilt, 4 small quilts, 6 boys' shirts, 4 pr. pants, 5 underskirts, 15 dresses, 10 undergarments, 10 dolls, 1 coat.

From Mission friends at Hydro, Okla., $5 in cash to be used as needed in the work.

Gratefully acknowledged,
Bertha E Kinsinger.
Agnes Williams.
Clinton, Okla, Jan 8, 1907.

Donations Received from Abroad for the Church in Upland, Cal.

Anonymous, $100; Bro. and Sister Herm Sudermann, Newton. Kan. $15; per J. J. Voth, Upland, Cal. $15; Hillsboro, Kan. cong. $20 34; J. D. Hirschler, Hillsboro, Kan. $5; Berne, Ind., cong. $68.86; Peter Habegger, Berne, Ind., $15; Friend, ditto $2; Jacob Haury, Moundridge, Kan. $5; J. F. Sprunger, Berne, Ind. $5; L. Weber, Summerfield. Ill. $30; K. Hirschler, ditto, $100; H. v. d. Smissen, ditto, $5; Mary Reibold, ditto. $5; Christian, Kan., cong. $58; Garden Tp., Kan., corg. $19; Halstead, Kan. cong. $32; Jacob Hege, Paso Robles, Cal. $20; P. P. Lehman $5; Jacob Linn, Halstead, Kan. $20; per H. Rees, San Dimas, Cal. $2; John Rupp, Moundridge, Kan. $100; per L. M. Ledig, from Moundridge, Kan , $25;—the following gifts were solicited by H. A. Eymann, Upland, Cal.: West Zion cong.; Moundridge, Kan., $110; D. Eymann & Sons, Reedley, Cal., $50; John A. Ruth, Hesston, Kan., $25; A. J. Ruth, Canuanea, Mexico, $25. A. H. Schwan, Los Angeles, Cal., $20; A. J. Schroeder and J. S. Eymann, Halstead, Kan., $20: J. H. McNair, Halstead, Kan., $5; G. A. Haury, Newton, Kan., $10; H. A. Krehbiel, Lindsborg, Kan., $10; D. C. Schmidt, Kan., $10; Jacob Wiegner, Donnellson, Iowa, $5; Jacob Kohl, ditto, $5; Henrietta Pauscher, Los Angeles, Cal,. $2; D. J. Regier, Alexanderwohl, Kan., $4 25. John Lichty, sen., Estrella, Cal., $10; J. J. Stucky, Kan., $10; per J. P. Schowalter, Wayland, Iowa, 11.—Total $1004 45.

As already has been reported in the Mennonite, No. 2, '07, our church was dedicated on Dec. 16, 1906. All the Brethren and Sisters who will come to the Pacific coast will find a warm welcome in it. We herewith want to thank cordially all the donors who have so kindly contributed toward this cause. May the Lord's blessing rest upon us all.

By order of the Mennonite Church at Upland, Cal.,

The Building Committee { Jacob Dahlem, Jacob Haury, Louis M. Ledig.

News of the Week.

Domestic.

TWO RAILROAD HORRORS.

About 50 Killed or Cremated in One Day.

Big Four Flyer Runs into Freight 16 Persons Killed or Cremated.

Fowler, Ind., January 19.—At least sixteen persons were crushed to death or burned in a collision on the Big Four railroad half a mile east of this city at 2:30 o'clock this morning. The whole train, except Vice-President Schaff's private car, a sleeper, was destroyed.

The "Queen City Special" No. 38, en route from Chicago to Indianapolis and Cincinnati, ran into a west-bound freight while speeding at fifty miles an hour. The combination car was telescoped and of the fifteen occupants all were killed or burned to death except four.

Owing to the dense fog the engineer of the Big Four flyer was unable to see the light on the semaphore, which directed him to stop, to permit a west-bound freight to pass. The train dispatcher, knowing that the dense fog would prevent the trainmen from seeing the block signal, went outside and waved his lantern frantically and fired at least a half dozen shots from his revolver, but the trainmen went crashing by with their train, and a moment later the crash came.

The tender of No. 38 telescoped the baggage car, and the latter cut through to within ten feet of the rear of the smoker.

The report of the collision was heard all over the town. Fire bells and whistles called the people to the injured.

Immediately following the crash the wreckage caught fire and the bodies of the victims were burned before they could be extricated. The heat of the burning cars was so intense that the would-be rescuers could not get near enough to help.

Powder Car Explodes and Hurls Passing Passenger Train to Destruction; 30 or 40 Cremated.

Terre Haute, Ind., Jan. 20.—Twenty-two charred, broken and mutilated bodies have been taken from the smouldering ruins of passenger No. 3, of the Big Four railroad, which was destroyed by the explosion of a car load of powder as it passed a freight train at Sanford, Ind., nine miles west of here last night.

The number of injured will total at least thirty-five. The cause of the disaster is not fully explained, as several theories are advanced. The shock was felt for thirty miles, many believing it an earthquake.

The three coaches of the ill-fated passenger train were filled.

The entire train, including the engine, was blown from the track, the coaches being demolished, the engine hurled fifty feet and the passengers either blown to pieces, consumed by fire or rescued in a more or less injured condition.

According to the trainmen of the freight train, the explosion of the carload of powder was caused by the concussion made by the passenger train which was slowing down for the station at Sanford. Another theory is that the gas escaping from an oil pipe line nearby entered the car containing the powder and a spark from the passing engine ignited the gas, that gave rise to the first rumors that the locomotive boiler exploded.

The belief expressed by one or two persons is that the disaster was due to an act of a tramp or an intoxicated man who may have fired a shot into the loaded car.

Several cars were literally hurled to pieces by the terrible force of the explosion. Huge masses of iron were found hundreds of feet from the track. The tank of the passenger engine was hurled nearly one hundred feet away. Two passenger coaches and one baggage car were consumed by fire which broke out in the wreckage and the freight train which was hauling the car of powder was badly demolished. Eight freight cars were wrecked and burned. Others were pulled out of danger and escaped. Windows were shattered; dishes and furniture were broken, and, in some instances, doors were torn from their hinges.

Out in the wreckage and before the eyes of citizens and rescuers, who rushed from their homes, many were burned to death before aid could be rendered them.

Residents of the village threw open their homes to the injured and worked heroically all night.

Death List is Now 30.

Terre Haute, Ind., Jan. 22.—Dr. H. W. Haslett, of Grand View, Ill., one of the injured from the Sandford, Ind., explosion, died tonight at Union hospital, making the death list 30. (Another report says 16).

And Here's Another Wreck. Seven Killed.

Albany, N. Y., Jan. 22.—Five men were killed and at least fifteen injured this afternoon on the New York Central, Mohawk division, about half a mile west of this city, by the collision of a light engine with a caboose filled with laborers. Four were killed outright and a fifth died immediately after being taken from the car.

After the collision the wrecked caboose took fire, but the bodies were recovered previously.

Edward Stigel and Joseph Secorda, two of the worst injured of the laborers in the wrecked car, died at the local hospital soon after being taken there. This brings the total number of dead up to seven and several of the injured are in a precarious condition.

THE SWETTENHAM AFFAIR.

Governor of Jamaica Says He is Grateful for Sympathy and Aid.

Washington, January 22.—The State Department made public the following cablegram:

"Jamaica, January 20.

"The Hon. Elihu Root, State Secretary, Washington:

"Jamaica profoundly grateful to your excellency for expression of sympathy and for very practical aid also kindly given by Admiral Davis and the entire particular service squadron of the United States navy.

Governor."

This dispatch was received here last night and made public at the State Department to-day as also was a letter from Esme Howard, charge d'affaires of the British embassy, stating that official inquiries were being made as to the authenticity of the Swettenham letter to Admiral Davis and at the same time expressing the deep regret of Sir Edwin Grey, principal Secretary of State for Foreign Affairs, that if the published text of the letter proves correct "a British official should have addressed such a letter to a gallant admiral, who had rendered valuable assistance to British subjects at a time of great suffering and distress."

Carefully Studied Insult.

The prompt recognition in America that Swettenham's letter was the act of an individual is much appreciated here. Public opinion continues strongly to denounce the Governor of Jamaica although a small element takes the ground that he should have a fair chance of defending himself. The Evening Standard concisely sums up the prevailing sentiment as follows: "Sir Alexander Swettenham committed the gross and unpardonable blunder of writing a letter to Admiral Davis which bore all the appearance of a carefully studied insult. Even if he received vexatious provocation from the Americans no shred of justification can be urged for the letter. The only course it leaves open to him and to his countrymen is to apologize to the nation to whose officer it was directed."

Denounced at Kingston.

Kingston, Jamaica, January 22.—The indignation of the residents of Jamaica, both officials and private citizens, at the action of Governor Swettenham in demanding the withdrawal by Admiral Davis, of the relief forces, is spreading and intensifying.

The Governor's response to Admiral Davis's letter is bitterly denounced, and it is generally declared that the only possible reparation is for the government to apologize and recall Governor Swettenham.

Ohio Flood Receding.

Evansville, Ind., January 22.—The Ohio river is practically at a stand here to-day. The gauge shows forty-five and one-half feet, a rise of six inches in twenty-four hours, and it is probable that it will ascend at still less speed within the next twenty-four hours. The weather bureau expects to see the water at the forty-six-foot mark, but it will be slow getting there, as reports from points above Louisville are of decided declines.

The work of rescuing refugees is going on, however, as a high wind, such as prevailed last Saturday night, would mean loss of life at scores of points along the river. Hundreds still remain in their homes with the water splashing against the floor beneath. Launches are busy to-day taking provisions to those who desire to remain at home, and to bring others to Evansville, who will risk their lives no longer.

59TH CONGESS.

Raise Their Salaries.

Washington, January 18.—By a vote of 133 to 95 the House to-day voted that the salaries of Senators, Representatives and the delegates from Porto Rico, Hawaii and Alaska be increased to $7,500 a year after March 4, 1907, and fixing the salaries of the Vice-President, Speaker and members of the Cabinet at $12,000.

Foreign.

Starving Chinese are Eating Their Children.

Victoria, B. C., January 18.—Further advices received from Shanghai tell of increasing horrors of the great famine in central China. A correspondent of the Echo de Chine says that in two districts, Sinchow and Paichow, starving people are eating their children. Plants and grass, which have furnished food for many, have disappeared and there are not even roots to eat.

The famine-stricken people are being driven back to the cities in the famine district, the officials refusing to allow refugees to take the roads. The correspondent of the Shanghai paper says the cases of cannibalism are many. He investigated a number, and many of them absolutely are correct. In the absence of ordinary food he found human flesh actually being sold.

Fifteen Hundred Dead.

The Hague, January 22.—The tidal wave which devastated some of the Dutch East Indian islands south of Atchin, as announced January 11, practically engulfed the Island of Simalu. According to the latest information received here, Simalu has almost disappeared. It is said that probably 1,500 persons lost their lives. Violent earth shocks continue to be felt daily. The civil governor of Atchin has gone to the scene of the catastrophe.

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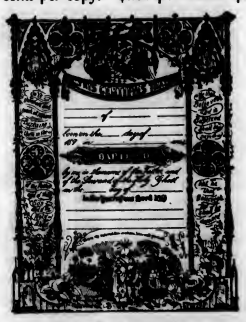
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, JANUARY 31, 1907. No. 5.

The Tone of Voice.

It is not so much what you say,
As the manner in which you say it;
It is not so much the language you use,
As the tone in which you convey it.

The words may be mild and fair,
And the tones may pierce like a dart;
The words may be soft as the summer air,
And the tones may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy, and anger are there.

Then would your quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Selected.

Items of News and Comment.

Rev. Henry Voth (M. B. Church), of Bingham Lake, Minn., is conducting a Bible conference at Goessel, Kan.

Rev. J. H. Langenwalter, of Halstead, Kan., is giving a series of lectures on missions at Bethel College, Newton, Kan. He recently delivered the second lecture.

The C. E. Society of the Zion Mennonite church, Souderton, Pa., will have a special service on Sunday evening, Feb. 3, entitled, What Christian Endeavor means to me and to the world.

The work at the new church building of the "Nordstern" church in the Quill Lake settlement, Humboldt, Sask., was delayed somewhat. The services are still held in a private house.

Rev. Jacob Quiring, called by the Western District Conference to hold meetings in several parts of the district, recently filled several appointments in the following congregation: Johannestal, Brudertal and Hillsboro (Kan.).

A notice in the MENNONITE (No. 46, 1906) states that Bro. and Sister Kroeker, of Janjgir, India, returned from Bangalore in the middle of October. Bro. Kroeker informs us however that they returned several weeks sooner, on Sept. 2.

The American Bible Society has been for a number of years carefully considering the home needs in the way of Bible work in this country, and especially the problem of reaching the immigrants and the newcomers to our nation that speak foreign languages. The old auxiliary method has proven inadequate in many parts of the nation, and in order to meet the new needs the Northwestern Agency has been established, covering the States of Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and North and South Dakota, with headquarters at Chicago. The Rev. J. F. Horton has been appointed Agency Secretary, and a committee of representatives of different churches had been associated with him in caring for the details of the management of this Agency. Already a number of foreign-speaking colporteurs have been employed, and an aggressive campaign has been inaugurated.

Forty per cent. of the taxation, it is estimated, is for the support of inmates of prisons, almshouses, and insane asylums; a large majority of them are there through drink. Statisticians assert that nearly seventy per cent. of the crime, pauperism, and insanity of the country is traceable, directly or indirectly to drink.—Our prisons cost, in round figures, $60,000,000 yearly; our poorhouses, $7,000,000; our insane asylums, $13,000,000. We have 250,000 criminals, 150,000 insane, and 50,000 tramps. And, in the face of these appalling results of intemperance, the nation spends yearly $1,400,000,000 for intoxicating drink—double the sum it spends for bread, thrice what it pays for meat, seven times what it expends for tea and coffee, ten times what it gives for public education, and fifty times what it devotes every year to the preaching of the Gospel!—Religious Telescope.

German Language.—At present three prominent languages—the English, German and French languages—are taking the lead. The various statements made from diverse reports at different times in regard to the number of people speaking these languages, vary considerably, placing perhaps one too low and another too high. For this reason a proper rectification is proper and desirable where an obvious mistake is detected. About a year ago (Feb. 22, '06) an article on "The English Language" was published in this paper. There the statement was made that there are perhaps 40,000,000 German-speaking, between thirty and forty millions French-speaking, and not less than 110,000,000 English-speaking people. "Forty millions" of German-speaking people outside of Germany would have been as nearly correct, for there are at present approximately 90,000,000 of German-speaking people.

Notice.

Bro. W. S. Gottschall, the treasurer for Home Missions, has of late had considerable trouble on account of such remittances that were made payable to his *former* place (Schwenksville). He therefore urges all to take notice of the fact that it is over a year since he *moved to Allentown*. Please make all orders payable to:

REV. W. S. GOTTSCHALL,
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Mission.

From Oklahoma.

Missionary H. J. Kliewer writes of the mission work during the last six months among the Red Moon Indians at Hammon, Oklahoma:

In reviewing our work during the last six months we have much reason to thank God for His grace, faithfulness and long-suffering manifested toward us. We were permitted to continue our work among these Indians without any essential change. While the Indians for several weeks, during the month of July, were away visiting their friends a good opportunity was afforded us to devote ourselves unhindered to the study of the language. After their return we had our services every Sunday with but three exceptions. On two Sundays I had gone to Hacenaom to speak to the Indians there and on the third Sunday we were at Cantonment, whither we accompanied my dear Brother J. W., who had visited us for a few days. As a rule our services were well attended. Our Christians give us much joy by their steadfastness under the many calumniations which they have to endure from the other Indians. Our little congregation here did not have any accessions during the last half year. But several of the older school girls have expressed the desire to be baptized and are now receiving the necessary preparatory instruction. Others seem to be inclined towards the Gospel but have not as yet been able to decide themselves wholly for Christ. Some seem to think that they are not able to come up to the requirements of the word of God and that it is too hard to live as a Christian. Others have the idea to wait until they are better. No doubt some fear the derision from others. All their excuses show that they are not yet willing to break with sin and heathendom.

During the fall my dear wife held weekly sewing hours with the Indian women. About 25 comfortables were made. Many more women would have been glad to come and sew but there was a lack of material.

Whenever the weather was favorable most of our Indians were diligently at work during the fall and the winter, either for themselves or for their white neighbors, whom they assisted in bringing in their broom corn and their cotton. Several of them had planted cotton for themselves, which brought them such a good yield that next spring much more will be planted by them. Some of them also had very nice corn fields.

Through the generosity of some of our Sewing and Children's Circles we were enabled to prepare our Indians much joy at our Christmas festival. Inasmuch as some of the things sent came somewhat late we had our festival on Sunday, December 30th. Our church was packed with people. After we had spoken to them of the greatest of all gifts—Christ, we also told them something of the work of the Sewing and Children's Circles and about the mission gifts in general. We

told them that we too would lift a mission collection and thus give them an opportunity to show their gratitude towards God and the mission friends for the blessings and gifts received. After one of the Christians had spoken and offered prayer a hymn was sung, after which the first missionary collection was held in our church here. It was gratifying to see how all, who had money with them, contributed most willingly and cheerfully. After the collectors had made their rounds they were several times called back to receive some more additional gifts. Many gave money to their children that they too might contribute. After all the gifts were distributed and the services had been closed many came forward either to bring little gifts or to press our hands. Others said that they did not have any money with them but they would give something some other time.

We heartily thank all our dear mission friends who by their gifts of love enabled us to prepare a Christmas joy for our Indians, believing that by their example they will teach them "That it is more blessed to give than to receive."

With greetings,
H. J. AND C. KLIEWER.

From Montana.

Missionary G. A. Linscheid writes as follows from his mission field at Busby, Montana:

The year 1906 is fast drawing to a close. In some of our expectations the year has disappointed us, while in other things it has joyfully surprised us.

We were disappointed in not receiving an increase of workers as we expected and earnestly desired, and that instead of that, the number of workers has been diminished, inasmuch as Sister Williams had to leave this field on account of sickness. It is true, Brother Kaovess is still here, but as he has already rendered nearly all the help he can render with his limited amount of knowledge, he too will undoubtedly have to leave us after a longer or shorter period of time. What our field urgently needs is the help of a second missionary. As long as this fails the work must necessarily be restricted upon the services in the chapel and at the school and the visits to the Indians in the immediate vicinity. It is true the Indian helper goes from time to time to the more remote Indian settlements, but as long as he does not possess the necessary preparation for the work and is not even able to read the word to them his labors must remain very limited. That such a helper can tell the people that which he knows better and more intelligibly than a missionary can who does not yet know the language, is evident. But what we earnestly desire is that two missionaries might be stationed upon this field so that one or the other would be free to go out, either alone or with an Indian helper, and bring the word of life to the more distant Indians. That the Lord may soon send us this help is our constant prayer! One of the joyful events during the past year was the baptism of the first convert on this field, as has already been reported.

Our services were in general well attended until towards the close of the year, when the attendance materially decreased. Various reasons may be assigned for this. One principal reason, in my estimation, was the first baptism at which the Indians had an opportunity to learn what it means to forsake their heathen religion and become a Christian. Our Sunday services were attended during the year by about 300 adult persons. On an average about 50 persons were present at every meeting, not counting the children. The services for the children were also regularly held on Sunday evenings.

I am sorry to state that the erection of the chapel at Lame Deer could not yet be begun. It took the former superintendent such a long while to bring all his things in order and turn them over to the present superintendent that everything was delayed until the winter set in. The sawmill, where our lumber is to be sawed, will now hardly be started before the coming spring when then the building of the chapel can be commenced. While we are sorry that the building is thus delayed we on the other hand could not have made much use of the chapel if it had been erected with our present force of workers.

Furthermore the Lord has gladdened our hearts during the year by the arrival of our little "Harold" who is unto us, as it were, an oasis in the midst of the desert. Thus sorrow and joy interchange with each other, as time is passing on, upon a mission field as elsewhere. May these changes and all the different occurrences only redound to the glory of God and to the upbuilding of His kingdom!

Commending our work to the blessings of God and the united prayers of the Mission Board and all mission friends, we are

Your humble workers,
G. AND A. LINSCHEID.

Busby, Mont., Dec. 29, 1906.

The energy that wins is the energy that keeps at it.

History of Songs.

THE STORY OF "ROCK OF AGES."

When Augustus Toplady was a lad of 16 he strolled into a barn in Ireland, where an illiterate layman was earnestly preaching on the text, "Ye, who sometimes were afar off, are made nigh by the blood of Christ." Mr. Toplady said: "Strange that I who had so long sat under the means of grace in England should be brought nigh unto God, in an obscure part of Ireland in a barn and under the ministry of one who could scarcely spell his name." The influence of that "barn" discourse has been felt for more than a century and is now echoing in all parts of the world for it was that lad of 16 years who wrote "Rock of Ages."

Mr. W. H. Wills, a member of the British Parliament, wrote to the London "Times" a year or two ago that the Rev. Augustus Toplady wrote it during a thunder-storm and on the inspiration of the moment. He was walking one afternoon through Barrington Combe when he was overtaken by a storm. He sought shelter between two great piers of stone that were a part of the rocky range of hills in that vicinity. While waiting the passing of the storm he wrote nearly the entire hymn, in a fissure or "cleft". Toplady stood when the storm was at its height and this suggested the first line. In 1898, a tablet to Toplady's memory was attached to the rock, where he sought and found shelter and protection. Looking to the general judgment when his soul would need shelter, he wrote "Rock of Ages."

"A MIGHTY FORTRESS IS OUR GOD."

Martin Luther wrote this beautiful hymn. Luther early acquired the desire to compose German Psalms, as he put it "so that the Word of God may dwell among the people also by means of song." The forty-sixth Psalm furnished Luther with the key-note for this matchless hymn. He published his first hymn-book in 1524. He wrote some thirty-seven hymns and Psalm revision, and these have been translated into many languages. His masterpiece, however, was A Mighty Fortress is Our God," the great battle hymn of the Reformation. The hymn was first published in 1527.

COME, FOUNT OF EVERY BLESSING.

It was written by Robert Robinson, of Cambridge, England, who was born in 1735. He was but a lad when he was converted under Whitfield. Gifted with extraordinary talent he entered upon the ministry and moved his audience by his powerful preaching. But unstable as water, he went from one thing to another, until at last he became an avowed Socialist. In the darkness which encompassed him, sometimes a ray of the light of former years would fall across his path and then would flash upon him.

"The blessedness I knew, when first I saw the Lord." One day he was traveling by coach with a lady, a stranger to him; she had been reading his hymn, "Come, Thou Fount etc." Turning to him she asked him if he knew it, and telling him of the comfort it had been to her. He tried to evade her questions, but she returned to it again and again until at length, bursting into a flood of tears, he exclaimed: "Madam, I am the poor, unhappy man who composed that hymn many years ago, and I would give worlds if I had them to enjoy the feelings I had then. On the morning of June 9, 1790, he was found dead in bed, having expired as he often expressed his wish to do, softly, suddenly and alone."

C. F. M.

Organization for Orphans.

SHOULD A PERMANENT ORGANIZATION FOR THE CARE OF ORPHANS BE EFFECTED BY THIS (EASTERN) CONFERENCE? IF SO, HOW HAD IT BEST BE DONE AND HOW SHOULD THE WORK BE CONTINUED?

When any work is to be done by the united efforts of different individuals, it is necessary that there be some sort of mutual understanding or agreement on some working plan in order that confusion may be avoided and the united work may be most effective. This is the true object of organization. When an organization is formed it is not intended thus to provide a way for shoving off the responsibility for the work on the shoulders of a few, but rather to plan so that all can work together without waste of energy.

When the question is asked, therefore, whether or not an organization for the care of orphans should be effected? the answer will depend upon the other question, viz., Is it desirable and advisable to undertake united work in this line on the part of our people in this district?

There can be no question but that there is room for work of this kind. There are always and on every hand, children to be found who by reason of the loss of one or both of their parents, must needs be provided for in some way, so that they may grow up under such nurture and care as childhood needs. In many cases relatives and immediate friends of the family will lend the needed helping hand to the bereft ones. This is generally true among the well-to-do people, and also in very many cases where poverty might be pleaded for an excuse but where the sense of duty and the Christ-spirit overrule considerations of convenience.

However, while many orphans are thus cared for, there are yet many others who but for the benevolent intervention of well-disposed people would be thrown upon public charity or go uncared for. For Christian people either individually or in associated capacity to go after such waifs and provide for them a Christian bringing up is a most blessed work—a work that can not fail of the approval of Him who has taught us that what we do unto these least ones of His in His name is accepted as done unto Him.

Much has already been and is now being done in this line. There are orphanages which have been in existence for many years and whose record fills some of the brightest pages in the history of philanthropy. Some have been maintained by generous endowment funds and others by a continuous stream of charitable gifts flowing in answer to the faith of their founders and promoters. The number of institutions, school and homes, for such children is yearly increasing, and yet there is still room for any who will help along in the good cause. Little hands outstretched in helplessness are pleading for the love and the help that Christian people can give and that will make their lives worth living.

Should we then in an organized way take a hand in this work? We might ask, Why not? If we stand back in a work of this kind, we must know why we do so. It may be urged that we can do our share in an individual way by helping as occasion offers in our congregations and our immediate vicinities to see that orphaned children are provided for. This is done to a commendable degree among Mennonites as a rule. But may it not be possible, and therefore our duty, to extend our helpfulness beyond our immediate circles, just as we do in other phases of Christian activity as for instance when we send out missionaries to those who as yet have no one to bring them the blessings of the Gospel? If all the Christian churches should scrupulously care for all the orphans in their own parishes, there would still be the greatest need in this line left unmet. What then should become of the poor little ones outside of these circles of Christian influence? No, we can not thus excuse ourselves. This we should do and continue to do but not leave the other, yea the more needful, undone.

Again it may be urged that we are not financially able to establish and maintain an orphanage. This the writer believes to be true under our present circumstances and with the other work that our people have undertaken. But there are other ways in which something in this line, too, can be done, that will be within our possible means if we are willing to do what we can and in the way we can. This brings into the consideration right here the last part of our topic.

The writer believes that the best way to bring up children, whether orphans or others, is not to put them together in large numbers in even the best managed institutions. The best place for a child to grow up is within the precincts of a Christian home, written with a small h. If it is at all possible for me to do so, I can do vastly more good by taking an orphan into my own home and being a father or mother to the child, than by paying for its maintenance in an institution. And may we then in our united effort not be able to do a good work by becoming in an organized way the intermediary between orphans who need homes on the one hand and homes where they can and will be cared for on the other? Where no home could at once be found for one or another, and the funds at our disposal would permit the child could be brought temporarily into some already established institution until a home could be found for it. Perhaps some consecrated, self-denying people like Rev. and Mrs. Christian Krehbiel, of Halstead, Kan., could be found here in the East too, who would be willing to open their home for the temporary care of such until places were found for them.

To do this work would require no complicated organization. We will refrain here from suggesting a form or plan. This will need to be considered carefully and wisely. It may be well for this conference to take the initial steps for a permanent organization and appoint a committee to formulate a working plan to be reported and acted upon at a future meeting. The action to-day should include steps to bring the matter to the notice of our people, and the election of a custodian of the funds already in hand and others coming in for this work.

May the Lord give wisdom and understanding so that whatever we may be led to do may be according to His will for us in this particular phase of activity in His cause!

A MEMBER FROM HEREFORD, PA.

Home Circle.

Little Things.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.

Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.

It strengthened a faith beset by fears,
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

EPWORTH HERALD.

Honoring Mother.

A true mother is the child's best earthly friend. She is willing to perform any service and make any sacrifice that is to her child's best interest. For such devotion she should always be loved and honored by the child. We have heard a beautiful story which illustrates how one boy showed his appreciation of his mother. She was a poor widow, and many were the hardships she endured in caring for her son. She had an ambition for him to be educated. When about sixteen she sent him to college, and by hard work and great personal sacrifice she was able to support him in college until he completed the course. He was conscious of his mother's devotion and her lofty ideals of what his life should be, and properly appreciated them. He was a diligent and obedient scholar, and not only won the respect of his teachers and fellow students, but received the class-metal on the day of his graduation.

A few weeks before commencement he wrote his mother and told her she must come and see him graduate. Lack of money and clothing caused her to tell him she could not come. Another letter was sent immediately to her, telling her that it would be the disappointment of his life, if she did not see him graduate and receive his medal. She then decided to go, although she felt her clothing was not what would be expected on such an occasion. Charlie (for that was his name) was delighted when he learned she was coming. Like a true son he paid her every attention. She was given a good seat close to the front in the college auditorium on commencement day.

When all the graduates had delivered their addresses, the college president arose and spoke of a pleasant duty he had to perform. He then asked Charlie to arise, and in a few choice commendatory words conferred on him the class medal. Charlie was justly proud of such an honor and in a few words thanked the faculty for what they had done for him. But before he sat down he said, he felt the medal was on the wrong person, and that he wished to place it where it more properly belonged.

He walked quickly off the platform, down the aisle a little ways, until he came to a sweet-faced aged woman wearing a somewhat faded shawl, stopping by her side he placed the medal on her bosom saying, "It is to my dear mother the honor of wearing this medal belongs rather than to me. She shall wear it."

With Charlie it was, "What a mother!" and with teachers and students it was, "What a son and what a mother!" Dear readers, love and honor your parents.

"Almost Persuaded."

A stenographer employed in a great manufacturing house heard two young men talking together of a service lately held that had attracted the two bright, promising young men.

Said one, "I was almost persuaded to be a Christian. Did you hear Miss ——— sing that simple, little old-fashioned hymn, 'A Charge to Keep I Have? She sang so tenderly, clearly, earnestly, I understood every word. My mother sang that hymn long ago to me, when she rocked me to sleep in our old arm-chair that stood in the sunniest corner in the home living-room. You are so fond of the opera, you didn't like that style of music."

"I was charmed," replied the second young man. "My mother loved the hymn, 'My Faith Looks Up to Thee.' I attended a music recital lately, hoping to hear the old hymn sung simply and sweetly. The soprano sang a new arrangement, an air not beautiful, in my estimation. I was disappointed — sadly disappointed. A hymn, to be effective and appreciated, is not pitched too high for the average voice. I do enjoy hearing the words plainly. The sweetest music I ever heard was a chorus composed of blind children—little children who sang naturally—joyously—their hearts were full of rapture. I saw numbers of hardened men in the audience brush tears from their eyes. Even an unbeliever could not doubt the genuineness of those little blind singers singing of God's love. Music is a power for good, when it is really good music—Christian music."

The Mennonite.

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Editorial.

Workers Needed.

DEAR READERS:—Greetings! I am writing these lines in my tent at a small station called Kanika. My bed is my table and terra firma is my seat. In this quiet jungly place, my mind has been busy. I am thinking to-night of the dear one taken from me now almost a year ago; I am thinking of her life and what she was to me and the work. I am thinking to-night of our work at Champa and Janjgir and of what we have been trying to do for Jesus during the year that is fast drawing to a close. I am thinking of our dear one that have accepted Christ, and knowing that they are at best but weak and so prone to yield to temptation, my thoughts assume the prayer: Do, Oh our God, for Jesus' sake keep them pure! I am thinking to-night of our fast increasing leper work. I am thinking of the Christmas holidays just past and of the joys and blessings we tried to bring to others. But the most prominent thought in my mind to-night is the crying need for more workers.

I call to mind that in a recent issue of the "MENNONITE", I saw an article of a young man who applied to a mission board for a place in the foreign mission field. In that article this particular young man was tested in a way which would have tried the patience of a Job. No matter what we may think of the examination, one thing is sure, that not *only* those are called to Champa or Janjgir who could pass such an examination. I doubt whether very many in the field to-day would be able to get 100% on such an examination. And lest some be discouraged and think that only such ideal men and women are wandering here, I feel like giving a few points to those who would like to come to India. I am sure there are some who would like to come if they only knew they had a "CALL." A young man sent me a whole list of questions and wished me to answer them, because he did not know whether he was "*called*". Another young man wrote me a letter saying that he would gladly come to help us if he only knew that he were "*called*". A young lady wrote to us about three years ago and said that she had told the Lord that if the sun would rise clearly on a certain day and not be obscured by a cloud, she would consider that a call to mission work, and wanted to know what we thought about it.

Then there are others who think they are called whereas in reality they had no call or at least made promises before finding out what constitutes a "call". A young man said to me after his conversion when he was all aglow for Jesus: "The Holy Spirit tells me that after seven years I will join you in India." I am always a little dubious about these "The Spirit has told me," and I was in this case, but I held my peace. I doubt very much whether this young man ever contemplates coming to India, if reports about him are true. Another young man said: "I'll study medicine and will then come to India." A recent letter from a friend of mine tells me that he is going to hang out his shingle in some town when he is through with his studies which will be in some years.

In view of these facts, I feel I ought to say a few words regarding this matter of "CALL." I admit that others may differ, but that does not deter me from saying what I believe to be a sufficient call to the mission field —particularly to Champa and Janjgir.

In general, I think what a missionary has once said is quite true, that unless you are *very sure* that you are *not called*, you are called to the mission work.

First of all the intending missionary must be a Christian, and *know it*. "Selfevident," you say. Yes, it is and yet kindly bear this first point in mind.

Second, he must be healthy. A healthy mind dwells in a healthy body. He need not be a Hercules. I cannot complain of an extra amount of avoirdupois and yet I am healthy and can endure this trying climate.

Third, he must have patience and be ready to bear disappointments AND YET NOT BECOME DISCOURAGED. Recent converts to Christianity are weak and we must not become discouraged when they do not "turn out" as well as we had hoped or if they have fallen into sin. Most of all one must have patience if the results are not what we had expected.

Fourth, ready to sacrifice. We want those men and women here who by their talents and qualifications could "shine" at home, and who could by staying at home become financially well situated. A young physician would have been willing to come to India, but he wanted to know whether he could have a little private practice besides his work in the mission. I answered promptly: "Not wanted, don't come." I am not sorry I wrote as I did, great as the need is for a physician. I doubt whether the Lord would have laid His blessings on his work. We want men and women that are entirely consecrated to the work without any reserve. We must not consider missions as a side issue.

Fifth, the intending missionary must have a training for the work, IF POSSIBLE. He ought to have more than a common school education. We are dealing with a shrewd people; the Indians are no fools and if the missionary cannot speak with some authority on most subjects, especially cannot meet the subtle arguments and answer the scathing questions, he will become an object of ridicule. But a common school education is certainly a neccessity. I do not remember the exact words which an Indian missionary had written in the visitor's book of a well known mission in the Bombay Presidency, but the concluding words were these: "I *hop* the Lord will bless this work to the salvation of many *soles*."

Now I am well aware that there are many other characteristics that an intending missionary should have, such as a special technical training, business ability, executive ability, etc., but lest the list become too long I think that if the person wishing to come to India can give himself satisfactory answers to these points, he may feel quite confident that he can be an efficient worker especially if he brings along a large quantity of sanctified common sense and a love for the unlovely. "But," I hear some one say, "I don't *feel* the call." Who told you to feel? What kind of a feeling do you want? Do you desire an angelic visit? Are you waiting for the *feeling* when you wish to become a farmer? Did you ever break your head over the problem: Oh that the Lord would let me know in what city to hang out my Dr. shingle? I have an idea that no call is wanted or asked for, but common sense says: Go where you can get the greatest practice and where there is not already a surplus of physicians, and methinks such reasoning is right. Do you think many intending business men pray to the Lord for a CALL to the counter or the cashier's desk? If Matth. 28:19-20, the word of our blessed Master, is not a CALL to India, pray under the sun, what is a CALL? If the crying need of dying millions in India is not a call what is a call? If you see a man drowning, would you be so indifferent as to say: "I wonder if I am called to save that man?" Do let us allow God to speak. He speaks to us in His word and I am convinced that he who in childlike faith accepts His invitation to be a co-worker with Him, God will honor him or her and bless the work.

May these lines help some young man to sit down at once and write to Rev. A. B. Shelly or Rev. Peter Balzer: Here am I, send me. Many prayers accompany these lines.

P. A. PENNER.
Champa, C. P., India, Dec. 27, 06.

Ministerial Meeting.

The ministerial brethren of the Eastern Conference had a very pleasant and interesting meeting in the church at Perkasie, Pa., on January 21. The following ministers were in attendance during the whole or part of the day and participated: N. B. Grubb, W. H. Grubb, S. M. Grubb, A. B. Shelly, A. S. Shelly, W. S. Gottshall, A. M. Fretz, J. W. Bayley and Elwood S. Shelly—and when we name the last brother we should not forget his good better half, Catherine, who always accompanies the dear brother, and is eyes and hands for him, and an inspiration to all the workers. The sister on this occasion presided at the organ. After a few hymns and Ephesians 1, as a Scripture lesson, chairman N. B. Grubb asked voluntary participation in a season of prayer.

Bro. J. S. Moyer on account of the funeral of a lifelong neighbor and friend could not attend, but he very kindly thought of us, and wrote a letter of good counsel to the ministerial brethren, which was read by A. B. Shelly. A brief sermon which the brother had clipped from a paper and enclosed with the letter, as well as the letter led us to serious thoughts regarding our high and holy calling.

A. S. Shelly opened a discussion on "Pastoral discouragements and how to overcome them." The subject was freely discussed, the prevailing thoughts expressed being: Pastors have discouragements from what they hope to find, but do not in their members; from what they often do not find in themselves. There is no real reason for discouragements;—we should faithfully attend to our calling and leave the result to the Lord. There should be no blue Sundays nor blue Mondays in a pastors' life. S. M. Grubb arrived in time to read before the noon hour a very comprehensive and exhaustive paper on "Getting and Giving the Sense of Scripture." As our inner man was thus being fed and strengthened, the physical man and woman began to long for material food, and Bro. W. H. Grubb, always on the alert to add something exceptionally good, read a paper on where we should go for dinner; it was brief, but practical, and while we have, engrossed in the deep spiritual interest of the meetings, failed to publicly thank the Perkasie families for their entertainment, the writer voices the sentiment of all visitors when he says we heartily thank you. After reconvening Bro. Grubb's paper came up for discussion. Of course we had very little to add, and so by resolution we asked him to have it published in the MENNONITE, so it might be helpful to others. The readers are invited to look for it in a few weeks. "A church building fund, why and how"—was the subject of a brief paper by A. M. Fretz. Several reasons were given in answer to "why" we should have such a fund, then a plan suggested as to "how." The matter was very freely discussed and the consensus of opinion was that it was very desirable to have such a fund; such a fund would stimulate home mission and church extension work.

W. S. Gottshall gave a talk on "How can we increase the spirit of loyalty to the church among the young people "?" Make them first loyal to Christ, the Head. They should live for Him and His service and then they will love the church and live for it. One reason why Mennonite young people are not as loyal to their church as they should be, is, we do not make enough of our church history, literature and special doctrinal teaching. While we should not be sectarian we should not be ashamed nor afraid to maintain that our church principles are superior to others. It would be a good thing to have special occasions as some other churches have on, which we lay special emphasis on what, in the past, was much neglected, regarding the doctrine, history and literature of the Mennonites. It is to be deplored that there are so many divisions on minor points in the Mennonite church, it should be our aim to effect union. This would also tend to interest and loyalty. The above were the main thoughts expressed by the brother and others who participated in the discussion.

The evening session was a Missionary service. J. W. Bayley gave a very impressive missionary address based on the parable of the Prodigal son. A. B. Shelly, secretary of the Mission Board, had a number of interesting letters from our missionaries, which were to be read but owing to the lateness of the hour they could not all be read. The Coyle sisters, of the First church of Philadelphia sang a few appropriate gospel hymns. F.

Immigrants of the Right Kind.

Very pleasant is the picture which Rev. William Liphardt, colporter of the American Tract Society in Western Kansas and Western Oklahoma, draws of the Mennonite settlers there in his letter under date of December 10, 1906:

"This autumn I am accompanied by my good wife, visiting the great foreign settlements in this field in Kansas and Oklahoma. These immigrants have come here more recently than those farther east and north in Kansas. Some have just arrived, and others have been located on the lands recently opened in what was, until lately, the Indian Territory ever since the 'rush of some years ago,' as the newspapers describe it. A great part of these people are Germans and Russians using the German language.

The Russians are largely Mennonites in church relations, and are in many ways a very moral and church-going people, but unaccustomed to our American Christianity and manners. They are also very industrious, thrifty and anxious for high thinking and moral development; no people are more inclined to educate their children in the fear of the Lord and in the best ideas of citizenship. They are a peace-loving, honest and simple-living people and a worthy addition to our civilization. They are very favorable to religious literature in their German tongue, which is read by most of them.

"What a loss to Russia was a deportation of more than 250,000 of these people in response to a bigoted national church hierarchy! We may add, what a treasure to our American interests was their coming and settlement in our Western territories! If we needed an illustration of the text 'Righteousness exalteth a nation,' the settlement of those strangers who have made the 'desert and solitary places blossom as the garden of God,' would afford it. One family in every twenty with a son at college preparing for the ministry is the record of many localities where they have been longest settled, and the strenuous demands of the pioneer have given place to the quiet and plenty of the successful farmer or business man.

"These people come to stay; their desire to learn English and associate kindly with their American neighbors shows unconsciously that they are to be an important element in building up civic righteousness. The German settlers, contaminated with indifference for religion and church attendance, are happily attracted by the temperate and blameless life manifested by these simple, honest, religious and peaceful folks. Into these homes we are carrying the Gospel on the printed page, and have everywhere a most kindly reception, and they show an earnest craving for this literature."—American Messenger.

There is no more faithful service than that to which a man is called who practises religion in the midst of the temptations of trade.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 10. LESSONS FROM THE PATRIARCHS. I NOAH—Hebr. 11, 7; 2 Pet. 2, 4—9; 1 Pet. 3, 17—22.

QUESTIONS.

1. Who was Noah? Gen. 5, 28—29.

2. What distinguished Noah from his contemporaries? Gen. 6, 8—9.

3. What task did God give him? Gen. 6, 14—22: 2 Pet. 2, 4.

4. What was the object of the ark? Gen. 7, 1—5.

5. Of what is the water of the flood a likeness? 1 Pet. 3, 20—21.

6. How did Noah express his gratitude after being saved? Gen. 8, 20.

7. What promise did God give? Gen. 8, 21—22.

8. What token of His returning favor did God give? Gen. 9, 8—17.

9. Which fear shall we have and which fear is cast out by perfect love? Hebr. 11, 7; 1 John 4, 18.

MEDITATIONS.

Noah was the son of Lamech, grandson of Methusalah, and lived 969 years, great grandson of Enoch, who walked with God and who was not, for God took him. Noah's father at his birth hoped he would be a comfort to men.

While his contemporaries were increasingly wicked and godless, Noah was a righteous man and perfect in his generations because he walked with God. Therefore when God saw that the wickedness of men was great in the earth and concluded that He would destroy man from the face of the earth, Noah found favor in the eyes of Jehovah and was entrusted with the task of preaching to men during the time of grace and meanwhile building the ark. This ark, an immense ship, he was told to build, that he and his family and one pair of every living animal should be preserved in the great flood which God was going to send.

He also should take of all food that is eaten for himself and for the animals. Then the great flood came and covered the earth, so that all men and animals died except those in the ark. The time during the building of the ark must have been a great trial of Noah's faith to build such a huge ship on dry land, no water near, where he could launch it, exposed to the raillery of his contemporaries, especially when he and his family had finished the stupendous work, then provided the food and began to collect the animals and to enter the ark, when no man could see any possible reason for all this monstrous work.

But the word of God came true. Noah's faithful work was rewarded, he and his family alone were saved. When at last the earth was dry, God told Noah to go forth and bring out the animals and he built an altar and offered burnt offerings unto God.

Then God promised: I will not again curse the ground any more for man's sake for that the imagination of man's heart is evil from his youth, neither will I again smite anymore everything living as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. For a token of his returning favor to mankind and the token of the covenant God set His bow in the cloud, the rainbow.

It is said of Noah, that he moved with Godly fear; this is said in praise of Him, yet John says in his first epistle: There is no fear in love; but perfect love casteth out fear, because fear hath punishment and he that feareth is not made perfect in love. Noah, who walked with God, must have loved God, yet he was moved with Godly fear. The fear of punishment is not the fear of a loving child, but a loving child fears to do anything, which could make the loving and beloved parents sorry. So the

Christian fears God in loving,
godly fear trying to avoid anything which could be against the will of God. So Noah moved with godly fear yet loved God.

QUOTATIONS.

Outpoured the flood in steady flow,
Till weary weeks of storm were past;
The waters whelmed the earth below,
And death, sole monarch, reigned at last.

Yet Noah, humble, happy saint,
Surrounded with the chosen few,
Sat in his ark, secure from fear,
And sang the grace that steer'd him through.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Feb. 10.

SUBJECT: Abraham Called to be a Blessing. Gen. 12:1-8.

GOLDEN TEXT: I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

When they came forth from the ark, Noah, his three sons, and their wives, God made a covenant with them, and God blessed Noah and his three sons and said unto them, Be fruitful and multiply, and replenish the earth (Gen. 9: 1). Shem, Ham, and Japheth, these three were the sons of Noah, and of these was the whole earth overspread (9: 19). For a while they seem to have remained together. Naturally they spoke one language (11: 1), being in reality one family though growing rapidly in numbers. Nimrod, a grand-son of Ham, is mentioned as founding a kingdom in Babel in the land of Shinar (10: 10), and it was here that their worldly ambition and forgetfulness of God brought down upon themselves another visitation of judgment. Their ungodly, boastful plans were brought to naught by a confusion of tongues, and they were scattered abroad upon the face of the earth (11:8). Descendants of Shem and of Ham both continued in the lower Euphrates and Tigris plain, and it was from there that God called Abram as we see in our lesson. Ur of the Chaldees, where they set out from (11: 31), is supposed to be the Uru of the Babylonian inscriptions located in the extreme south of Babylonian Chaldea, west of the Euphrates (Shrader).

One of the sons of Ham was named Canaan. His descendants seem to have gone west after the confusion at Babel and settled in the strip of land along the Mediterranean which received its name from them, the land of Canaan. These descendants of Canaan developed to a fearful degree the lascivious nature of their father Ham, for which the curse of God, pronounced by Noah, rested upon them. We see thus early in the history why God later destroyed these wicked Canaanite nations and gave their land to the descendants of Abram.

THE CALL GIVEN.

In the eleventh chapter, v. 31, we are told that Tarah took Abram his son and Sarai his wife, and Lot Abram's nephew, and went forth with them to go into the land of Canaan. They went northwest following the valley of the two rivers and came to a place in Mesopotamia to which they gave the name of Lots father, Haran. Here they remained till Tarah died. But it was not here that God's call first came to Abram. Our first verse says,—The Lord *had* said to Abram, Get thee out of thy country, etc. This prior call is plainly affirmed by Stephen in his defense (Acts 7: 2, 4). We take it, therefore, that the removal of the family from Ur of the Chaldees was made at the instigation of Abram and because of his call from the Lord.

THE OBJECT OF THE CALL.

The call of Abram marks the beginning of a new dispensation. God begins thus to bring about the conditions necessary to give salvation to fallen humanity. He calls out Abram not only to bless him, but to make him a blessing; for in him should all the families of the earth be blessed, which promise has a distinct reference to Him who should come to take away the sin of the world. He takes this man of latent faith as He knows him, away from all hindering surroundings, to deal with him alone and draw out his faith into active exercises, and enter with him as the representative, yea the father, of the faithful of all generations, into covenant relation of a most intimate and sacred nature. As was Abram to God so should all men be, and as was God to Abram so would He be to all of like faith.

GOING FORTH IN FAITH.

The writer of Hebrews says (11:8) that by faith Abraham when he was called obeyed to go out, not knowing whither he went. But there was another matter which, more than the question of the country, called for faith on the part of Abraham. God said He would, in the land which He would bring him to, make of him a great nation. When they left Haran, Abram was seventy-five years old and Sarah was "past age," so that from the standpoint of human judgment they were in respect to a possible posterity "as good as dead." But Abram believed God in this respect also, and his posterity did become "as the stars of heaven for multitude" (Heb. 11: 11, 12).

When they came to the land, they found the Canaanite already in possession. God came to him there with the definite promise that He would give the land to his seed, and though all his life time Abram lived there in tents as a sojourner only yet we find not that he ever questioned the eventual fulfilment of God's Word.

Thus Abram's faith was to him the assurance of things hoped for, the undoubted possession of things not seen. Wherever he went in the land he built an altar unto the Lord and called upon His name. Thus Abraham with his tent and altar shows two prominent features of a believer's character. "A worshiper of God, a stranger in the world—most blessed characteristics! Having nothing on earth—having our all in God. Abraham had 'not so much as to set his foot upon'; but he had God to enjoy, and that was enough."—Mackintash.

A GREAT NAME.

God said to Abram, I will make thy name great. The one great characteristic of Abraham was his faith. Of this quality the Spirit says in 1 John 5: 4, "This is the victory that overcometh (hath overcome) the world, even our faith." And Jesus says from heaven through John on Patmos, I will write upon him that overcometh by faith, the name of my God—and mine own new name. Isn't that enough for greatness? It was the God of glory that appeared unto Abraham (Acts 7: 1), and it is in glory that they who by faith are His shall have a great name. They shall be glorified with Him. The greatest name given to Abram in this life is "the Friend of God." What an exalted distinction that is and what a prophecy of the eternal weight of glory! According to the Savior's teaching, to be carried into the bosom of Abraham is equivalent to being with Christ Himself in Paradise.

Marriages.

BRESSLER—LEHMAN.—On January 22, 1907, by Rev. N. B. Grubb, in the home of the officiating minister, of whose family the bride has been for many years a member faithful and beloved, Mr. Miles C. M. Bressler, of Freeland, Luzerne Co., Pa., to Miss Bertha H. Lehman, of Philadelphia, Pa.

WEEKS—ZIEGLER.—In Philadelphia, in the newly furnished home of the contracting parties, on January 29, 1907, by Rev. N. B. Grubb, Benjamin Franklin Weeks, to Miss Annie H. Ziegler, both of Philadelphia, Pa.

FREI—GILL.—In Philadelphia, on January 22, 1907, by Rev. N. B. Grubb, Henry Frei, formerly of the Seligenthal congregation, Baden, Germany, but lately of Philadelphia, to Miss Annie H. Gill, of near Leamington, England, but now residing in Philadelphia.

Deaths.

KREMER.—On December 15, 1906, in Schwenksville, Pa., Susie May, daughter of Michael and Lizzie Kremer, aged 18 years, 9 months and 17 days. Interment at the Schwenksville Mennonite cemetery. Services at her home by A. M. Fretz, and at the church by W. S. Gottschall, N. F. Schmidt and N. B. Gruhb. The deceased was an efficient organist in the Sunday-school.

LOUX.—On January 19, 1907, at his home near Hatfield, Pa., Mahlon B. Loux, aged 68 years, 8 months and 19 days. Interment on 22nd at Leidytown church. Services by Allen M. Fretz.

WISMER.—On January 20, at her home near Plumsteadville, Pa., Sophia Loux Wismer, relict of the late Jacob Wismer, aged 78 years, 9 months and 2 days. She was a faithful member of Pastor A. M. Fretz's Deep Run charge. Interment took place at Deep Run on the 24th. Services by Jacob Rush, John Leatherman and A. M. Fretz.

GEISSINGER.—On January 16, 1907, Noah Geissinger at his home in Springfield Tp., Pa., after a week's illness, aged 63 years, 10 months and and 2 days, of apoplexy. He was a son of Daniel and Sarah (Ott) Geissinger. He was married to Anna Moyer, who survives him together with the following children: Daniel, Mrs. John Weikel, and Mrs. Katie Yoder, of Quakertown, John of Bethlehem, Isaac of Richlandtown and Abraham and Jacob at home. The funeral which took place at his late residence on the 21st inst. was a remarkable gathering of friends and neighbors, coming from near and far. The Rev. John Beidler spoke in German and dwelt on the deceased's life and character as a man of even temper, of few words of generous impulse, a kind and obliging neighbor and active from early life in spiritual work connected with the Mennonite church. Rev. F. F. Gable spoke in English and took for his text I Cor. 15:20. He also took note of the deceased's life and good works having known him and his family for many years. He dwelt on the fact that he was a man of influence in the community, ever ready to help and do a kindness. At the Springfield meeting-house Rev. Jonas Mininger spoke in German and Rev. Henry Rosenberger spoke in English taking for their text Revelation 14:13. Rev. Andrew-Mack also assisted. There were also present a larger number of ministers than has been gathered together in that vicinity for many years, showing the love and respect in which he was held. Revs. M. Moyer, C. Alletach, D. Lehman, John Letherman, A. O. Heistand, J. Ruth and J. Moyer were present. Most of the family of the deceased are in business and doing well in agricultural and commercial pursuits, and the strong affection existing between them and their father was noted by those who knew the family.

News of the Week.

Domestic.

59TH CONGRESS.

DEATH COMES TO RUSSEL A. ALGER.

WASHINGTON, January 24.—United States Senator Russel A. Alger, of Michigan, died suddenly at his residence in this city at 8:45 o'clock this morning, following an acute attack of oedema of the lungs, with which he was stricken shortly after 8 o'clock. Although Senator Alger had not been in good health for some time, his death was most unexpected.

Shonts Quits Canal.

WASHINGTON, January 24.—Theodore P. Shonts, whose resignation from the Panama canal commission has just been announced will go with the hearty commendation of President Roosevelt, who thanked him for his efforts while head of the canal work, and wished him success in his future undertakings.

Announcement was made at the War Department to-day that the offices of chirman and chief engineer of the Isthmian Canal Commission would be combined and that Mr. Stevens, the present chief engineer, would be appointed, the understanding being that he will maintain a residence on the isthmus.

Mr. Shonts feels that his work as chairman of the isthmian canal commission is ended. Just before departing for Kansas City Tuesday he said:

"My duty at Panama ended when the work was so organized that nothing remained to be done except the execution of the contract with responsible contractors to build the canal. I accepted the duty of clearing up the numerous complications in which, when I took charge, the work was involved, organized its executive, engineering and operating departmenrs, and superintended the plans for construction. I never contemplated the supervision of the construction. My work went only from chaos to contract."

The retirement of the Theodore P. Shonts as chairman of the Panama canal and his election as president of the Interborough Metropolitian Company places him in control of all the subway, surface and elevated street railway lines in New York.

Twelve Miners are Dead.

WESTON, Va., Jan 26.—Five Americans and seven Italians are known to be dead as the result of an explosion of firemine at Lorentz, W. Va., which occurred about 5:30 this evening. Immediately following the explosion the mine caved in and narrowly caused the entombment of all the miners, estimated at 100. The bodies of the twelve dead men have been recovered and it is not known at this time whether any others met death.

Loaded Dayton Car Wrecked.

DAYTON, O., Jan. 26.—A street car was struck at the Third street crossing late to-day by the east-bound Big Four limited and before the train could be stopped the car was carried nearly a block. One passenger was killed and sixteen others seriously injured, two of whom will probably die. The train was running forty miles an hour. The car was struck squarely in the middle and demolished. Police and private ambulances were rushed to the scene and carried the injured to hospitals.

Mexico Opens Isthmian Railroad.

SALINA CRUZ, MEX., January 29.—In the presence of representatives of twenty nations President Diaz Wednesday pressed a button giving motion to a crane that raised ten bags of sugar from the hold of the steamship Arizonian and placed it on board a freight car bound for Coatzacoalcos, on the gulf coast. The simple act was the inauguration of a new route for the world's commerce many years before the Panama canal can be opened. The Mexican Isthmus Route is its official name, and it will be a great factor in international trade.

Eighty Men Buried Alive.

HINTON, W. Va., Jan. 29.—An explosion occurred in the Stewart mine this afternoon at 2 o'clock, killing in all probably eighty miners, who were at work when the explosion occurred.

The Stewart mines are one of the few shaft mines operated in this section of the state. The shaft is 450 feet deep and the mines have only been in operation about one year. It has been considered perfectly safe and the cause of the explosion is not known, although some claim it was from the accumulation of dust in the mines.

Foreign.

Religious Peace Ahead in French Republic.

PARIS, January, 29.—The proposition which the French bishops, with the approval of the Pope, have now submitted to the government seems to offer the first real prospect of an adjustment of the conflict between church and state under the separation regime. While it involves a material modification of the position taken in the last papal encyclical the proposition put forward has all the appearance of an ultimatum. Whether the government, in spite of the concessions made and making in the interest of religious peace, will accept a settlement based on the absolute recognition of the Roman hierarchy remains to be seen.

The model contract which the bishops have submitted provides for the virtual lease of the churches in perpetuity to the parish priests by the mayors, the leases being for eighteen years and renewable by their successors. The leases, which carry a stipulation, engaging the communal, municipal and State authorities not to interfere with the administration of the church and parish, are invalid without the express ratification of the bishop, and, becomes null the moment the parish priest loses the bishop's authorization. The bishops must act together to insure the acceptance of the contracts everywhere or nowhere.

The bishop's proposition created a stir in parliamentary circles. The followers of ex-Premier Combes were loud in their assertions that it was utterly unacceptable, but the more moderate republican groups were less emphatic and there was general expectation that the Government would be forced to define its position during the debate in the Chamber of Deputies on the ministerial bill providing for the suppression of declarations under the law of 1881.

Kaiser Wins in Elections.

BERLIN, Jan. 25.—The government won a definite victory in the general elections for a new reichstag held today. The liberal, radical and conservative parties, supporting Prince von Buelow's colonial policy, have won at least twenty seats, but more important is the smashing defeat administered to the socialists who lost seventeen or eighteen seats.

This is the first election since 1887 that the socialists have not increased their representation by from five to twenty seats. They have lost especially in several large cities. The clerical center holds almost all of its former 100 seats, having lost one or two to the Poles in Silesia. There is a possibility, however, that re-balloting may lose one or more seats to the center party. The conservatives have won six seats, from the anti-semites two from the national liberals and two from the socialists.

When it became evident to-night that the government had won crowds streamed from the newspapers toward the palace of Chancellor von Buelow. The people massed in front of the building and sang "Heil dir im Siegerkranz."

Never before has Berlin known such after-election enthusiasm and noisy demonstrations by singing and cheering crowds. The emperor's picture was hissed when it was flashed upon a transparency in front of the office of the Lokal Anzeiger, but these hisses were lost in the volume of cheering.

Swettenham has Made an Apology.

LONDON, January 26,—The international phase of the Kingston incident has been finally closed by Governor Swettenham formally withdrawing his letter to Rear-Admiral Davis and expressing his regret for having written it.

Swettenham's withdrawal of his letter and his apology followed voluminous telegraphic communications to him from the Colonial Office. The dispatch, which has now closed the incident, was sent by the Governor to the Colonial Office, whence it reached the State Department at Washington through the Foreign Office and Charge D'affairs Howard in the usual course.

WASHINGTON, January 29.—Secretary Taft has received the following cablegram from Governor Swettenham, dated Kingston, Jamaica:

"Most grateful thanks for supply of tents just arrived from Cuba in charge of Captai Battle U. S. A. Services most highly appreciated."

The tents referred to are those forwarded from Santiago by Brigadier-General Winton on the urgent request made to provisional Governor Magoon by the acting British minister at Havanna.

KINGSTON, Jamaica, January 29.—The heaviest earthquake shock since the one which devastated Kingston on January 14, occurred here at 4:30 o'clock yesterday morning. No particular damage is reported as a result of the latest shock.

Storm at Hong-Kong; Hundred Lives Lost.

HONG-KONG, January 28.—A terrific rain squall broke over Hong-Kong this morning and in the space of ten minutes sank over fifty Chinese craft in the harbor, more than a hundred natives being drowned. There were no casualties among the white population. Launches from the shore rescued many occupants of the swamped boats.

The harbor was littered with the wreckage from the sunken junks. During the squall the river steamer Paul Bean broke adrift, but she was brought to an anchor without sustaining any damage.

Two Hundred Miners Perish in German Pit.

SAARBRUECK, Rheinish Prussia, January 28.—Several hundred coal miners were entombed early this morning at the Reden shaft by an explosion or fire damp. When 164 dead bodies and many injured had been recovered the rescuers were driven out by fire. The number of dead is estimated at 200.

DISASTER AT LIEVEN.

LENS, France, January 28.—A disaster involving the loss of many lives has occured in a coal mine at Lieven, in the Courriers district. The catastrophe was due to an explosion of fire damp in one of the pits.

A panic followed the explosion, and the greater part of the population of the town rushed to the mouths of the pit, preventing the work of rescue until gendarmes restored a semblance of order.

The mayor, who is an old miner, is superintending the work of rescue. Of the 812 miners who descended into the pit this morning, 680 had been brought to the surface at 2 o'clock this afternoon. The bodies of the chief engineer and his two assistants, horribly mangled, were recovered. It is not yet known how many lives were lost as a result of the explosion.

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Vol. XXII. BERNE, INDIANA, FEBRUARY 7, 1907. No. 6.

Clear the Way!

"Men of thought! be up and stirring,
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey;
Men of thought and men of action,
Clear the way!

Once the welcome light was broken,
Who shall say
What the unimagined glories
Of the day?
What the evils that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And the brazen wrong to crumble
Into clay,
Lo! the right's about to conquer,
Clear the way!
With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!"

—Charles Mackay.

Items of News and Comment.

A good way, if practised, to save one's possessions is to invest them for God.

The next meeting of the Mennonite General conference (B) is to be held at Kokomo, Ind., beginning Nov. 13, 1907.

Of late the correspondents to the "Bundesbote" have been quite active so that at times all the space in reach was taken up.

Bro. Amos Nusbaum, of the Clinton Brick congregation near Goshen, Ind., was called by lot and ordained to the ministry on January 27.

Rev. Otto Lichti, of Pandora, Ohio, arrived at Berne, Ind., on Feb. 5 to attend as speaker the anniversaries of the Temperance Society and the Mission Sewing Society to be held on Feb. 6 and 7 respectively.

Elder Jacob Toews, of Newton, Kan., recently accepted the invitation from Beatrice, Nebr., to the wedding of Abr. Jantzen and Mary Entz, formerly of Newton.

Pre. A. Metzler, Supt. of the Orphan's Home at West Liberty, Ohio, recently went to Philadelphia, Pa., after three homeless children, by request of the mission workers there.

Bro. and Sister Friesen with their two children, aged four and one and a half years respectively, of Mt. Lake, Minn., intended to leave New York on Feb. 2 for Dhamtari, India, as mission workers.

Temperance in Mexico.

On January 1 there was inaugurated in the important state of Chihuahua, Mexico, a stringent temperance law. On the very first day it closed up more than five hundred saloons. It forbids these nuisances within a certain distance of schools and churches, forbids minors to enter them, to be open before six in the morning or keep open after ten at night, and closes them at P. M. on Saturdays and holidays when heretofore they had done the most of business. They may not sell to women in carriages, or to habitual drunkards, or to men under the influence of liquor. Only one saloon is allowed to each 350 inhabitants, and no grocery is allowed to sell liquor. Local authorities can close a saloon whenever they think proper. The author of this law is Enrique C. Creel, the new Mexican ambassador to this country. May he put some temperance backbone into some of our own States. —Christian Endeavor World.

Kaiser William's World-Policy.—The Christian Guardian, of Toronto, gives the following: "Herr Dernberg, Colonial Director, speaking in Berlin recently, referred to the foundation of the Emperor William's policy in trying to secure colonial possessions for Germany. He referred to the state of affairs in the middle of the eighteenth century, when there were 9,000,000 persons speaking English and 10,000,000 speaking German; while to-day 120,000,000 speak English, and only 70,000,000 speak German. This he attributed largely to the colonizing policy of Great Britain. With her increasing population Germany is rapidly becoming an industrial state, and must have markets for their products. Her colonies should be able to supply the raw material and absorb part of the exports, and so enable the motherland to hold her own in the markets of the world in spite of adverse tariffs. But more is necessary in colonizing than merely taking possession of the land and peopleing it with colonists. The colonists must be loyal to the motherland. Are Germans? Yes, to the land, the old home; but perhaps not so loyal to the Emperor, with the warlike ambitions and his excessive war taxes. Germany free, might colonize; Germany as she is—never. Britain's freedom has made her great. Germany's greatness should make her free."

The Turn of Tide in the East.

This time it is a Buddhist writing to a Pekin newspaper advocating the establishment of the "Jesus Church" in China. He points out the trend of the age to radical reform, and he draws attention to the startling fact that nearly all of these reforms sprang from the West; and when their origin is looked into, in nearly every case it may be traced to a man, or a group of men, imbued with the spirit of the "Jesus" religion. And the writer concludes that, if reform is to come to China, it must come through men who are saturated with the spirit of this "Jesus" worship. He does not for a moment imagine that a foreigner can ever be a national leader in China, and so he suggests that some eminent Chinese must learn all about this new religion, get full of the spirit of it, and then begin to transform China. Surely the dream of this Buddhist reformer is not such an impracticable or impossible one after all. It is possible that the man lives to-day in China who shall make it good. Possibly he is in training in some of our mission schools. What responsibility rests upon the Christian Church to prepare him as quickly and as thoroughly as possible for his great task. In any case, we believe that sometime, somehow, the heart of China shall turn towards Calvary, and a new day shall dawn.—Christian Guardian.

Mission.

From Arizona.

Missionary J. B. Epp writes from Oraibi, Arizona:

We look back upon the past year, and more especially upon the past few months, with a special sense of gratitude towards our heavenly Father for His grace and assistance manifested toward us. We already anticipated at the beginning of the year, as our reports showed, that a storm was brewing, but that it would come to such excesses as we afterwards experienced, we did not venture to anticipate. But the Lord, in whose service we stand, graciously prepared us for what was coming, so that during the most dark and stormy days, although at times we were somewhat apprehensive of what was to follow, we did not lose our courage, but were even strengthened therein. While the heathen were raging and threatening we could remain cool and go quietly about our calling, and where an opportunity remained for us to do so, we continued our work in the village. We believe to have gained a victory for our Master by thus unalterably following our duty, which was known to the Indians but at times least desired of them, namely, to prove ourselves the friends of all the Hopis and preach the Gospel of peace to both of the contending parties. By the help from above, and only by that help, we could wholly disregard all the threatenings of the victorious party.

For a while, from September till November, our Sunday-school and church services remained unattended, mainly out of anger toward us and partly out of fear of the chief. We went regularly to the chapel every Sunday, rang the bell when it was time for service and remained at our post. Hopi police sneaked around the chapel but no one had the courage to come in and forbid us anything, while everything possible was bespoken in the village to drive the mission away. How

little courage Satan is capable to infuse into his servants in comparison to the courage which Christ gives!

When at last, during November, the military came and quieted the turbulent waters, when all the threatenings toward us had to cease, we felt somewhat easier. But a certain feeling overcame us as if we would rather have done our part without the assistance of the military. The Lord had strengthened us from week to week and we must candidly confess that we believe to have lost some strengthening encouragements from the Word of God while the soldiers were encamped around us and we no longer felt the need of looking to the Lord for everything. However, these trials were sufficient for us. Possibly we could not have endured more of them.

Beloved Brethren and churches, join with us in thanking the Lord for this victory!

The Hopis are now friendly again. Many of them are more friendly than they ever have been before. They realize in a greater measure the truth and the power of God's Word, and our relations with them have become apparently quite different from what they haye been before. No other subject seems to appeal to them as well at present than the "Word of God." They no longer trouble us with the things pertaining to the Government. They have lost much of their former courage, while they perceive that our courage has been increased. Those of them who had already approached the kingdom of God have had experiences which seem to have left deep and lasting impressions upon the thinking ones.

For several weeks we have had well attended meetings and the attention to the preaching of the Word has also greatly improved. The latter may be partly accounted for from the fact that we no longer use interpreters.

Your humble workers,

J. B. AND A. EPP.

Broken Thoughts.

The following thoughts passed through the mind of the writer, while listening to a sermon preached by E. S. Shelly, (Evangelist), in the Springfield (Pa.) Mennonite church, on the text Galatians 6:9. "And let us not be weary in well-doing; for in due season we shall reap if we faint not."

As he spoke mostly to young people and to children, and wanted to be understood, he translated the first part of the text a little different, more like the German translation. "Let us do good, and not get tired."

A person may be very bad, but may still have a good side, but this is not the good the text speaks of. Before we can do good, we must be good. Only the good tree can bring forth good fruit. A bad man can not do anything good in the sight of God. To become good we must receive Christ. He alone can make us good. Christ must be in us and work in us, before we can do good. As long as we live for the world, for sin and for ourselves we can not do good works. To do good works we must be constrained by the love of God and Christ. We must decide for Christ and receive Him before we become a child of God. (John 1:-12.) In some Sunday-schools they have a Decision day once a year, when they are requested to decide for Christ. This seems to be a good thing. But there is another side to it. There is danger to postpone the decision till that day, and therefore miss many glorious opportunities. Every day is, and should be a decision day, and we can only decide for Christ to let Him in when He is knocking, and He is not always knocking: Only when we hear His voice, we can open the door. Even when Christ is in us, we have sometimes need to be told, not to get tired to do good. Paul includes himself when he said: "Let us not get weary in well-doing."

In due time we shall reap without season. We shall therefore be well rewarded for serving the Lord. But the true Christian does not look at the reward to become inspired to do good; to him it becomes natural to do good. He can not do otherwise; the love of Christ constrains him to do it. We shall not only do good on Sundays but every day of our lives. There is not such a thing as a Sunday Christian. If we are only Christians on Sundays we are no Christians at all. Among the good things the Christian will do, are: he *will* go to church; he *will* read his Bible; he *will* pray; he *will* do some good for the Lord; he *will* strive to lead a righteous, holy, godly life, and to glorify his Lord. And how glorious it will be, when we have received Him, and He will receive us into His mansions above, prepared for us—His children. But how dreadful it must be, if we receive Him not, and must hear the word. "Depart from Me, into everlasting fire." Therefore let us decide and receive Christ. If there should be any one that has not yet decided, Oh let *Him* in before the door is closed. He alone can prepare you for good works, through His life, spirit and power in you.

JACOB S. MOYER.

Contrastive Pictures From The Mission Field.

A Paper Written by Request for the Silver Street Congregation, Goshen, Ind., and Forwarded for Publication.

1. GLIMPSES INTO THE DARKNESS.

First picture. I saw it years ago. It was a few miles west of Darlington. On the prairie were pitched many tents in the form of a horse-shoe. In the center a large lodge, made of logs and smaller branches. In this, somewhat to one side, a smaller bower behind which certain rites were performed by certain leaders of the extensive ceremony, the Sun Dance. On several sides of the lodge a number of dancers, scantily clad, painted and decorated. It is the fourth day of the ceremony. The dancers, who have not eaten a morsel of food nor tasted a drink of water during four days, try to keep step to the weird beating of the drums, blowing at the same time a whistle, made of the bone of an eagle wing. They are weary and fagged out. This goes on day and night, with only short intervals for rest. And that is a part of their religion.

Second picture. The same medicine lodge. An old buffalo skin is spread on the ground and on it reclines one of the dancers. Before him kneels an old priest who makes several incisions in the muscles of the breast of the dancer through which he pushes small sticks. To these are tied buckskin thongs and then the man is tied to a long rope, which is suspended from a pole that stands in the center of the lodge. He then leans back until he is held by these muscles and then dances until the muscles tear through.

Third picture. We stand around an open grave, into which have been lowered the remains of a poung man that had belonged to the Episcopal church. When the minister was through with his ritual, the heathen grandmother stepped to the edge of the grave, holding a butcher knife in each hand. She first whet the one on the other and slashed her one arm and leg; she then wet the other knife and cut up the other arm and leg, letting the blood trickle into the grave of her departed grandchild. A pony was then led to the grave and shot through the throat, so that the blood spurted out in a stream on each side, the pony tore loose, was caught, but had to be killed outside of the graveyard as it could not be induced to approach the grave a second time. All the belongings of the young man were then thrown into the grave. It is believed, that all these things he will have in the hereafter. How different is the hope and assurance of the Christian regarding his mansion and crown, the loved ones that have gone before and the seeing of the Savior, who has redeemed him.

Fourth picture. We are in an underground on a high mesa in Arizona. No window, no door. At one end of the room we see an altar, consisting of zigzag and straight slabs, of sacred vessels and idols, prayer offerings and many other paraphernalia. Around it a number of devout men, disrobed and with loose hair. They are chanting ancient songs, the language of some of which is no longer known to them. Now and then one sprinkles some sacred meal on the altar or asperges water from the sacred bowl or utters a prayer. It is about four o'clock in the morning and the men seem to be tired, because they have gone through such a service for several mornings already. They are solemn and serious. Presently one of them gets up, puts something into his blanket and leaves. Where is he going? you ask me. He has picked up some prayer offerings, previously prepared and is going to desposit them in some spring or shrine, either to procure rain, or the increase of stock, of eagles etc. How different again our relation to a personal, living God, to whom we can say; Abba, Father!

Fifth picture. Another underground room or kiva. At one end again an altar, but different from the previous one. Connected with it is a picture, made of different colors of sand. Around this, a number of sticks and crooks, some of them representing departed members of this society. At the other end of the kiva a decorated vessel on the floor and around it many priests and assistants. Suddenly the leader squats down by the side of the bowl, which contains some liquid, and as some live snakes are handed to him, which he bathes in the liquid, all begin to sing a series of songs in a loud and boisterous manner, which they accompany with rattles. Other snakes are handed to the chief priest, and others, and others, which he bathes and then hurls along the kiva on the altar and sand mosaic, where other priests are herding them until the wet snakes, the sand, the sticks and feathers etc. all form one revolting mass, which in connection with the shouting and rattling makes one doubt whether he really lives in Christian America, with all its schools, churches, Christians, and missionary societies, with all its light and with all its Christian love.

Sixth picture. A ledge of rock way up on the side of a precipice, about 300 feet aboye the valley. Over some cracks and fissures in the rocks some piles of stones marking the graves of departed children, who have not yet been initiated into the secret orders. It is night. Around us reigns absolute silence, except perhaps for the occasional barking of a dog in the village, not far distant. All at once we hear steps. A lonely man climbs down a trail from above carrying a burden. We watch him. He lays it down by the side of one of the piles of stones that marks the resting place of several of his children. The burden contains the remains of another one. O, so many children are dying each year for want of proper care. He removes the stones and places the bundle tenderly by the side of the others that have come to view, partly decayed already. After replacing the stones, he puts on them a bowl, containing the last meal for the child, also some prayer offerings and finally sprinkles a line of meal toward the village, to show to the departed soul the way back to the house from which it has gone and where they hope that it will return some day.

2. PICTURES, ILLUMINATED BY THE LIGHT OF THE GOSPEL.

First picture. Our school room in Darlington, years ago. A large number of children, clean and happy, are reading, writing, and above all reciting verses from God's word and stories of Jesus Christ. You ought to hear them sing and utter their simple little prayers. Not many of them are here any more. Perhaps the majority have been taken to the better land above. But of most of them we know that they have been saved through the blood of Jesus, of whom they learned in that mission. I met some of them lately, and found that our work, your work, the work of our praying churches had not been in vain.

Second picture. A plain chapel on the Mesa on which the village of Oraibi is situated. Even before the bell has been ringing, they come, the young and the old, some somewhat untidy, as they are on the streets of the village, most of the older people in their native costume. But they are attentive listeners to the word of God, that the Missionary preaches to them. They are not yet Christians, but they are under the influence of the gospel and I could point to this one and that one, of whom we know, that the leaven is working in his heart and that the faith in his idols and Katcinas is shaken and he is beginning to ask and to seek for the light that is penetrating his doubting heart.

Third picture. A plain schoolroom, years ago in Cantonment. The school children, workers and many camp Indians fill the room. Around the pulpit are arranged nine young persons, who have found the Savior and are now willing to openly confess him and receive upon their confession the seal of baptism. Most of these are now probably no longer here, but I have the full conviction that I shall find some of them that I had the privilege to baptize, on that and other occasions, before the throne of God. And then we know, that similar scenes have been repeated on our Mission stations a number of times since.

Fourth picture. We are in a small Hopi room in Oraibi. It is night, a long, dreary night. Besides myself there are a man and his wife and their dying child, which the father holds in his arms almost the entire night. The missionary tries to save the life of the child, not only with medicines but by laying the matter before the heavenly Father in prayer. In the meanwhile he tries to prepare the parents (who have already buried about six children) for the worst by pointing them to Him who is the life and to that home where He will receive and take care of their child. Towards morning the angel of death enters and claims the father's own. After the parents have mourned a while they press the missionary's hand and say: We are very sorry, that our child has died but since we know now what you have told us, that our child will not be "gone" but that we may see it again, we are "not so very sorry, but are a little happy again." A ray of that sweet Christian hope has fallen from the throne of God into the heart of those poor people.

Fifth picture. A tepee in Oklahoma near the Mission. On a couch a young man in the prime of life but wearing the stamp of sin and over that the mark of approaching death. At the head end of the bed his eagle feathers and other parts of his ceremonial paraphernalia. "John, what can I do for you?" I ask. He does not say: "Hand me those eagle feathers", but: "Pray for me." I pray for and with him and he soon goes home a saved child of God.

Sixth picture. A lonely man and his wife, with perhaps an assistant or two, away from father and mother, from home and friends, from elevating influences and the association of Christian friends. Sickness comes, adversities rush against them, death, cruel death breaks in and they too are only weak men, with their doubts and fears and shortcomings. They are our Mission workers. Pray for them.

May God bless you all. I often think of the pleasant hours that I had the privilege to spend with you. With Christian love to all of you,

Yours, in the Master's service,

H. R. VOTH.

Newton, Kan.

Home Circle.

A Just Rebuke.

"Madam, did you ever lift a dog by the tail?"

"Why, no, you cruel thing, you?"

"I didn't know, because I saw you carry your child across a gutter by one arm. A dog's tail is a good deal stronger than the ligaments of a baby's shoulder."

No Animal Would Touch It.

In one of the interior counties of New York, a minister preached one Sabbath on the evils of intemperance and its causes. Some of his hearers were so offended that by way of insulting him, on the following morning they sent him a demijohn of rum with the request that he would accept it from a few *friends*, as a testimony of their regard.

At first he was somewhat at a loss how to dispose of it, but at length he decided to make an experiment with it. So, having prepared a clean trough, he turned some of the rum into it, and first offered it to his *horse;* then to his *cow;* and lastly to his *hog*. Pony snorted and blew at it; the cow snuffed and shook her horns; the hog grunted and snuffed, then dipped his nose in and coughed; but none of them would drink.

Having made this experiment, he sent back the demijohn with a note to his "friends," thanking them for their friendship, but informing them that he had offered it to his horse, to his cow, and to his hog, and none of them would drink it. He could not think that what neither horses nor cows nor hogs would drink would be useful to man, he must therefore be excused from drinking it himself.—Friend for Boys and Girls.

The Making of Cut Glass.

Cut glass is familiar in some shape to most of us, but with the processes of its manufacture, the stages that the crude glass must pass through in order to acquire its final glittering, diamond-like brilliancy, many of us are not so familiar. As it is always interesting in viewing any kind of perfection to trace the process which produced it, let us take a glance into one of the shops where glass is cut.

It is a well-lighted place with windows on all sides and skylights overhead, for much light is a necessity for the worker at this trade. It is often necessary, as in the case of water-bottles, decanters, and vases of certain shades, for the workers to peer through a double thickness of glass in making a cut. Sometimes indeed, in what is called "blind" work, it is impossible for the cutter to see just what he is doing or where his wheel is cutting, and he is obliged to rely upon a sort of instinct, or delicacy of touch, substituting fingers for eyes. This is true of the most difficult and costly shapes.

Let us suppose that the bowl or dish has come from the glass-maker's room crude and uncut. It is a thick, heavy, rather dull-looking piece of glass, rough at the edges, and absolutely plain, with no suggesion of its latest beauty.

First, a skeleton of the pattern is marked on the glass in red lead as a guide for the cutter. Then the pattern is cut in roughly or "roughed" as it is called. This is done by bolding the dish to a revolving iron wheel on which sand and water flow continuously from a "hopper" overhead. With a harsh, grinding, ringing sound, the iron, sharp-edged and revolving smoothly sinks into the glass and by the aid of the sand wears it away, leaving gashes deep and shallow, straight and curved, over the surface.

The dish is plunged into water, cleansed of all sand and passed on to the "smoother," as he is called, whose work is to go over the cuts already made, on a wheel of soft stone, sharpened to a keen edge. A stream of water plays upon the stone wheel which smooths and removes the roughness of the cuts and prepares the dish for the "polisher," to whom it goes finally. The "polisher's" tools are wheels of wool dressed with pumice and putty-power and also brush-wheels. On these the cuts are all gone over and over again until the proper, rainbow-like brilliancy has been imparted. The glass is then washed thoroughly, dried in sawdust, and is ready for the wholesale dealer.

Usually the shops are divided, the "roughers" being on one side, the "smoothers" on another, and the "polishers" by themselves.

Recently, many of the shops have substituted the "acid process" for the polishers work. A solution of acids is prepared and the glass is taken from the "smoother" and plunged into this bath, which polishes it to a beautiful brilliancy, thereby saving time and expense.

It now remains for some one to invent or perfect a machine that will do the roughing and smoothing that is now done by hand.—Young People.

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Rev. I. A. SOMMER, Editor,
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Editorial.

A Change for the Week of Prayer Desirable.

For a number of years the *Evangelical Alliance*, which was formed in 1847, has been preparing topics for the successive days in the week of prayer. Undoubtedly this proved annually to be a blessing to many. Some of our congregations look forward with joy to the week of prayer. Quite a few, however, have reported of the inclement weather and very bad roads. This is no exception but over a large part of the country the weather is almost always inclement at "this time" of the year.

Among different denominations the subject of changing the time for the week of prayer has been brought up, and many seem to be very much in favor of a change. It is reported that there was a stronger feeling manifested this year than ever before that the first week in January is not a good time to observe the week of prayer. For this reason many pastors and churches ignored the week entirely, as far as public gatherings and meetings were concerned, and some who have been in the habit of holding services omitted them.

It would be well to select such a time for the week of prayer to suit best the majority of people. At the beginning of a new year is probably the hardest time of the year to secure the attendance of the business men on account of pressing and extra work.

The question has been raised, Why not observe the week of prayer between Palm Sunday and Easter, commonly known as the Holy Week? It is said fittingly of this season, "Then the Christian world, irrespective of denomination, observe with special services the season which is sacred to all followers of our Lord, and even the usual gayities of the most worldly are put aside."—Undoubtedly the Evangelical Alliance will carefully consider the wishes of the people.

The "Diamond Jubilee Celebration" of the Evangelical Alliance will take place in connection with the eleventh international conference of the alliance in London, England, July 3-8, for the purpose of bringing together Christians of every nation and of every evangelical denomination to render thanks for all that has been accomplished.

Invitation.

If the Lord is willing, we will dedicate our new church on Sunday, Feb. 17, to which services we herewith extend a cordial invitation. By order of the congregation,

WM. GALLE, Pastor, Moundridge, Kan.

Correspondence.

HILLSBORO, Kans., Feb. 2.—During the past weeks our neighborhood has been favored with a series of meetings conducted by Rev. Jacob Quiring. After four days of successful work at the Brudertal church, he came to Hillsboro, where he continued his labors for five days. During the forenoons he conducted a Bible school, at which the epistle to the Philippians was discussed. In the evenings he preached to large audiences. To the other branches of the Mennonite church represented in our vicinity Bro. Quiring also devoted one day each. On Feb. 3, he then commenced services at the Johannestal church, and next week he intends to go to Lehigh and vicinity. These meetings of Bro. Quiring, being of a somewhat exceptional character as regards methods, were necessarily subject to some brotherly criticism, we have no doubt, however, that they have been very beneficial to the whole community in opening up new lines of spiritual thought in many, in inspiring others to noble aspirations in Christian life, and in bringing Christians of various persuasions into closer fellowship wish each other. May the good influences, that were received, be blest with endurance, so that we can say, we have learned something more in these days than only the German version of the "Glory Song."

Our elder J. S. Hirschler, I am sorry to relate, is quite ill in bed again with a serious stomach trouble. Just at present there seem to be signs of improving, however, and it is hoped that he may soon entirely recover.

With Christian greetings to all,
J. G. EWERT.

WAYLAND, Iowa, Feb. 3.—The past few weeks we have been having some very cold weather, at times, and the law of nature has proven itself over and over again. We noticed that on Feb. 1, we had very mild and thawing weather, and on Feb. 2 the mercury clung very closely around o all day and to-day it is still colder. These sudden changes of weather are to a great extent the cause of considerable of sickness.

This evening the C. E. Society rendered a special program in memory of the anniversary of the first C. E. Society. We had a very good program, and it was well rendered, immediately after which Rev. Musselman preached to us. We all know that his sermons are to us as daily bread. As we often think that the last bite of bread was the best and sweetest, so are Bro. Musselman's sermons, the last one is always the best. May God help him to continue in good work, and to keep the people's hearts manned with such a feeling, is the prayer of the writer.

NAMPA, IDAHO. Dear Editor:—Fraternal greeting to you, and the dear MENNONITE family! It is rather difficult to find a suitable heading for a correspondence like this, when one writes a little about this and that. So the above may do.

Every Monday when the mail carrier comes around the MENNONITE is awaited with interest and justly so, for every week it contains such a variety of good things that it needs only to be known in order to be liked.

I shall try and write this article for the benefit of the members of our Church who may be thinking some of moving to the Northwest. It is not my purpose, however, to persuade our people to sell out where they are and move West, but to inform such as moye West anyhow in search of a home. As it is only too true that so many of our people from all parts come West without any special place in view, and thus move anywhere and everywhere and make it hard for the Church to care for their spiritual needs, or they are lost to the Church of their choice. This need not so to be if our people will only settle where our Church is already represented or where there is prospect of its being represented.

Nampa is not only pleasant for its situation like Jericho of old. We have here in the vicinity of Nampa as productive a soil as a man can find anywhere in the West. We have here in Southern Idaho as mild a winter as anywhere in the Northwest, and if past experience is not deceiving, we have as good a country for mixed farming as the West can show up anywhere. Cattle and horses are able to be without shelter all winter and keep in good order; yes our cattle are fed by alfalfa hay under the open sky and are rolling fat for the market. Then farmers can raise wheat, oats and potatoes to success; wheat yielding as high as 40 bushels to the acre, and oats over 80 bushels per acre at times. Tame hay such as timothy, alfalfa and clover yield well.

Southern Idaho has been threatened with late frosts in past years, but as more of the soil is broken up and tilled more this source of danger is being overcome. People who travel and come into our country say, that nowhere are there opportunities equal to those offered by our country. Our winters are mild; very little snow and hardly any storms. We also know very little of electric storms in the summer months, when compared with the East.

Land sells according to distance from railroad, improvements and other conditions as follows: Raw sagebrush land from $40 to $60 per acre; and improved lands from $100 to $150 per acre. There are no homesteads in this section of the country, land having all been taken up. Water in this part of Idaho, as a rule, is good, and can be had from 20 to 30 feet deep. Some drill for water and go as deep as 100 or more feet to get a big supply for their stock. Vegetables of all kinds cannot do better anywhere. I should have added that we have all modern conveniences that add to the pleasantness of life.

In conclusion I wish to say, that anyone coming West should come and see for himself first, but before locating elsewhere, by all means come and see this part of the country. I will take great pleasure in giving other information that may be desired by such of our brethren who wish to come West if they write to me.

Our dear editor permitting me a little space in the columns of our excellent paper, I shall have something more to say about the opportunities of our country.

S. BACHMANN.

Looking unto God, Trusting Him and Knowing Him.

I wonder how many of us look unto Christ as our Leader at all times. How many trust Him in adversity? How many know Him so well, as to see Him in everything that confronts us?

In Isaiah 45:22, God tells us, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." I believe all those that think and try to see things aright, will agree with me, that we cannot put all our trust in man; even the best friend that we have, we cannot sit down to and pour out our heart unto her or him with the hope of being fully comforted, since they are yet lacking in many things. But not so with God, He is the only one that understands our need. He is all in all. He should be the first and last that we should appeal to, when we want help. He is the only one that can supply all our need. Hence let us be careful and not put too much confidence in man, as Psalms 118:8, teaches us, "That it is better to to trust in the Lord, than to put confidence in man."

In Ecclesiastes 7:14, God says, "In the days of prosperity be joyful, but in the day of adversity consider." From this we can learn, that when we prosper, we should be joyful, be happy. But does this mean just for a season? No, we shall be happy in such a way that will give us happiness all along, we shall make others happy with the same means that make us happy, and when we prosper, not be selfish but let others live also.

And consider, this shall be also in times of adversity. I think it is well for us all to spend some days of our life in adversity, since through these trials and burdens we are taught the most beautiful lessons, which God could not teach us if He would leave us follow our own inclinations, and consequently we become stronger in the Lord and learn to know Him better. In Proverbs 24:10 we read, "If thou faint in the day of adversity, thy strength is small." This tells us exactly how we stand with God, if we faint in the day of adversity. We are to trust in God and rely on Him and keep on praying, obeying Him and seeking until we have found, never loose courage, if we continue to think aright we can learn many lessons. If we continue to do His bidding we shall receive great blessings. If we continue to seek we shall find. All these things are granted if we really want them, and He will give us strength if we ask it. Hence let us consider and in times of adversity let us go on with courage, fearing nothing.

John 10:14 tells us, "I am the good Shepherd, and know My sheep, and am known of Mine." Can any words be more truly stated than these? How good He is towards us, how like a shepherd He leads us, and cares for us and protects us. But He says He knows His sheep. He knows us, who are willing to obey and follow where He leads.

Furthermore He says, And am known of mine. His sheep know Him. Christians know Christ. This is a blessed comfort, as we go on through life to know Christ and take Him at His word. How often we tremble with fear when dark clouds are before us. How often we are lead to think of our own strength. How often we think our burdens so heavy. How often we grieve over premature troubles. And why is this? Just because we do not know the Lord as we should. He will not leave any burdens come over us but that He will give us sufficient strength to overcome,

We can learn to know the Lord: by reading His Word; by trying from the heart to do His will; by praying without ceasing; by hearing His word proclaimed by His servants; by attending the services at the house of worship regularly; by singing hymns of praise; by family worship; with charity; by patiently awaiting the fulfilment of His promises; by thinking pure and noble thoughts; by obeying His commands, not for the sake of escaping everlasting punishment, nor for duty's sake, but for love. There are many ways by which He will reveal Himself unto us if we want to know Him, and when we once know Him, we will enjoy supreme comfort, we will find life's pathway quite different, when we have a comforter, when we can look to the Lord for all in all, when we can put our full trust and confidence in Him. How sweet the words of a hymn:

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind!

O Hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

Jesus our only joy be Thou,
As Thou ourPrize wilt be:
Jesus, be Thou our Glory now,
And through eternity.

FLORA L FELLMAN.

The Genesis of China's Anti-Opium Edict.

Few know the details of China's recent anti-opium edict, and fewer still its genesis. The original proclamation that the vicious uses of opium in China should cease in ten years has been followed by more drastic action. Teachers and minor officials of the Government are ordered to quit the vicious use of the drug in three months; higher officials, in six, and opium dens are also to close in six months. No one who is not already addicted to the vice is allowed to begin. Opium sots over sixty are to be leniently treated, but those under sixty are required to diminish the use of the drug at least 20 per cent. a year. The land devoted to poppy cultivation is also to be cut down at the same rate. Users of the drug are to be excluded from military and civil offices, and every force of science and education, as well as of law, is to be used to eradicate the evil entirely within ten years; after which those who use the drug are to have their names posted in public as enemies of their country.

This great edict was made possible by the speech of the Rt. Hon. John Morley, Secretary of State of India, in the British Parliament, on May 30, which is to be a greater holiday in the old world than in the new, for in China it means emancipation for 120,000,000 of persons in the families of opium sots; and India's emancipation must follow.

The essence of Mr. Morley's speech was that if China wished to be released from the opium traffic, forced upon her by three opium wars of Great Britain, the Government would interpose no obstacle, although it would cause a loss of $15,000,000 a year, in India's revenues.

Going a step further back, Mr. Morley's speech was called out by a unanimous vote that day, in the British Parliament, declaring that the Indo-Chinese opium trade is morally indefensible, and the Government is instructed to bring it to a close. Back of the vote and Mr. Morley's speech were sixty years of faithful agitation by the anti-opium societies of Great Britain; and, like Wellington at Waterloo, they were decisively aided in the final victory by the International Reform Bureau, which they frankly acknowledge to have been the Blucher that brought in the necessary reinforcements, namely, the resolutions of American missionary societies and chambers of commerce, together with the "good offices" of the American and Japanese Governments.

In response to numerous petitions from American commercial bodies, showing that the honest trade of every nation was seriously injured by the compulsory impoverishment of many millions in China, President Roosevelt not only interposed himself, but secured the co-operation of the Japanese Government.

The emancipation of China is there seen to be one of the many remarkable illustrations of the power of moral agitation, for which the year 1906 will long be distinguished, especially in the United States. This great victory is strong encouragement to press the battle for the suppression of the sale of intoxicants to aboriginal races, about which European nations have held three official conferences at Brussels. They recognize that the liquor traffic in Africa is a foe to markets, as well as morals and missions.

There is a proposal before the British Government, recently sent by President Roosevelt at the request of the International Reform Bureau, that Great Britain and America shall join, submitting to other nations a treaty to prohibit the sale of all intoxicants and opium to all aboriginal races. This proposal can be carried to success only by world-wide agitation. Resolutions in support of the proposition should be sent by chambers of commerce and churches alike, in every country, to their governments.

It is unquestionably the greatest thing before the world that can be done in this generation.

Wilbur F. Crafts, in Herald & Presbyter.

A man is frequently known by the company he keeps out of.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 17.

AN EASY LIFE VERSUS A HARD ONE. 2 TIM. 2, 1-13.

QUESTION.

1. What affords the Christian strength? 2 Tim. 2, 1.
2. Is it enough that we are saved? 2 Tim. 2, 2.
3. What has a Christian to expect in this life? 2 Tim. 2, 3a; Acts. 14, 22; 1 Pet. 4, 12.
4. As what shall we suffer? 2 Tim. 2, 3a; 9-10.
5. What is a great comfort in suffering? 2 Tim. 2, 3b.
6. Who has to provide the soldiers food? 2 Tim. 2, 4; 1 Cor. 9, 7.
7. What will Paul teach by the games? 2 Tim. 2, 5; 1 Cor. 9, 24-25; Phil: 3, 13-14.
8. Who has the first benefit of spiritual labor? 2 Tim. 2, 6.
9. What is our part, what God's part in learning? 2 Tim. 2, 7.
10. How can we deny Christ and why shall we not deny Him? 2 Tim. 2, 12-13.

MEDITATIONS.

We all are weak and if we had to rely on our own strength to fight life's battles, we had to despair; but, thank God, we Christians have an ever present helper. The grace of God shown us in Jesus Christ strengthens us in all hardships and marks our life an easy life, not easy in the world's

sense, without work or with little work and with little or no hardships, but easy because God gives us strength to work and to bear hardships, yes even to rejoice in tribulations.

When we are Christians and rejoice in our salvation, we as children of God, who is love, do whatever we can to bring or send the good news of salvation to others, to as many as we can reach. The Word of God says we must through many tribulations enter into the Kingdom of God, and following in the footsteps of our Master we find temptations, suffering perhaps even death. None of us should suffer as an evildoer, or as a meddler in other men's matters, but if we suffer as Christians we need not be ashamed. We shall be good soldiers of Christ Jesus, fighting against our sinful self, sin in the world and against the devil.

There is a great comfort in the companionship of other saints; divided sorrow is only half the sorrow.

Even if the Lord brings us sometimes into places, where we do not see any way out and are tempted to be anxious about the future. We shall trust to our great commander, that he will proyide, and the Word of God admonishes us to cast all our anxiety upon God, because He careth for us. Several times in Pauls' epistles we find the comparison of the Christian with the man who runs a race or contends in the games. He could see these games and hear of the preparations for it in Corinth, the place of the Isthmian games. We can learn from the rules of rhe crews for boat races and football players how they have to deny themselves many things to be able to win in the game or race. They cheerfully do this to gain honor. Should we exercise less selfdenial for the crown of eternal glory? The runner fastened his eye upon the goal and stretched forward his hand to reach it; shall we do less in the race of life toward our eternal goal?

If we do spiritual work under difficulties and hardships we ourselves have the first benefit of it. We grow by using our spiritual gifts, our influence for good increases, we come nearer to God. The apostle shows what we have to do and what God does in learning. We must consider, examine with attention, think seriously on God's Word; but God is the one who gives us understanding in all things, chiefly in spiritual things, but as well in other things, for no man can give himself understanding, though on the other hand God will not give understanding if we will not consider.

We do deny Christ if we call ourselves Christians and do not live accordingly, or we deny Him if we are Christians and are afraid to confess that we are children of God.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Feb. 17.

Subject: Lot's Choice. Gen. 13:1—13.

Golden Text: Take heed and beware of coyetousness. Luke 12:15.

Returning From Egypt.

What had Abram been doing in Egypt? Why had he left the land of God's promise? The record says there was a famine in the land, and therefore Abram went down to Egypt. Like the wicked Canaanite that dwelt in the land, so the famine that came was to be a test of Abram's faith in God. We cannot but see in his going down to Egypt an evidence of a lapse in his faith. He was walking by sight and not by faith (2 Cor. 5:7). This is evident from his whole conduct while down there. Having taken it in his own hands to save himself, we find him soon resorting to very questionable human expedients to ward off imagined danger, so that he had to take reproof even from the worldly king of Egypt. Moreover we read not that he called upon the name of the Lord down there. No altar of the Lord in Egypt. Not that such a thing would have been impossible, but Abram was bent on saving his life and his worldly possessions at any cost, and such a state of mind is unfayorable for divine communion or for bearing testimony for the Lord before the world.

When he came back from Egypt he "was very rich in cattle, in silyer and in gold." It is recorded that Pharaoh "entreated Abraham well for her (Sarah's) sake, and he had sheep, and oxen, and he-asses, and menservants, and maid-servants, and she-asses and camels." From a worldly standpoint it would be judged that Abram profited by his going to Egypt. But even leaving out of consideration the break in his spiritual life, above mentioned, did his increased material possessions prove to be a blessing? Is it not plain that these acquisitions from Egypt were the cause of the trouble recorded in our lesson? It led to a forced, even though it was

A Peaceful Separation.

Their substance was so great that they could not dwell together. Their herdmen, probably Egyptian, quarreled and it came near that Abram and Lot were involved in the strife. To keep the peace without putting away that which caused the trouble, there seemed to be nothing to it but to separate. It is better that brethren should separate peacefully than that they should quarrel. But the psalmist says, "Behold how good and how pleasant it is for brethern to dwell even together in unity." Are we drawing a forced lesson from this separation of Abram and Lot when we say that had they been willing to have less of annoying worldly possessions Abraham might at least have been saved much concern for Lot in the years that followed? Must men, Christian men, go on accumulating this world's goods and thus raise up barriers between themselves and their brethren, perhaps to the latter's hurt?

On the other hand let us not fail to admire the magnanimous disposition of Abram toward Lot. The whole land was his by the promise of God and God renewed with emphasis this promise to him at this time. On the strength of this, he might have claimed the right of choice, and Lot could have been well satisfied to take what would be assigned to him. But Abram's generous offer removed all possibility of dissatisfaction and put strife out of the question. It may be said that Abram could well afford to be generous when after all, all the land was to be his, northward, southward, eastward and westward. But is it not so with God's people in all ages? Though the carnally minded and the wicked may take for themselves the big and the fat slices, the righteous need not be envious of their prosperity. (Ps. 73:3, 37:7, 11). "The meek shall inherit the earth." "All things are yours—things present or things to come; all are yours." And the best of all is that the title of our possession lies in the fact that we are Christ's, and Christ is God's (1 Cor. 3:23).

A Bad Choice.

In sharp contrast with the magnanimity of Abram stands the carnal greediness of Lot. He does not hesitate to take for himself that part which he regards as the best. Let Abram shift with the hill country, he took all the great plain, well watered and rich in pasture for his cattle. Moreover there were already cities there that would afford him a good market for the product of his herds. He saw here opportunity to gain wealth and worldly distinction and he grabs at it. Abram, probably himself preferred the part Lot left for him, but there is no intimation that Lot in the least consulted his uncle's preference. He simply followed his own greedy desire.

It was a bad choice, too, in that he does not seem to have considered the probable evil influence of the wicked cities into whose proximity he was going. Though the men of Sodom were wicked and sinners before the Lord exceedingly, he pitched his tent toward that city. The story of the next few chapters shows that from being near the city he soon got into the city. There then he was, a righteous man (2 Pet. 2:7, 8) in the midst of most wicked surroundings. Had he gone there as a missionary it would have been a very different thing. But he went there to make money. His object was selfish, worldly. His righteous soul was indeed vexed with their filthy conversation and wicked deeds, but so far from influencing them for good, he was himself dragged down. It is here that the force of our golden text comes in. Beware of covetousness. They that would be rich fall into temptation and a snare (1 Tim. 6:9, 10). For the love of money, many are seduced from the faith and pierce themselves through with many sorrows. It is a noble thing to go down into Sodom, into the slums, among the very off-scouring of humanity, with the message of salvation and hope, as have done men like S. H. Hadley and many others; but let every child of God beware that he seek not to turn association with the wicked to worldly advantage. Such attitude will disarm you against their evil influence and you will inevitably suffer in the attempt.

Marriages.

Ruth—Hirstein.—On January 16, 1907, near Summerfield, Ill., at the home of the bride's parents, by Rev. C. vander Smissen, Gustav Ruth to Annoe Hirstein.

In Memoriam.

Moyer.—In sad but loving remembrance of our dear son Alvin G., who fell asleep on Feb. 6, 1906. But Oh! for the touch of a loving hand, and the sound of a voice that's been stilled.

Mother.

Contributions.

For the Chinese Famine Sufferers.

Herman Stauffer, Donnellson, Iowa, $2 00; Chris. Gehring, Moundridge, Kan., per Rev. Wm. Galle, $13,00; First Mennonite Church of Geary, Okla., per O. P. Ruth, $16.50.

Gratefully acknowledged,

Harrison Landis, Treas.

News of the Week.

Domestic.

Roosevelt Gets After California Land Sharks.

San Francisco, February 5.—Acting under instructions from President Roosevelt, Thomas B. Neuhausen, an inspector of the Interior Department, co-operating with State Mineralogist Lewis E. Aubury, has been investigating land locations in California and has unearthed gigantic frauds which will be made the basis of criminal prosecutions. The investigation, which has been sweeping in its scope, will involve men of wealth, influence and high social standing in California.

One of the men, against whom proceedings will be begun, has been rated as a millionaire. Inspector Neuhausen came to San Francisco a few weeks ago and has been quietly gathering the evidence in order to warrant prosecutions. He has forwarded a report to Washington in which, it is said, he names from fifteen to twenty persons against whom he has positive evidence.

"Frauds have been discovered all the way from Siskiyou county to Death Valley. The most flagrant offenses have occurred in Tuolumne county. In that section homestead entries have been freely made on the table mountain chaonel. This channel is of lava formation, and contains rich deposits of gold. Millions of dollars worth of the yellow metal have been extracted from this land."

Idaho Senator Attacks Administration of Land Laws

Washington, February 5.—Senator Heyburn, in a speech criticising the administration of the public land laws, yesterday afternoon, said there was no necessity for and no likelihood that Congress would lend the forestry bureau $5,000,000, as asked by the President.

He said the last report of the bureau showed $273,000 to the credit of this bureau, "and yet the proposition is to pawn the forests of the Government to the Government for $5,000,000. These gentlemen seem to treat these forests as their own private enterprise."

Mr. Heyburn said the Government had gone into his home county in Idaho and taken 80 per cent. of the county as a forest reserve. The county previously had made public improvements, but these had all been lost to the county and acquired by the Government.

Senator Depew asked if the Senator's contention would destroy the whole system of forest reserves.

"The system of forest reserves as now operated," responded Mr. Heyburn, "is so vicious that anything that would destroy it would be welcome."

Mr. Depew asked if it was not true that combinations of Eastern capital had gone into the West and grabbed up large timber holdings.

"The largest land grabber is one of the vice-presidents of the National Forest Reserve Association of the United States," answered Mr. Heyburn. "He owns more land, the title to which was illegally obtained, than any other man or all other men in the United States, and he is one of the vice presidents of the forestry association, the president of which is our worthy Secretary of Agriculture.

One of the greatest points for criticism, said Mr. Heyburn, was that two acres of grazing land to one of timber had been withdrawn as forest reserves.

The remedy, Mr. Heyburn said, was to take the administration of the public land laws from the Interior Department and put it in the hands of a special land court, provision for which he had made in a special bill now pending.

59TH CONGRESS.

Lower Rates and Better Facilities Wanted.

Washington, February 5,—Representative Crumpacker, of Indiana, believes the people of the country approve the $84,000,000 river and harbor bill now under consideration by the House. In a speech indorsing the bill he said to-day: "The large appropriation and authorization carried by the pending bill are justified by the growing importance of the transportation problem. Never in the history of this Government has transportation been so vitally connected with production and prosperity as it is at the present time. Railroad lines which are the chief reliance of the great producing interior, have insufficient facilities for the accommodation of the stupendnous volume of production and the uncertainty of transportation and the high rates required in many instances very seriously embarrass enterprises.

Transportation and the exchange of commodities are as vital to the problem as the creation of the commodities themselves. An article is of no value where it has no means of reaching the consumer. There is a cry throughout the length and breadth of the country of a lack of railroad cars to transport the great volume of produce and manufacture, and any expenditure that tends to increase the facilities for transportation and to reduce freight rates must give a great stimulus to manufacture and all other lines of production throughout the country.

Farmers Are Interested.

"The farmers are peculiarly interested in the improvement of harbors and water ways. As a rule the prices of farm products depend on foreign prices and the cost of transportation from the farm to the foreign market is a vital question. During the last thirty years facilities for transportation have so increased and freight rates have been so reduced that notwithstanding there has been a general decline throughout the country in the prices of food products, yet the price of products on the farm in the Mississippi valley has gradually increased. The increase of facilities for transportation and the reduction of the cost of sending meats and grains from the farms to the European markets have more than offset the general decline in the world's markets of the prices of foodstuffs.

"Under existing conditions almost every unnecessary element of expense in the transportation of wheat from the Dakota fields to the markets in Liverpool has been eliminated, and the farm price is closer the Liverpool price to-day than it ever was in the history of the Government.

"This condition illustrates the great importance of still further improving facilities for transportation in the hope of still further reducing the freight rates from the farm to the world's market centers Our volume of production has come to be so tremendous that the present railroad facilities are not sufficient to accommodate it all without great delay and embarrassment."

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Nineteen Known Dead.

Elkins, W. Va., February 5.—Revised estimates to the total number of dead in the Thomas mine, including those already found as given yesterday and those supposed to be still within the mine after all houses have been checked up and the left headings of the mine examined, reduce the number of dead to about nineteen. No more bodies have been discovered since yesterday morning, though the search was continued through the night. The right headings, however, have not been entered and will not be until the air is forced father into the mine. For that reason searching parties are proceeding with care. The explosion occurred about 7 o'clock yesterday morning. Nearly all the victims are foreigners.

Prohibition in Tennessee.

Nashville, Tenn., February 2.—By a vote of 71 to 24 the House has passed the Senate bill providing for the extension of what is known as the Adams law to the entire State, placing Tennessee in the list of Prohibition States. The signature of the Governor is practically certain.

This action is the culmination of a temperance fight of fourteen years and is the law providing that no intoxicants should be sold within four miles of public schools. Later the law was applied to towns of under 2,000 population and still later to places of 5,000. The Adams law was passed prohibiting the incorporation of any town under 5,000 population without the prohibitive clause. The bill passed yesterday extends the provisions of that law to all cities of 150,000 and less according to the census of 1900, which means the entire State.

"Drys" Win in Oklahoma.

Guthrie, Okla., February 2.—The Prohibition "moderates" won hands down in the constitutional convention, which late yesterday afternoon in the committee of the whole adopted the Rose amendment to the Williams substitute, providing for a separate submission of the liquor question to the voters of Oklahoma.

Foreign.

THE "YELLOW PERIL."

No War Talk at Tokio.

Tokio, February 5. —(Afternoon) The press is still silent over the war cry in some American papers. Not the slightest excitement was ap ent here to-day after this talk was transmitted here, and it was generally ignored. It is believed that the anti-Japanese agitation by a part of the American press will afford proof of the futility of an effort to shake the profound confidence which Japan reposes in President Roosevelt and in the American people generally.

Ottawa, Ontario, February 5.—"There will be no war. I would wager my whole fortune—if I had one—that there will be none between the United States and Japan," said Tatze Gore Nosse, Japanese consul-general to Canada, after reading press dispatches suggesting the possibility of such a contingency over the San Francisco school question.

American and Jap Exclusion.

It is said at the State Department that this Government has no thought of proviging in the codicil of the existing commercial treaty with Japan that American workingmen shall be barred from Japan. Senators, who heard that such a provision is to be put in the amendment to the treaty, called at the State Department to warn Secretary Root that public sentiment in this country would never approve such a provision. Secretary Root explained to them that the department had never contemplated such a thing, realizing that there are no classes in this country.

The San Francisco school officials are due here Thursday or Friday and it is the hope of the administration that by the end of the week an understanding will make it possible to proceed with the negotiations for a codicil to the existing treaty barring Japanese coolies from this country. The administration's advices from California are that the school authorities will agree that Japanese children under certain age shall have the privileges of the white schools provided the immigration of Japanese laborers is prohibited, but it is not at all certain that the President and the Secretary of State can present to the Senate an amendment to the existing treaty that will satisfy both Japanese and the American people.

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Vol. XXII. BERNE, INDIANA, FEBRUARY 14, 1907. No. 7.

Items of News and Comment.

The love of riches is a dangerous temptation for many—for you?

Watch closely which is your predominant aspiration—to obtain wealth, or to honor God.

On Sunday, Feb. 10, Rev. P. P. Hilty, of Donnellson, Iowa, was married to Miss Barbara M. Koller.

Bro. Christian Schowalter, ex-President of the Mission Board, of Donnellson, Iowa, has put a number of questions in regard to the mission work at Oraibi, Arizona, to Missionary J. B. Epp. Bro. Epp has answered them practically in this week's issue of the "Bundesbote", our German church paper.

Rev. John Gerbrandt reports from the far Northwest—Humboldt, Sask.—that they are haying some very cold but also pleasant winter weather. They enjoyed the Christmas festival. The little ones and the choir have done their part well. On Christmas seven persons joined the church. There are now 35 members.

Rev. P. R. Aeschliman, of Colfax, Wash., recently made a trip to Idaho, where he filled several appointments in the Payette Valley settlement and at American Falls. On his way home he was unexpectedly detained on account of high water. From Pendleton, Or., about 150 miles from home, while waiting in a hotel, he furnished an interesting correspondence for the "Bundesbote".

The very timely exclamation: "The saloon must go!" is becoming more general and more emphatic among the good citizens of our country. Especially is this the case in the State of Indiana, which resulted in the new effective "Blind Tiger" bill. Must the saloon go—go to be doomed? An exchange puts it thus: "It must go!—God wills it—the earth longs for it—hell fears it—and heaven waits to hail its accomplishment."

The American Bible Society, during the year 1906, under the care of the Rev. J. P. Wragg, D. D., and eleven persons associated with him, circulated 26,365 Bibles, Testaments, and Scripture portions in over 200 towns and villages in the states of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tenessee, Mississippi, and Louisiana. Over 24,000 of these volumes of Scriptures were circulated by colporteurs.

Silver Wedding.

Tuesday evening, January 29, sixty-four of the friends and relatives of Rev. and Mrs. J. C. Lehman gathered at their home to assist in the celebration of their twenty-fifth wedding anniversary.

There was a short song and prayer service during which Rev. M. A. Niswander with a few well chosen remarks in behalf of those present, presented them $52.10 in silver, to Sister Lehman $5.00 donated by the Sewing Society. A bountiful two course supper was served.

Those from Silver Street were Rev. and Mrs. M. A. Niswander, Mr. and Mrs. A. J. Yoder, Mr. and Mrs. Homer Elliott.

The guests departed at a late hour, each realizing that the bond of good will and brotherly love had been strengthened.

L. M., Topeka, Ind.

Invitation.

If the Lord is willing, we will dedicate our new church on Sunday, Feb. 17, to which services we herewith extend a cordial invitation. By order of the congregation,

WM. GALLE, Pastor, Moundridge, Kan.

Mission.

Haoenaom, Okla.

Sister Bertha Kinsinger writes as follows of her own work and the work of Sister Agnes Williams during the past year:

CLINTON, Okla., Jan. 15, 1907.
Beloved Mission Board:—

The year 1906 with all its experiences has passed away and we have already entered upon a new year. At the beginning of the year we did not anticipate all the changes the year had in store for us. But we see now, that the scripture passage, "I will instruct thee and teach thee the way which thou shalt go," which we had selected as our passage for the year, had a special significance for us.

The Lord blessed us with good health so that the work at Cantonment could be pursued in its usual way. An agreeable change was afforded me in spending about two weeks with Brother and Sister Kliewer at Hammon, dictating the revised Cheyenne Grammar to Brother Kliewer.

Later on my physical strength abated and I heartily thank the Mission Board for the short vacation and the journey of recreation granted me. This also afforded me a highly prized opportunity to spend a few days with some of my former school-friends at Wittemberg College, Springfield, O., after having been separated from them for ten years. After this I had a few days to visit my friends and relatives in my home church at Trenton, Ohio.

Sister Williams, who by the permission of the Board had a vacation at the same time, remained somewhat longer in Ohio, in order to recuperate her strength and to consult different physicians in regard to her health. All the physicians consulted her not to go back to Montana as the country was too elevated for her condition. In spite of this advice she decided to return, with the hope that things would go better.

Having returned to Cantonment things went on in their accustomed way until the end of July, when Brother and Sister Epp, on account of Brother Epp's failing health, firmly decided to relinquish their work among the Cheyennes, which had become dear to them, and return to Kansas. Sister Epp, however, expressed her willingness to remain with me and Carrie at Haoenaom a few weeks longer, if desired.

With the beginning of September we had to return to Cantonment in order to bring Carrie to school. Epps had gone to Kansas, and thus the station Haoenaom remained for a short time without any missionary. But the Lord showed His help. The small band of Christians assembled themselves regularly in the chapel on Sunday, encouraged one another and prayed together. In this our interpreter, Alfrich Heap-of-Birds took the lead.

While back at Cantonment speedy changes occurred. Sister Williams had to leave Montana hastily on account of her health and came direct to Cantonment. Meanwhile the instructions from the Board arrived, that Sister Williams and myself should temporarily take charge of the station Haoenaom.

We arrived here the latter part of October and were received very friendly by the Indians. Our train arriving late in the evening we remained at the hotel for the night. The next morning two of the Christian Indians came early with their team to bring us and our things to the station. It took some time and labor to bring our things in order and to look after the building of the stable. Alfrich was very helpful in repairing the fence, burning fireguards, filling up around the stable, etc.

The first Sunday after we were here Brother Petter came and preached in Cheyenne on Luk. 4:18. 19. He also explained to the Indians why we sisters should for a while remain with them. Later on Brother Kliewer was here and preached from Matth. 25:1-13. We were very grateful for this help thus rendered.

Alfrich was here every Sunday morning early, with a few exceptions, having to come about ten miles. He has a good understanding of the word of God and is searching the Scriptures diligently. He endeavors to interpret quite accurately into the best of Cheyenne, and shows that it is his earnest desire to assist his people in acquiring an accurate knowledge of God's truth.

We heartily thank the sisters of the Sewing Circles for the fine gifts sent us for Christmas distribution. By means of these gifts we were enabled to bring much cheer into the hearts of our Christians as well as to others who came to our meetings and received some of them. Then we had some remaining for every Indian in this district. As we do not yet know all the Indians here at the Washita river we thought it best to give every Indian something. Chiefs and others gave signs of joy and gratitude and seemed well satisfied with the distribution.

Our Christmas exercises were well attended. The chapel was

filled and a number had to stand outside. All present, with the exception of a few little children, kept quiet and were attentive. The gifts which had been sent us gave testimony to what we told the Indians, namely, that we are not alone in our work here among them, but that many who love and serve the Lord are assisting us by their gifts and their prayers in the churches at home. Their and our desire is, that they, the Indians, might not only seek after these perishable gifts which abide and give joy only for a short time, but much more after the imperishable, heavenly and eternal gift which God the Father offers unto all men through His Son Jesus Christ. The festival was a joyful one both for us as well as for the Indians.

We also found an open door to sow the good seed in the camps. Last week one of the school boys died. Unhappily we could visit him but twice during his sickness. While attending the Government school he had an opportunity to hear of the Savior in the Sunday-school. When we told him again of this Savior he was very attentive. On Friday, when we were in town, we heard that he had died already. At his burial, in a small burial place where his relatives brought him, we were allowed to repeat several passages of Scripture and sing and pray. There are other sick ones to whom we are ministering.

Our congregation here now numbers eleven Christians. Three of these were baptized at Hammon. Several others, who have been baptized elsewhere, are about to unite with us. This little band of Christians was the source of much joy to Brother and Sister Epp and they are the same to us. The District Farmer, appointed by the Government, said of one of them: "He is quite a different man since he has become a Christian." Such a testimony gladdens and strengthens our courage, showing us that the work of those who labored here before was not in vain. We look up and pray the Lord that He may bless us too and make us a blessing to others, and thus, in us and through us, do His work unto His glory and to the salvation of many precious souls.

We commend ourselves to the prayers of all mission friends.

Your sisters in the Lord,
BERTHA KINSINGER,
AGNES WILLIAMS.

Moen Copi Mission, Arizona.

Missionary J. B. Frey writes as follows from his Hopi mission at Moen Copi, Arizona:

MOEN COPI MISSION, Tuba, Ariz., Jan. 20, 1907.

Dear Mission Board:—

Reviewing our work here at Moen Copi we have reason to exclaim: "Hitherto hath the Lord helped us", and this gives us courage to add; "and He will further help us." The work in which we are engaged is the Lord's and we are sure of being victorious in the end. Praise be to God, the Hopis will eventually be converted and become Christians. This He has promised who cannot lie. This gives us courage and cheerfulness in our work.

Since we have our Sunday-school and services in the chapel the attendance at them is better than before. Until the last two Sundays we had to make out without an interpreter. But now we have secured Roli for this purpose. We are now again working more or less at the study of the Hopi language by translating and the arranging and re-writing of the Hopi-English Dictionary. We are all well. Wishing the Mission Board God's richest blessings we remain

Your humble coworkers,
J. B. and AG. FREY.

Some Hints for Getting and Giving the Sense of Scripture.

A Paper by S. M. Grubb, Read at the Ministerial Meeting of the Eastern Mennonite Conference.

Our subject involves two of the most important qualifications a minister of the Gospel should possess. He who has not gotten a more than ordinary grasp upon the meaning of Scripture had better not take his place upon the pulpit. A minister is a teacher of God's word and a teacher unfamiliar with his subject is an impossibility. There are many whose grasp upon the truth is secure so far as they themselves are concerned, but when it comes to the imparting of that knowledge they are all at sea. The fault with most unsuccessful teachers seldom lies in their lack of knowledge. It is their inability to impart that which they know to others which brings them failure.

Biblical interpretation and the art of preaching are two branches of study very much neglected in our day. In many of our halls of divinity you will find that in place of imparting in the student a taste for the interpretation of the word of Scripture it has become the fashion to direct his attention to the text, making him a critic rather than an exponent. The fact that so many of the brighest students of theology, the leaders in their classes, turn out or become such poor preachers is an indication that their abilities have been trained along lines other than imparting the word.

In getting at the sense of Scripture it is important that the student is determined only to seek what the inspired writer meant when he penned the sacred text. Our English version is without doubt one of the best and purest versions of the Bible that men ever possessed. In the making of both the authorized and the revised version all the material that Christendom possessed was at the disposal of the most distinguished English scholars of their age. They had the benefit of the oldest manuscripts procurable and a great number of excellent versions. They were not handicapped for time and were thoroughly fired with a whole-souled enthusiasm for their work. Nothing of very great importance is lost to him who is only able to read the English version. And yet it is but a translation. It has to contend with saying the things which were said by men in another tongue. A knowledge of Hebrew and Greek is of greatest value to the preacher. In endeavoring to settle most of the doctrines over which Christians differ scholars find that they must go back to the original. The controversy over the method of baptism, for example, will never be settled by what the English version, or any other version for that matter, may have to say, but by what use is made of the word for baptize in the original. The same is true for words for Hell, bishop, Presbyter etc.

Yet, a preparation for the ministry largely taken up in the mastery of the Hebrew and Greek languages is likely to mean a waste of a great deal of time and energy that might be devoted to other lines of study resulting in greater profit to the student. For ordinary work the minister unlearned in the original languages is not so badly off after all if he is wise enough to take advantage of the excellent works prepared for his use. A man who has a copy, say, of "Young's Analytical Concordance" or "Strong's Exhaustive" on his desk and knows how to use it, for everything depends upon knowing how, is not at a loss for ascertaining the exact meaning of a word in the original. There are plenty of commentaries that may throw light in one's way which one should not despise, providing he has sense enough to use the best. Special works like Prof. Vincent's word studies in the N. T. may open up a store of wonderful things even to the English reader. Before passing from our discussion of translations it is well to note that there are a few conspicuous examples of inaccurate translations in our authorized version, but with a revised version handy and a good Bible hand book at our command we need not be very much worried; e. g. firmament in the first chap. of Gen. is one of those words which unfriendly critics attribute to Moses as a mistake. But firmament comes to us as a latin word and Moses certainly did not know latin. Expanse is a better word for the idea and disarms critics. The oath form "God forbid" which appears in both versions is particularly offensive to Mennonites since it does not correctly translate the strong expression "May it not become so" by inserting an oath which the original text does not warrant. But we will not multiply examples. That there are some difficulties in translation no one can deny in the light of the fact that the whole of English speaking Christianity found it necessary to bring out a revised version.

One is without excuse who is wholly unfamiliar with the laws of exegesis. It is a science that calls for few rules but a great deal of common sense. As far as the Bible or any other book is concerned the rules of interpretation and common sense are one. There are two laws of importance without which it is difficult to determine the meaning of Scriptural words. The one is the law of context, the other the law of "Usus Loquendi."

The law of context, if carefully observed, will prevent one from placing an interpretation upon a word other than what has gone before or after in the passage will allow. It is absurd, for example, to take the text "Touch not, taste not, handle not," and make it teach temperance when we bear in mind that St. Paul was not talking about total abstinence in the passage at all. There are plenty of other texts in the Bible which do teach temperance and can be more appropriately used. An instance of the disregard for the context is to be seen in the following ridiculous outline of a certain preacher's sermon. He took the words "And Enoch was not" and omitting the rest of the sentence he went on to show what Enoch was not. "He was not a liar, he was not a thief, he was not a swearer, etc. etc." Another preacher, recently, took the words, "Speak to that young man", and planned his sermon something like this, "Speak to the young man about playing cards; Speak to him about dancing; Speak to him about the evils of the theatre, of tobacco, of rum etc. etc. Scripture does not warrant such applications. The Bible is not a nose of wax to be twisted into any shape that fancy may desire. It is to be understood in the sense it was given by the inspired writer. To use it in any other connection leads one into dangerous quarters.

The law of "Usus Loquendi", or local use, is very important. A word is to be understood in the sense in which the Bible uses that word. Then it is to be understood in the sense in which the writer of it uses it throughout his writings. Then it is to be understood in the sense in which the writer uses it in connection with the subject or doctrine in which it occurs.

Next in importance is the law of perspective. As in a picture, there is a perspective in the Bible. We must look at it as we would at a landscape. View it from horizon to horizon. One may not tear a corner from an artist's masterpiece and judge his work on that picture from that particular bit. The fragment may be from a dark corner, but that does not argue that the picture is dark or deals with a dark subject. It requires shadow to bring out the light. It may be that the fragment is a bright section of the picture, but a section of hell fire from a picture representing souls in perdition is far from convincing evidence that the picture of which it is a part is a message of brightness. Take the first chapters of Genesis for an example. They would only be idle history bristling with meaningless detail did they not have some connection with the last chapters of Revelation which, in a way, interpret them for us. We have the figure seven occurring in the beginning in connection with the seven creative days. In the end appear the seven churches, the seven seals, the seven trumpets and the seven voices. The first chapter reveals heaven and earth coming into being, for no man could see that and it must be revealed, in the last we have the revelation of the new heaven and the new earth. Gen. gives the paradise of Eden, Rev. the paradise of God. Gen. tells of the rivers of Eden and the tree of life in the midst of the garden. Rev. tells of the river of water of life and the tree of life upon its banks in the midst of the paradise of God. In the beginning marriage is instituted. In the end is the marriage supper of the Lamb. Why the reappearance of these old ideas in the closing chapters? Are they not the consummation of that which began in the beginning? To fully comprehend a story we must read more than the first chapters which introduce the characters to us. We cannot turn to the concluding chapter at once. We must read it all. We must follow the characters and the details to the end. The Bible is the story of our redemption. The redeemed must know the whole story before they can tell abroad the message of a redeemer.

To understand any important section of the Bible, then, requires an understanding of it as a whole. The custom of reading a chapter a day is good only because it is reading the Bible every day. It is bad in every other way. It breaks up the sense. It interrupts narratives and gives incomplete ideas of what it is important to know as a whole.

What is true of getting a single Bible idea correct by getting an idea of it as a whole is just as true of single books. We must know the whole book to get the writer's sense. Remember that chapters and verses were put into the Bible by man and not God. The 12th of Romans, the 13th of 1st Corinthians, the 11th of Hebrews are magnificent productions. We might call them Bible classics. But they mean more in relation to the rest of the epistles in which they appear than they do when standing alone. The purpose for which they were prepared is only apparent when we read the whole letter.

Another rule to be observed is the rule of time. The individual books were messages to real men or accounts of what real men did. These men lived in a special period of the world's history. To understand the books we must adapt ourselves to the age in which they were written. When we come to the slaughter of the Canaanites we must live with Joshua. It was a time when human life was cheaper than it is now. Moreover the cup of the iniquity of the Canaanites had run over. The fate of Sodom did not influence them to better living. Job, Melchizedek and Baalam were prophets of God to nations other than Israel, but whoever were the ones He sent to Canaan spoke to a people who would not hear. There is no doubt in my mind that they had light but refused to walk in it therefore the wrath of God was poured out upon them. To understand St. Paul's seeming harshness to women compelling silence, the head covering etc. one must know the character of the women of the country and times in which he wrote. In reading St. James' denunciation of the rich we must remember that it was the rich man as James knew him. A knowledge of the ostentation of the wealthy Greeks and Romans during the Apostolic and succeeding times is sure to throw light upon the subject. You may set it down as a safe rule to follow that a passage of Scripture cannot be correctly interpreted except in the light of its age.

(To be concluded.)

Home Circle.

True Prayer.

"To say my prayer is not to pray
Unless I mean the things I say;
Unless I think to whom I speak,
And with my heart God's favor seek."

Songs in the Night.

Some flowers bloom only as darkness comes on. This is true both of nature and of man. There are evening primroses, and four o'clocks, and the night-blooming cereus, which wait for darkness before they show their beauty or yield their perfume. And there is courage, and trust, and patience, and perseverance, which can not come to flower save as the night of danger, or fear, or trial, or labor is at hand. Cheerfulness, and vigor, and helpfulness, and many other graces, are bright flowers of the soul's day; but it is good to feel that God has also set out to grow these others, with their own peculiar beauty, which open only at the approach of a human soul's night. And in the garden of mankind, it is the night blooms that are most beautiful of all.—*Selected.*

A Scriptural Alphabet.

All of you gird yourselves with humility and serve one another.
Blessed are they that keep His commandments.
Come unto me, all ye that are weary and heavy laden, and I will give you rest.
Do all things without murmuring.
Every one that thirsteth, come ye to the water of life.
Free from the law of sin and death.
Go into all the world, and preach the gospel to every creature.
Happy is that servant whom his Lord shall find so doing.
I am the light of the world.
Jesus wept.
Keep thyself pure.
Let your light so shine before men that they may see your good works.
My commandments are not grievous.
Never man spake as this man.
O that men would praise the Lord for His goodness.
Peace I leave with you.
Quick to hear, slow to speak, slow to wrath.
Righteousness shall cover the earth as the waters cover the deep.
Stand fast, therefore, in the liberty wherewith Christ hath made you free.
Teaching them to observe all things.
Upon this rock will I build my church.
Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.
Wide is the gate and broad is the way that leadeth to destruction.
X is the only letter that no passage can be found for. Indeed, there is no word in the language, beginning with X that can be said to be familiar. So I put in the following, Examine me, O Lord, and prove me.
Yield yourself unto God.
Zealous of good works.

Japanese Baby Tending.

How tired little arms often get holding or carrying the baby. And older and stronger persons often weary of lugging a bundle of humanity which must be handled tenderly and which is not always held with ease.

"The Japanese manage their babies differently, for the little things are often strapped on the backs of their mothers or their sisters. It is a common enough thing to see out of a dozen children at play, half of them with babies on their backs. And while their nurses are romping about, their charges are either sound asleep or swinging to and fro in a way that is scarcely pleasant to behold. On the seashore the same sort of sights presents itself. Boys and girls, not more than ten years old, may be noticed wading, or gathering seaweed, or shell-fish, and the bulk of them have 'wee bairns' tied on to them. When they stoop to pick up anything the babies look almost as if they were standing on their heads. And yet, though the habit does not seem safe or even kind, you will hardly hear a baby cry. So general is this practice, that tiny tots do not carry their dolls in their arms, but have them strapped to their backs."

Possibly some tired baby tender could learn a good lesson from the Japanese.

Every nation has its own customs and contrivances, and some of them are well worth noting. In some parts of the East, they tie a thick roll of cloth about a baby's head and above his ears, and then, whether he tumble backward or forward, or sideways, he cannot bump his head or batter his little nose. Some of the Chinese who live on rafts or boats in the rivers, fasten little floats or bladders to babies, so if they tumble overboard they cannot sink. It is a great thing to have a baby, and it needs a good deal of "gumption" to take good care of one.—*Selected.*

It is not what we do, but what we do well, that counts.

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Editorial.

A Hero and a Saint.

Rev. John G. Paton, the veteran missionary, apostle of the New Hebrides, has passed away to his reward at the age of eighty-two years, at his home in Kew, Melbourne, Australia, where he had lived at intervals in recent years while not actually at work among the mission stations he had established.

It was at the eve of the nineteenth century (in the winter of 1898-99) when the people of Berne, Ind., had the rare privilege to listen in the Mennonite church to a very interesting, instructive and inspiring address of Missionary Paton. Others have heard him in the cities and colleges of our country, where he thrilled the hearts of thousands of attentive hearers with his warm and enthusing talks on missions and his wonderful experiences in the foreign field.

The following extract from The Christian Guardian, we believe, will be full of interest to our readers.

"The news of his death will be received with the keenest sense of personal loss by millions of people the wide world over, to whom his life stood for the embodiment of the noblest and most Christ-like ideals. To have seen him, especially in the later years, with his long, flowing snow-white hair and beard, his ruddy cheeks and venerable form, stand up before an immense audience and tell, with swimming eyes, the story of the triumphs of the Gospel in those far-off islands, and plead for help to carry on the work for his loved people there, was to get a fresh glimpse into the mother-heart of God, which counts no sacrifice too great to pay for the saving of men. To hear of his death in the land where he had many times literally laid down his life at the feet of those whom he would win for the Christ, is to be reminded at once of that beautiful tribute which had been paid to his Master, "Having loved his own he loved them unto the end." With a devotion born only of fellowship with the Son of Man John G. Paton has stayed with his task until the day was done. It was a long day, and filled with hard and heavy toil, but one can almost envy him the rest and the fulness of joy upon which, now at its close, he has entered.

"Dr. Paton's life has been a beautiful illustration of a truth that must never be lost sight of, namely, that it is a splendid thing to be born and to be brought up well. What is meant by those expressions every one will understand. To be born of parents to whom religion is the one vital and important thing, and into a home where love reigns, where work is held honorable, where duty and service are controlling ideas, is to be given the best possible start in life. Dr. Paton's parents, his grandparents, and his great-grandparents, were men and women of strong convictions, of deep piety, of earnest and honest lives. In his autobiography he dwells with peculiar pleasure upon his early home life. He tells us how he and the other children had learned to tip-toe past the door of the room in which their father went at stated times to pour out his soul to God for their salvation and blessing. He tells us that that father, so far as any in the home could remember, had never once from young manhood up to the time when he lay upon his bed of death, failed to gather the family about him for worship morning and evening every day in the week. He recalls with fondness the gentle, sweet and kindly ways of a mother whom he remembered only as incarnate goodness and love. And he pays glad tribute to the moulding influences of his early life, which he admits alone made possible, under God, his after history. Yes, it is a fine thing to be born and to be brought up well. The home is the true school of life. History shows us, in order that some of us might not despair, that a handicap in this direction may, by God's grace, be partially overcome, but it also shows us that the vast majority of the good and great in all spheres of life have gone forth into life from genuinely Christian homes.

"Paton's life teaches us another truth that it seems eyer necessary for us to relearn, namely, that the deepest piety and the truest consecration are consistent with the natural, normal, healthy inner life and experience. Read his autobiography, and you cannot fail to be impressed with the general wholesomeness of his spirit and outlook. Saint though he was, and devoted throughout most of his life to a selfsacrifice and service with but few parallels in human history, we find him in it all a healthy, normal man, very human and very lovable. There is very manifest a keen enjoyment of a humorous situation; an appreciation of the full value and worth of the accessions of civilized life, which he so long denied himself voluntarily; though he took his life in his hand every day as he went out among the fierce and crafty natives of Tanna there was neyer on his part any fanatic seeking for the martyr's crown; though he sought the souls of men he was ever practical and commonsense, and a keen lover of his kind, for any one of whom he was ever ready to render any service. His life gives striking emphasis to the truth that religion is not exotic to our human nature, that the truest saint is none the less a man, that other-worldliness may be a serious fault and not a virtue.

"And now he hasgone, and we shall not sorrow over his going, but rather rejoice that it has been given him to run so well his race, and to finish his course with joy. But our prayer shall be that something of his faithfulness to high ideals, his courage in the face of great danger, his unquenchable love for the souls of men, may be given to us who have before us the noble example of his heroism and consecration.

Correspondence.

BERNE, Ind., Feb. 12. Since the union meetings the Berne correspondent has kept silence, so he is probably entitled again to a little space.

The week of prayer was observed here according to the program by the Evangelical Alliance, and followed on the last day, Jan. 13, by the sacrament of bread and wine, which was partaken by most of the congregation. Since then the course of events ran in ordinary channels until last week, when two anniversary meetings followed.

The 21st anniversary of the Christian Temperance Society of the Mennonite church took place Wednesday evening of last week, and the 20th anniversary of the Missionary Sewing society the evening following. The temperance society, in the words of the speaker for the occasion, Otto Lichti, of Pandora, Ohio, has now become of age and can "vote," so, at the close of the meeting it "voted" unanimously to memorialize our representative at Indianapolis to support the anti-liquor measures then pending before the legislature (and now partly passed). The society began with 9 members 21 years ago, and now over has 170. Bro. Lichti showed by statistics the striking difference between prohibition and "wet" territory.

Bro. Lichti also addressed the anniversary meeting of the Sewing society and made a rousing appeal for volunteers for mission work.

Cottage prayermeetings in the country, which were begun during the holidays but interrupted during inclement weather in January, have again been taken up. There are also in all four Bible teachers' training classes conducted in town, of a which great blessing is anticipated for our Sunday-schools.

WADSWORTH, Ohio, Feb. 5.—Feb. 3rd concluded a series of special meetings conducted by the pastor, Rev. E. F. Grubb. Sermons on the following chapters were given: The Goodness of God, Luke 15.—Sorrow for Sin, Psalm 51.—The Crucifixion, John 19.—The Good Shepherd, Psalm 23.—Right Living, Matthew 6.—The Greatest Thing in the World, 1 Cor. 13.—Liberty, Romans 8.—Essence of Religion, 1 John 3.—Words of Comfort, John 14.—The Long Home, Rev. 22.

May the seed sown by these painstaking quiet talks, have lodged in receptive minds and make us all more zealous Workers in the Master's vineyard.—Our pastor is attending, for a few days, the Torrey revival in Cleveland.

NAMPA, Idaho.—One hundred years ago men thought the Pacific coast could never form a part of the United States. To-day, modern traveling facilities have revolutionized human thought, and made the whole territory west of the Rocky Mountains easily accessible. That the Pacific slope with its scenery, its resources, its climate and its people is destined to play an important part in the onward march of national progress, is obvious to every one that observes the play and operation of historic forces. First of all its gold attracted all mankind. And now the richness of its soil has mocked by contrast the poverty of its mines. The desolate wastes, once presided over by those solemn sisters, silence and solitude, are rapidly being transformed into flourishing farms. The migration of the Aryan race has ever been westward. The Mennonite Church, following in her activities, the natural trend of civilization, has gone from

where the placid waters bathe the eastern shore of the U. S. to where the gentle Zephyrs fan the gold fields of the West, preaching the Gospel of the Son of God. This movement has given birth to the Pacific conference to which the State of Idaho belongs.

From a climatic point of view, southern Idaho is perhaps the most healthful portion of the State. The rainfall is about ten to eleven inches per annum. The air is dry and bracing and one does not have that "tired feeling," so characteristic of people living near the coast.

When one examines the seemingly parched soil of this section, he is amazed to see its splendid products, grown with the aid of water. There are thousands of acres of land in southern Idaho that need only the magic touch of water to make them productive of crops of every kind. But irrigation, the centuries old wisdom of the Orient, is now being applied to the Occident, so that southern Idaho's sage covered plains are already being transformed into blooming gardens and fragrant meadows of alalfa, timothy and clover. Orchards of winter apples, peaches, pears, apricots and nectarines; pastures for cattle and all kinds of live stock, will replace the arid waste, until lately inhabited only by jack-rabbits and coyotes. A magnificent empire of about 270,000 acres of land lying in the fertile valley of the Boise river, is a heritage to which every man of industry can lay claim. In this region the waters of the Boise river are made to flow in abundant quantities over level plains recently sterile and dry. The government has begun the reclamation of these lands. As stated in my previous article this land may be secured now at the cost of from $40 to $60 per acre. To this will be added the water right fixed by the goverment for the construction of the irrigation system. How much this water right will cost or how this cost must be met there are different theories afloat. The government, it seems, has not seen fit to enlighten the people concerning this matter. I shall not attempt to produce any of these theories because they might be misleading. To obtain a home energy and a determination to "do things" are required. And these are necessary qualifications in every vocation of life.

The inducements offered bring thousands of people eyery year. Many of these come from the East and many others from other parts of the West. Not many years there were comparatively few people in Southern Idaho. The country was wild and only a sea of sage brush greeted the traveler's eye. Now all is changed; and while large tracts of Southern Idaho are still wild and desolate, inhabited by nothing but coyotes and jack-rabbits, yet thousands of acres are under a cultivation supporting a dense population. The greatest increase in population has been within the last few years. But at no time has the growth in population been greater than now.

Minister brethren, remember, when you come to Nampa, There are many of the lost sheep of the House of Israel wandering afar from the Shepherd's fold, out on the mountains of sin, and they have no shepherd. They long for the bread of life. It if a part of our mission to bring them back, where there shall be one fold and one Shepherd. I have been almost along the entire Pacific coast, but I have seen no equal to the opportunities offered the people here.

The people of southern Idaho are making the most strenuous efforts to inform the world of the advantages to be found in said section. It does not take a seer or a prophet to see that these efforts will result and are resulting in the migration of many people, including members of our own church, to these parts.

Among our most prosperous cities are Boise and Nampa. The former the capitol of Idaho, with a population of about 50,000, has several points of interest. It is the richest city per capita in the U. S., and the only city to my knowledge whose streets are sprinkled with hot water, the water being supplied by a spring a short distance from town. The capitol building now in process of erection, is to be completed within five years. This will be a magnificent structure. The latter place is surrounded by a vast rich agricultural district where all kinds of vegetables, fruits and grain can be grown. Nampa has taken on a building boom. Its growth has been phenomenal. The Western Idaho Co. has expended $1,500,000 in buildings; $64,000 for wages and $30,000 for coal at $5 per ton. Besides the sugar shipped away there are 11,000,000 lbs. in the storerooms for reasons best known to the company. About four miles west of Nampa the government is constructing a reservoir, which when completed. will cover 14,000 acres. This will be the largest artificial body of water in the world.

The sugar-beet industry has now passed its experimental stage and can be relied upon as a sure crop. By careful analysis it has been shown that the beets grown in this country contain two and one-half per. cent more sugar than those grown anywhere else. This speaks well for our country and is quite an encouragment to beet-growers.

The German University (brewery) of Nampa, as Taft, our secretary of war on his recent trip to the West called it, is a canker-spot on the morals of our people. There seems to be a wide-spread impression that all Germans, without an exception, are beer drinkers. I am not set for the defense of our German people, but I do protest against having our German people classed in the same category with beer guzzlers and liquor men. There are many of our German people who are total abstainers, and thoroughly anti-liquor in their sentiments. That the morals of the people of Nampa are improving may be inferred from the fact that attempts have been made, by way of petitioning the legislature, to secure the enactment of laws that will make the transaction of business on the Lord's day a legal offense. There are also premonitions of similar attempts to rid the town of saloons. These are encouraging facts. They show that our people have a sense of justice when it comes to a moral issue; that our people are awakening to the fact that the saloon is a detriment rather than a benefit to a community. May God grant victory. Let the friends of the temperance cause agitate sobriety until public sentiment shall say, "The saloon must go" May God speed the day when the problem of the American saloon shall be successfully solyed, and the monster which claims its one hundred thousand victims in the U. S. annually be banished from our land. S. BACHMANN.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, February 24.

FOREIGN MISSIONS: THE KINGDOM IN THE ISLANDS. Isa. 42: 10 –13, 16, 17.

QUESTIONS.

1. What does the Word of God say of the island? Isa. 42: 4, 10-12; Ps. 72: 10; 97: 1; Isa. 24: 15.

2. What was the former condition of the islands?

3. Who was called the apostle of the South Sea and how did he die?

4. What is the condition of the islands now?

5. How has the Gospel changed New Zealand?

6. What was the fate of the Gospel in Madagascar?

7. Which phenomenal victories has the Gospel achieved in the Dutch islands?

MEDITATIONS.

The Word of God says, that in the isles of the sea the name of Jehovah the God of Israel shall be glorified, the multitude of the isles shall be glad, the kings of the isles shall render tribute. Sing unto Jehovah a new song and his praise the isles and the inhabitants thereof. The isles shall wait for his law. They that dwell securely in the isles shall know that I am Jehovah.

If we consider the former conditions of the islands, we find that most of them were inhabited by cannibals, war and bloodshed reigned everywhere. The people bowed before images of wood and stone.

The history of the Gospel in the isles is one of the most fascinating stories that can be told, whether we look to the South Sea islands or other islands, Madagascar or the Dutch islands in Asia.

John Williams is called the apostle of the South Sea. He brought the Gospel to many groups of islands and the Lord blessed his work, so that he could go from group to group, always sending his native evangelists ahead of him and leaving them wherever he came. He died a martyr's death at Eromanga, an island on which several missionaries have been killed and eaten, but which is now a Christian island, a memorial church being erected on the spot where the cannibals feasted on the missionaries.

Nearly all of the South Sea islands are now christianized, sending native teachers to New Guinea and to the few islands which are not yet converted. New Zealand, the beautiful group of islands which was inhabited by warlike cannibals, is now mostly inhabited by white people, the few natives left are nearly all Christians.

In Madagascar the Gospel after years of fierce persecution gained a strong foothold, even the queen was a Christian and the laws in conformity with the Word of God. The invasion of the French deprived the natives of their power and the Jesuits tried to take the evangelical churches and congregations. But the French protestants, few as they were, at the request of the English missionaries came to the rescue and protestantism could once more grow and pursue the evangelization of the island.

The spread of the Gospel in the Dutch islands is a phenomenal one, especially on Sumatra and in the Minahassa on Celebes.

In both islands the Gospel has to contend with Mohamedamism. In Sumatra the rhenish missioaries work among the Battas and have 56,447 Christians. In the Minahassa there are 159,531 Christians.

Alternate Topic for February 24, 1907. The splendid gain of high ideals. Ps. 40, 5-11.

QUESTIONS.

1. What are ideals?
2. What is our ideal? 1 Pet. 1, 16; Phil. 2, 5.
3. What is the gain of high ideals? Ps. 40, 5-11.

An ideal is a standard of perfection or excellence which we strive to attain or at least approach.

The Christian ideal is Jesus Christ, and our Father in Heaven. If we consider Christ's character and life, we are ever incited to emulate Him, though we never reach our ideal, but it spurs us on to ever new efforts.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Feb. 24.

SUBJECT: God's Covenant with Abram. Gen. 15:1, 5—18.

GOLDEN TEXT: He believed in the Lord; and He counted it to him for righteousness. Gen. 15:6.

INTRODUCTION.

After Lot had separated from Abram, the Lord appeared again unto the latter and renewed His promise of eventual possession of all the land, the whole length and breadth of it, by Abram's seed, which should become as numerous as the dust of the earth. "Then Abram moved his tent and came and dwelt by the oaks of Mamre which are in Hebron and built there an altar unto the Lord."—Gen. 13:18. From that time even unto the present day, through almost 4000 years, Abraham's name has been intimately associated with this place. The modern name of the town given to it by the Mohammedans is the same as that by which they designate the patriarch, viz. *el Khulil*, which means "the Friend," referring to Abraham's noted distinction as the friend of God. And about a mile north of the town stands to-day one of the largest oaks in Palestine, bearing Abraham's name and claimed by some to be the very oak under which Abraham pitched his tent. How different the position of this little mountain town from that of Sodom and Gomorrah in subsequent history!

The intervening chapter (14) gives an account of Lot's first trouble that his association with Sodom got him in, and of his rescue achieved by his uncle. Incidentally, as would seem, that wonderful personage, the king of Salem and priest of God Most High, Melchizedek, is there introduced. Subsequent references to him in Scripture point him out as a type of Christ in a very exalted sense. To him Abram gave tithes and was blessed of him as of one greater than he (Heb. 7:1—7). But from the king of Sodom Abram refused to accept anything for himself. His worldly possessions should not be ascribed to so tainted a source.

ANXIOUS THOUGHTS REMOVED.

It was after these things that the Lord again appeared to Abram as our lesson records. He was in need of further assurance in order that he might be established in his attitude of faith in God. No doubt the tempter would point to his continued childlessness and suggest questions and doubts as to the fulfilment of the Lord's promises. A greater one than he would need strengthening in time of temptation (Matt. 4:11; Luke 22: 43), and so the Lord came to Abram with the reassuring words, "Fear not." He assures him of divine protection and offers Himself to Abram as his "exceeding great reward." Having the Lord Himself, we can not be wanting any good thing. The vision caused Abram to look away from himself and the difficulty that seemed to threaten failure, unto Him to whom human difficulties are but the opportunities for the exercise of His unlimited resources. He frankly tells the Lord the difficulty that has caused him anxious thought, but when he is led out under the starry sky and bidden to take these countless luminaries as a symbol of his innumerable posterity, although there is no suggestion given as to how or when a start in this direction should be vouchsafed to him, he throws every suggestion of doubt and every anxious thought to the wind and in simple faith rests on God's word.

FAITH AND RIGHTEOUSNESS.

He believed in the Lord. These few words say a great deal. It is evident that Abram was laying hold upon the full meaning of Jehovah's promise to him including a coming Savior, the seed of the woman, to save man from sin and thus make possible for him a state of righteousness by the Grace of God. It is alone on the ground of this faith that God can and does impute righteousness to the sinner, and it was this faith in Abram that was counted to him for righteousness. Coupled with God's first call of Abram was the distinct Messianic promise, "In thee shall all the families of the earth be blessed." That Abram understood this higher meaning of his call, this ultimate end in view, there can be in doubt. The altars of sacrifice that he built wherever he went in the land of promise, evidences this. His concern for a posterity was, first of all, a concern for the realization of this blessing of a Savior to come out of his loins on the human side, and by faith he appropriates for himself and for the families of the earth this coveted blessing. We are the children of Abraham if like him we lay hold by faith on grace and truth as it is in Jesus the Messiah.

THE BELIEVER'S INHERITANCE.

God, dealing with Abram, next proceeds to assure unto his posterity an inheritance in the land of promise. He does this in the form of a solemn covenant sealed with blood and fire. Abram was directed to slay certain animals, all of mature age, and separate them. Then God, passing between the parts, solemnly covenanted to him the promised blessing. Thus did Abram know of a surety.

But what was it that was thus revealed to him? God passed through between the parts of the sacrifice in the form of a furnace and a torch or lamp. These symbols, and the words spoken, announced the certainty of inheritance after a prior probation in affliction. As representatives of God's people in all ages, this chosen people would have to first pass through a furnace of affliction before by the flaming torch of God's deliverance they should enter into possession of the inheritance.

In like manner our way to the kingdom lies through suffering, affliction and tribulation. We are taught to "glory in tribulation, knowing that tribulation worketh patience; and patience, experience; and experience, hope." We are assured that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," and that "our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

Contributions.

For Foreign Mission.

During the month of January the following gifts were received:

I. FOR GENERAL FUND.—Christmas gift of congregation, Loretta, S. D., $32 75; Zion Menn. S. S., Donnellson, Iowa, $7.65; congregation at Marion Jct., S. D., on Thanksgiving Day, $11.28; Y. P. S at Marion Jct., S. D., $10; congregation, Medford, Okla., $7; Herold cong., Bessie, Okla., $32.41; Upper Milford cong., Pa., $55; Y. P. S. of First Menn. church, Newton, Kan., $5; anonymous, Newton, Kan., $50; thankoffering from A. Zurflueh, Bluffton, O., $5; Christmas collection of the S. S. at New Murdock, Kan., $6.65; Salem church, Dalton, O., $9; Neuhoffnungstal cong., Meno, Okla., $16 05; Hillsboro cong., Kan., $19.70; Bergtal church S. S., Korn, Okla., $4 55; collection, S. S. of First Menn. church, Newton, Kan., $47.64; collection at Christmas festival, ditto, $23.79; collection at Christmas festival, Gnadenberg cong., Whitewater, Kan., $30.10; Lehigh, Kan., cong., $10.35; F. Luella Krehbiel, Buffalo, N. Y., $5; Bergtal cong., Korn, Okla., $12.20; Trenton, O., cong. for 3d and 4th quarter, 1906, $47 85; part of the tenth, H. J. Krehbiel, Trenton, O., $25; Sewing Society, American Falls, Idaho, $31; Halstead Sewing Society, $10; Weierhof cong., Bavaria, Germany, $32; collection of S. S., Beatrice, Neb., $64.13; pubils of the Halbstadt school, Gretna, Man., $7; S. S., Gretna, Man., $9; congregation, ditto, $11; Zion cong., Souderton, Pa., $25; Zion S. S., ditto, $9.05; Grace church, Pandora, O., $50 15; Johannestal S. S., Hillsboro, Kan., $25; Pandora, O., Sewing Society, $47.71; Christmas collection, cong. at Humboldt, Sask., $10; West Zion church, Moundridge, Kan., $10.30; Salem church, Marion, S. D., $40; cong. at Paso Robles, Calif., $20; Mennonite church, Lehigh, Kan., $18.07; mission friend, Emmaus cong., Whitewater, Kan., $9; mission friend, Emmaus cong, S. D., $15; cong. at Eakly, Okla, $9 50; Junior C. E., Wayland, Iowa, $12 60; Zion church S. S., Dallas, Or., $11.05; birthday gifts from S. S. scholars, Berne, Ind., $2.57; mission boxes, Berne, Ind., con., $9 66; Mrs Barbara Riesen, Berne, Ind., $1; F., tenth, ditto, $100; Menno Burkhalter, ditto, $50; Mrs. Maria Bixler, ditto, $50; anonymous, ditto, $100; Mission Sewing Soc, ditto, $50.

II. FOR INDIA MISSION.—S. S., Reedley, Calif., for Bro. P. A. Penner, $10; ditto, for Bro. J. F. Kroeker, $10; S. S. of Bethel cong., Buhler, Kan., $24.25; cong. at Inman, Kan., $13; quarterly collection of the Bethel S. S., Dalton, S. D., $28; anonymous, for the poor in India, $10; Mission Band, Schwenksville, Pa., for the support of a colporter, $35; mission meeting, Loretta, S. D., $19 36; Maria R. Miller, Ft. Wayne, Ind., $5; several brethren and the Y. P. S., Donnelson, Iowa, for a horse for Bro. Kroeker, $12

III. FOR LEPERS IN INDIA—Sewing Society, Halstead, Kan., $25; Christmas collection of the Rosthern cong. S. S. $10 36; Ebenezer church, Gotebo, Okla., $15; Mrs. Maria Bixler, Berne, Ind., $50.

IV. SEWING SOCIETY TREASURY—Bethel College Sewing Society for Mrs. Petter's Sewing Society treasury $5

Gratefully acknowledged,
GUSTAV HARDER, Treas

For the Chinese Famine Sufferers.

Anonymous, Cook, Neb., $1 00; Mennonite church, of Berne, Ind., per J. W. Kliewer, $217 65; Mission Band, ditto, ditto, $7.12; Christian Endeavor Society of Bethel College, Newton, Kans., per Sam'l P. Prieheim, $9.00; Young Ladies' Missionary Society, of Halstead, Kans., per Bertha I. Baumgartner, $10 00

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

59TH CONGRESS.

FRIENDS OF PURE FOOD MUST SPEAK.

WASHINGTON, February 9.—The real friends of the pure food law enacted last spring are doing all they can to have the Senate reject an amendment to the agricultural appropriation bill, made by the House, providing that no part of the $650,000 appropriated for the enforcement of the law during the next year shall be used for the payment, compensation, or expenses of any person employed by any State or municipality. The old enemies of pure food legislation are supporting the restriction. Senator McCumber, who led the fight that resulted in the Senate passing the food bill last winter, is now leading the fight to have the Department of Agriculture left free to carry out its law. Both Houses of Congress were driven into passing the food law, and the Senators and Representatives who were forced into voting for the legislation have never quite recovered from the resentment they felt at the time. So it is not strange that there is now on foot a plan to cripple the enforcement of the law.

Dr. H. W. Wiley, chief of the Bureau of Chemistry, who has charge of the enforcement of the law, planned months ago to co-operate with the State and with various municipalities. His idea was that State chemists should take the civil service examination and be designated as Government chemists, and that the services of local inspectors should be utilized. If the general Government learned of a case that needed investigation in a State, it should say to the State or municipal chemist, "Here is a case that we want you to examine. You make this examination for us."

It was proposed to allow these State and municipal chemists about $10 a day for time actually employed, and this would save the employment of an army of Government chemists on regular yearly salaries. After this plan had been worked out, the Department of Agriculture asked Congress for $650,000 with which to enforce the food law next year. The amount was granted by the House, but the inhibition against using any part of it in the employment of State or municipal chemists, or inspectors, was inserted. This would make it impossible for the department to carry out its plans.

Many Lives Lost; Steamer Sinks.

BLOCK ISLAND, R. I. February 12.—Only nineteen out of an estimated total of from 150 to 200 persons survived the sinking the sinking of the Joy line steamer Larchmont, in Block Island sound last night, according to an estimate made this afternoon. Of the saved eight were passengers, six men and two women, and the rest were members of the crew, including Captain McVey. The Larchmont, which was bound from Providence, R. I., to New York, went down after crashing into the schooner Harry Knowleton. The survivors reached this island in small boats.

In the boats which carried the survivors were the bodies of several passengers who had frozen to death during the trip from the wreck to the land. On the basis of Captain McVeys' figures, the number of those who perished is placed at 181. The bodies of the victims of the disaster are being washed ashore constantly. By noon eighteen had been taken from the water.

The collision between the Larchmont and the schooner occurred at 10:45 last night, about three miles off Watch Hill, R. I. The sea was running high and the temperature was at about zero. When the collision occurred the temperature was below zero.

The passengers met their deaths in various ways. Some of them attempted to launch lifeboats and were frozen to death on the decks of the foundering steamer. Others were drowned in the attempt to escape before the vessel went down, and still others who were successful in launching a lifeboat were frozen to death before the small craft reached shore.

WATCH HILL, R. I., February 22.—describing his experience, to-day, Capt. Frank T. Haley. of the Harry Knowleton, said that the Knowleton rammed the Larchmont on the port side, about a quarter way from the bow. The blow carried away the schooner's jibboom and bowsprit and all her forward rigging, opening up the ship's seams and making a great hole forward through which the water rushed. Desperate work at the pumps alone saved the lives of the crew of the vessel. Captain Haley and his six men all took a hand at the work until the moment came to launch the ship's boat, in which they were able to reach the shore at Watch Hill.

Stevens Denies Story.

NEW YORK, February 9.—A Panama dispatch to the Herald states that Chief Engineer Stevens makes emphatic denial of the report that he has said he would resign if the digging of the Panama canal was let to contractors. Mr. Stevens, the dispatch says, has in the past declared that he favored contracting for the canal work, and his latest statement shows that he is still of that opinion.

Jap Question Unsettled.

WASHINGTON, February 12.—As a result of an hour's conference at the White House yesterday afternoon, at which President Roosevelt, Secretary Root, Mayor Schmitz, of San Francisco and the members of the school board of that city participated, Mayor Schmitz late last night made a statement summarizing the situation, as follows:

"We are not making a treaty and have not discussed with the President the question of excluding the Japanese from this country by treaty. On Saturday we heard the President's views and to-day we presented our side of the question at issue. It now remains for us to modify our views in order to reach an agreement with the President or for Mr. Roosevelt to modify his views to reach an agreement with us. To-day's conference adjourned subject to the call of the President, and I do not believe that we will be called to the White House again until Thursday or Friday."

Roosevelt Takes Hand in Trial of Thaw.

WASHINGTON, February 11—The following statement was given out at the White House to-day:

"The President has communicated with Postmaster-General Cortelyou to know whether it is feasible to bar from the mails the papers that give the full disgusting particulars of the Thaw case. He does not know whether it is feasible, but if it is, he wishes it done."

Postmaster-General Cortelyou received a letter from President Roosevelt, but he declined to discuss the matter or to indicate what, if any action, would be taken by the department. The President's letter will be referred to Assistant Attorney-General Goodwin, for the Postoffice Department, for a legal opinion. It is expected that the legal division of the Postoffice Department will expedite the matter and that if action is to be taken by the department it will be done soon.

NEW YORK, February 11.—United States District Attorney Stimson, of this city, to-day served notice on the publishers of all the principal newspapers of this city that he intends to bring before the United State grand jury for criminal prosecution all violation of the Federal laws against the circulation of obscene matter in reporting the Thaw trial.

Foreign.

Revolution in Persia.

ST. PETERSBURG, February 11.—A dispach received here from Teheran says that the revolutionary movement is spreading at Teheran, Shirazan, Tabriz and Resht, where local leagues, known as medjem, have been formed. The leagues do not acknowledged the authority of Parliament or the Shah. At Teheran the governor is said to be powerless, though not in sympathy with the revolutionary movement, he isclassed as lacking in backbone.

Reds are After Witte.

ST. PETERSBURG, February 12—Count Witte to-day confirmed the report that an infernal machine with a clockwork apparatus attached was found in an unlighted stove of his house last night. A servant noticed a string dangling from the door of the stove, investigated and discovered the box.

Being suspicious of its contents, the servant summoned the police, who found that it was an infernal machine containing nitroglycerin. An unknown man asked the house porter recently on which side of the house the count slept, and when the information was given him the stranger urged the porter to warn the ex-Premier to change his room. The porter, however, paid no attention to the warning and said nothing about the occurrence.

Monks Fight in Bethlehem.

MILAN, February 11.—The Corriere Della Sera's Jerusalem correspondent sends particulars of the recent fight between Itallan Franciscan friars and Armenian monks in the Chapel of the Nativity at Bethlehem. When the Franciscan procession entered the chapel, the Armenians, armed with heavy cudgels, fell on them and a fierce fight ensued.

Crucifixes and censers were freely used as weapons. The chief sacristan of the Franciscans, a warlike old monk whose face was scarred from previous encounters of a similar nature, fought valiantly, but finally sank down with his head covered with wounds. Another sacristan had his skull smashed with a heavy censer.

Finally the Franciscans expelled their rivals from the chapel, but the victory was dearly bought. All the holy vessels and lamps were broken and the altar cloths were stained with blood.

The Italian consul at Jerusalem has opened an inquiry into the case.

Paris Enjoyed a Quiet Sunday.

PARIS, Feb. 10.—The Church of the Holy Apostle, where the French Apostolic Catholic church was inaugurated last Sunday, was again packed to the doors to-day but there was no repetition of last Sunday's disgraceful scenes. Police in plain clothes were stationed at the doors and only once was the service interrupted. This was when a young man shouted "Sacrilege!" He and eighteen companions belonging to the society of "Young Royalists" were ejected and arrested on a charge of impeding liberty and worship.

Archbishop Vilatte, head of the independent Catholic movement in France, announced that a priest hereafter would be ready to officiate at baptisms, marriages and deaths and that mass would be celebrated daily.

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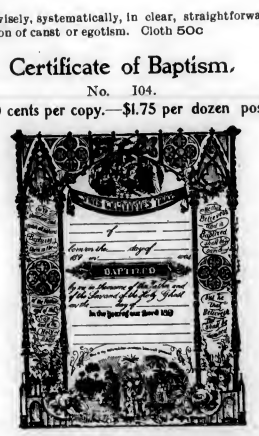

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, FEBRUARY 21, 1907. No. 8.

The Coming of the Nations.

God is sending now the peoples
By the millions to our shores;
They are coming from all nations,
They are knocking at our doors,
Shall we send the gospel message
To the souls across the seas,
And neglect the heathen with us
Who have needs as great as these?

Many ships that seek our harbors
Bring to us benighted souls,
Who are seeking our loved nation
Just to gain sin-darkened goals.
O my brothers! there is danger
In the coming of the tide,
If we rise and toil not quickly
That God's presence still abide.

Some there are who seek our nation
Not for sordid pelf or gain;
They have felt the hope of freedom
From oppression's galling chain.
Come then, brothers, let us greet them
With the gospel that sets free,
Wins allegiance unto Jesus,
To Him only bows the knee.

It is God who in past ages
Hath controlled the tides of men;
And our God, in His high heaven
Hath control to-day as then.
It is God who calls His children
With command both loud and clear;
"Haste, oh, haste, my faithful workers,
I have sent the heathen here!"

—The Missionary Advance.

Items of News and Comment.

One's faith is sometimes severely tested by the reaction of signal successes and great achievements.

The readers will be glad to learn that Rev. H. G. Allebach, former editor of the MENNONITE, is enjoying good health. He is now teaching in Sanatoga, Pa., a school of over fifty pupils.

The ministers J. S. Shoemaker and E. L. Frey recently conducted a well attended Bible conference at Flanagan, Ill. On Feb. 3d Bro. Shoemaker filled the regular appointments at Washington, Ill.

There is not all sunshine in this life. The bitter and the sweet are alike revealed to us. The godly may, for a time, suffer hardships and persecutions, but deliverance is certain to follow.

Rev. D. D. King, of Foutuna, Mo., spent Sunday, Feb. 17, with the Berne, (Ind.) congregation where he preached in the morning in the German and in the evening in the English language. He left for home on Feb. 18.

Dr. Wilbur F. Crafts, of Washington, D. C., superintendent and treasurer of the International Reform Bureau, and his wife, who is an officer in the World's Woman's Christian Temperance Union, are making a tour of the world in the interest of suppressing the opium traffic.

Pre. J. S. Hartzler and his son Vernon, who had been for several months at the sanitarium near La Junta, Colo., returned to their home in Goshen, Ind., Feb. 1. Vernon has, however, not improved, while his father is able to be about, though not yet strong enough for heavy work.

Sister Mary Burkhard, several years a mission worker at Dhamtari, India, with her children intended to leave Bombay on Feb. 15 for their trip homeward—to the United States. What a great change since she made this trip eastward several years ago with Bro. Burkhard, who has recently passed away to his reward!

Mr. V. O. Vogt, the General Secretary of the United Society of Christian Endeavor, has been elected to one of the secretaryships of the Presbyterian Board of Home Missions. Willia .i Shaw was chosen as his successor, and Amos R. Wells has been made editorial secretary of the C. E. S., this being a new office, with which no salary is attached.

There are signs that indicate a renewal of the canteen war. Keep your eye on Congress. The enemies of temperance and decency are determined to overrun the present law and to re-establish the canteen in the army, They can not succeed as long as the friends of order, temperance and law are vigilant.—Epworth Herald.

A new up-to-date meeting-house in Lititz, Pa., as reported in the Herald of Truth. "The brethren in the yicinity of Lititz have built for themselves a new meeting-house during the past summer, which was opened for public worship on the 3d of February. The building is located at the corner of South Front and Water streets, is built of brick, 50x80 feet, heated by a furnace and lighted by electricity. It has a seating capacity of 1,000 persons. Services were held in the afternoon and evening. The brethren Isaac Eby and John Weaver conducted the afternoon services, while Bro. Abraham Herr, of New Danville, preached in the evening. May God bless the congregation."

An Awful Record.

There are one billion heathen in the world.

They are dying at the rate of 100,000 a day.

At every breath we draw, four souls perish, never having heard of Christ.

Christians are giving at the rate of a cent a day.

We give one cent a year for each heathen soul.

Of every dollar given for Christian work, we spend ninety-eight cents on our home work and two cents for the heathen.—Selected.

A Good Example.

The new Mayor of the city of Leeds, England, recently elected, is a total abstainer. After his election, the objection was made that he could not entertain properly his guests of the city without wine. The Mayor-elect withdrew his acceptance of the office. But a better public sentiment soon prevailed and he was persuaded to accept the office. On the occasion of his inaugural, instead of providing the city's guests with wine, he donated the estimated expense for that purpose, $2,500, to feed the poor of the city. It was an act worthy of imitation by other officials.

Increased Taxation Increases Living.

It is a mistake of many people in cities to assume that because they pay no direct taxes, therefore increase in taxation is nothing to them. Aside from the injustice of unnecessary taxation and the duty of protecting property from spoliation by politicians, increased taxation adds to the cost of living of every person. It tends to raise rents, since the owner must get more for his property, and others are discouraged from building. It increases the rent of business property, and often the price of groceries and other goods. In fact, any increase in taxation is distributed among the people, unevenly, it is true; but often the man who has no direct taxes really pays several times as much in the increase in the cost of living. He does not always know it. He attributes it to something else, but the real cause is the increased taxation on property. We need to levy sufficient taxes for necessary expenses of the city; but it is worth every man's while to see that the government is administered not only honestly, but economically, and that we get the benefits of good government at the lowest possible cost.

Mission.

From Oklahoma.

Missionary John A. Funk writes as follows of his work and his successes during the past year among the Arapahoe Indians at Cantonment, Okla.:

Dear Mission Board:

With the close of the last quarter another year has passed by. And in writing this report I am persuaded to take a retrospective view and let the work done during the past year pass by my mental vision and consider the results thereof.

Our work among the Arapahoes during the past year has not been in vain in the Lord. Of none of the years which I spent here among the Arapahoes I can truthfully say that it has been a year without success. They have all been more or less successful, either visible or invisible. Each year was, as it were, a link in a great chain of years and none of the links must be taken out if the chain is to remain unbroken.

While all of the years have been thus more or less successful, none of them has shown as many good results as the one just passed, during which 30 souls were added to our congregation by baptism and 3 from other churches making an increase of 33 souls.

Although the number 33 is not very large, it is the highest number we have ever reached, and is no doubt the highest number of souls ever admitted by the Mennonites from the Indians during a single year. But whether there are many or few, the Lord

has given us one victory after another during the past year. Blessed be His holy name!

Besides our regular Sunday services we held two large camp meetings during the year. At these meetings the heathen religion was sharply attacked by our Christians. The first meeting was held in the spring upon the land of one of our Christians. It was a blessed meeting, yet it did not give the satisfactory results desired. Many of the heathen did not attend. The latter meeting was held in the Fall, in connection with and immediately after the heathen festival. This meeting the devil would not allow us to hold, undoubtedly for fear that he would suffer a defeat, as he really did, while the Christians, by the help of God, gained a victory. At first the heathen did all in their power to hinder the meeting. When they found they could not succeed in that way they called upon the agent and solicited his aid. But in this they also failed, as the agent would not interfere. Otherwise respectable chiefs then circulated all kinds of lies in order to discourage the Christians and to convince them, that the meeting of the Christians could not be held at the heathen camp. When this too did not succeed they postponed their own festival and thus tried to tire out the Christians and induce them to relinquish their plans. But the Christians retained their courage and waited patiently. All at once it was reported that on a certain day the Christians could hold their meeting. This brought joy into the Christian camp. They went and killed the ox which they had bought for the occasion. I was glad too, that the time for the meeting had at last arrived. But behold! Just as we were ready next morning to drive to the camp Frank came hurriedly and told us we could not have any meeting that day. A number of Indians had come on a visit and the heathen were about to have a dance for them. All we could do was to unhitch our horse and patiently wait until the following day. The next morning we went to the camp and found everything in order. The Christians had borrowed the holy tent from the woman who owns it, for our services. This holy tent stood apart from all the other tents of the camp and for the first time we with our Christians were permitted, as victors in part, to enter the decorated tent and hold our meetings for two whole days, in spite of all the opposition of the heathen. Thanks be to God for this glorious victory!

The first day everything went on in the best of order. It gave us special joy to hear the Christians openly and earnestly confess the Lord Jesus and give testimony for Him. There were Arapahoes present from Geary, from Washita and from Wyoming, who all heard the words of the cross and the great truth of salvation. The second day, on which baptism was to be administered, threatened difficulties, which, however, were overcome. On our way to the camp we received word that we probably could not have our meetings, that other Arapahoes had arrived and that they would like to use the tent again for dancing. While this news was not very encouraging we yet went to the camp and found that we could use the teepee for our meetings. The heathen woman, of whom the teepee was borrowed, insisted that the Christians should have it for two days for their meetings. This second day proved a day of pentecost among our Arapahoes, which will be long in remembrance by those who were present. A drunkard came into the meeting and several times attempted to speak. Every time he was prevented from doing so by some of the Christians getting up and beginning to speak. At last he came to me and wanted to know how I got my wife, whether the Lord sent her to me or whether I went after her. As I did not give him any answer to his questioning he became quiet, crouched behind me and began to smoke.

In spite of all the ravings of the enemy our work proceeded as if we were not surrounded by an evil power whose object was to rob us of the blessing of God. Forward was our motto, and forward we went. The Lord granted us grace to add five souls to our congregation of Christians by baptism in the presence of this large assemblage of people, and wound the hearts of the heathen by the sword of the Spirit. Frank afterwards told me: "They all went home like wounded birds and remained quiet all evening."

Paganism among our Arapahoes knows that it is doomed to die, and we are glad to know it too. But those who are struggling with death generally make use of a all their remaining strength and all the means available to overcome death.

Our Christmas festival, held in the chapel, proved to be quite agreeable. Not many heathen were present, because they do not like to hear the Christians speak. To our joy nearly all the things sent us by the Sewing Circles arrived before Christmas. Our Christians contributed liberally for Christmas, bought many things and decorated a large Christmas-tree. During the services a "Santa Claus" entered the chapel whom I ordered out at once.

The health of our Arapahoes was comparatively good during the year and very few deaths occurred. Only one of the members of our church died. Among the white settlers around here I baptized one person and officiated at two funerals. I was also to conduct the funeral of a colored woman, who was found dead in her bed. It is sad to notice, how so many persons here in Oklahoma live and die without the Bread of Life. God grant that the time may speedily come when the nations of this earth may have become the nations of Him and His Christ and walk in His footsteps. JOHN and COR. FUNK.

"Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country,
That eager hearts expect!
Jesus, in mercy brings us
To that dear land of rest;
Who art, with God the Father
And Spirit, ever blest."

Some Hints for Getting and Giving the Sense of Scripture.

A Paper by S. M. Grubb, Read at the Ministerial Meeting of the Eastern Mennonite Conference.

(Concluded)

Detail is another matter to be observed. Every detail means something and we must find out what it is. We shall name several classes of detail.

One of these is the meaning of words. Some words of the Bible have become obsolete, others are ambiguous. We must get clear on them. Names are important enough to demand special attention. Names of persons, geographical names, names of cities, of wells, of tenting places etc., throw an interesting or useful light upon the passage we are seeking to master.

The Bible is full of quotations. It often quotes from books that are not canonical, such as the "Book of the wars of the Lord," and others. When we recall that the account in Joshua about the sun and moon standing still is a quotation from the uninspired book of Jaser we are helped along a little in our difficulty. Besides quoting from many of the canonical books St. Paul quotes from the Greek poets, the passage "Let us eat, drink and be merry" being an example. Jude quotes from the apocryphal book of Enoch and nearly every inspired writer quotes from one or many of the books which go to make up our Old and New Testaments. It is therefore neither safe nor wise to let quotations go by without due consideration.

Language and Literary form are other matters of detail which one cannot afford to ignore. The Bible is a book rich in figurative language. It often requires some knowledge of human life and methods of expression to separate that which is real from that which is figurative. Were we sufficiently acquainted with the book of Jonah to say dogmatically wether it is history or a parable or a mixture of both we might solve the question of Jonah and the whale with greater peace of mind.

Besides the ordinary grammatical figures so plentyfully used throughout the book we have allegory, apocalypse, proverbs, parables and fables. We have poetry using a great variety of poetic forms. We have prose influenced by a variety of styles. One might profitably give a considerable time to the mere literary side of the Bible, for no book contains a greater variety of subject matter or is as rich in beauty, clearness and style of expression.

The last thing I shall recommend in getting at the sense of Scripture is, take it apart and put it together again. Analyze and paraphrase, know how it is constructed and be able to reconstruct the same idea in your own words. The botanist gets a certain understanding of the rose by pulling it to pieces, but he never learns how to construct a rose. Our understanding of a thing is helped by taking it apart, finding its purpose, its subject, its predicate, its various modifications. But why this pulling apart? That we may construct it again with the means at hand. We cannot put God's rose together because we cannot control sunshine, and rain, and soil, and life. But we can, if we understand His Word, put it together again in the language of the simplest child because He has given us control of something wonderful as life, something, which it seems to me is a part of His own nature, namely our speech. The Psalmist's prayer should be ours "May the words of my mouth.....be acceptable in Thy sight".

GIVING THE SENSE OF SCRIPTURE.

All Christendom is the slave of texts. We lay violent hands upon Scripture, wrest a few words or sentences from it and then proceed to make them teach something which we think they ought to teach. That there are many short pithy sentences which do teach a doctrine as a duty no one will deny. Any paragraph from the sermon on the mount, for example, is a suitable theme for a discourse; the same may be said of some of the proverbs or portions of the Psalms or the 12th Chapt. of Rom. But a few words like "It is only a little one" or take it by the tale as "a Coffin in Egypt, or Flies in the Ointment" are not very profitable suggestions for a sermon, and he who makes something out of them you may rest assured, is giving his own message and not God's. The passage "could not for the press" might be used as an introduction to a discourse in which the evil influences of the modern newspaper-press are denounced, but it is certainly a scriptural text. It is a mockery of the living word.

The people depend upon their minister for most of the knowledge they get of God's Word. If he does not drink at the fountain of the living waters, if he feeds upon husks, if he has become a broken cistern, or a sounding brass or a tinkling cymbal, then will be lodged against him the complaint at the bar of God "I asked for bread and he gave me a stone."

Modern pulpit methods are bad in many respects. A sensational denunciation of political graft, an exposure of the slum vices in our large cities, a harrangue against the abuses and corruptions of society may be spicy and even interesting and draw large crowds. People like to hear other people roundly abused and will gladly listen to a common scold but that is not giving them an exposition of Scripture. I do not want to be understood as saying that the pulpit should be silent at all times on political and social evils but I do insist that to drag them into the pulpit simply because they are rot and will create a foul stench is a disgrace to the church and her ministry.

One of the laws of teaching requires that a teacher bring the message to the pupil in language that he (the pupil) can understand. It might be safe for the preacher to discuss rationalism in the technical language with which it and kindred subjects are handled when he has a congregation of learned people to hear him. But for the ordinary congregation he should be careful to use language that a child may follow. Few people are able to grasp all that is offered to them in the most common place sermon —they hear. Until the standard of our congregations rises it is well to confine one's self to simple themes and simple language.

There are several senses in which Scripture may be given; we will touch upon three before closing: The doctrinal, the ethical and the mystical.

Doctrine is important. Our people ought often to pasture upon the everlasting hills of doctrine. But doctrine requires reinforcement: One may be clear on the great doctrines, many people are, and yet one's conduct may fall short of the pattern Scripture prepares for him. The history of preaching alternates between epochs of doctrine, epochs that are mystical and epochs that are ethical. All three have their strength and their weakness. Doctrinal periods such as the Reformation do not influence the morality of society at large. The reason our Mennonite fathers of the Reformation period differed so much in their moral and private life from those around them was because their religion was an ethical one in protest against the purely doctrinal faith of their neighbors.

Mystical preaching tends to make men ascetic and causes them to run from the world and their tasks in the world. The middle ages were a demonstration of this. The convents and monasteries were full of serious, earnest minded men and women but without the convent walls were crime, riot, famine, pestilence, and the worst forms of sin.

We are living in an age that gets a large share of ethical preaching. Of the three this is the best because it drives home to a man what he ought to do. It is an age of missions and humanitarianism. The good samaritan is the patron saint. But it also is the age of fads and isms. It permits rationalism and destructive criticism to invade the pulpit with but a feeble protest against them. It tolerates the man of millions in the pew and permits society's rake to wear religion as a cloak.

Preach doctrine, preach all the doctrines, but preach life. Be a mystic, if you will, let symbolism charm you, see allegory and types in every page of the Old Testament, surround yourself with types and shadows, but remember that there is more in giving the sense of Scripture than revealing such things. There is Scripture that will convert sinners and save heathens. There is Scripture to prompt one to visit the sick, cloath the naked and feed the hungry. There is Scripture to bring light to darkness and hope to the downcast. Bring that kind of Scripture before your hearers and see whether the blessings of God will not fall upon you as through the open windows of Heaven.

Home Circle.

Winter Time.

Oh, hear the wind blow!
Very soon we'll have snow,
And what will the boys do then?
They'll bring out their skates
And call to their mates,
"Jack Frost is with us again!"

"Yes, Jack has come back,
There's ice in his pack,
He's as busy as busy can be!
He freezes the creeks,
He pinches the cheeks,
And bangs little pearls on the tree."

"Oh, now we can slide
On sleds see us glide;
Just look at the snowman so high,
We made him to-day;
For awhile he will stay;
He'll melt in the sun by and by."

Jack Frost loves the boys;
He laughs at their noise,
And peeps in their windows at night
And then in a trice,
Draw pictures in ice
That glisten and shine in the light.
—*Kindergarten Review.*

The Home of the Postal Card.

Every postal card that is used in the United States and its dependencies, from Alaska to Porto Rico and the Philippines, comes from a small manufacturing town in Maine, called Rumford Falls. At this point the Androscoggin River takes a plunge of nearly one hundred feet down into a precipitous gorge, forming one of the most magnificent water-powers in the country, greater than that of the combined energy of fifty thousand horses. Huge steel penstocks receive the water at the brink of the fall, and conduct it to mighty turbines, whose vibration seems to shake even the solid cliff to which they are anchored. At the very brink of the precipice stands the power-house, and from its spray-drenched walls goes forth a constant stream of electrical power to half a dozen or more large manufacturing plants, of which the Oxford Paper Company, the present contract manufacturers of United States postal cards, is the most important.

With such enormous and practically inexhaustible power furnished by nature, the Oxford Paper Company was enabled to make a bid for the manufacture of Government postal cards that was lower than that of any of its competitors. That the postal-card industry is one of enormous proportions will be readily seen from the following figures. Eight hundred million cards are manufactured every year, this being the number required by contract with the Post-office Department. This would be an output of two and a half millions for every working day of the week. One thousand two hundred and thirteen reams of paper, weighing five hundred pounds to the ream, are consumed every month. Simply for the narrow bands that hold the cards in packets of twenty-five, one hundred and thirty-three reams of thin binding paper are used per month. The boxes in which the cards are shipped require monthly, five thousand pounds of wire nails and eighty-five thousand feet of strap wire. The boxes alone for the month's shipment cost eight hundred dollars. The presses that print the cards consume one hundred and sixty pounds of printer's ink in thirty days. Surely these are staggering figures, especially when one compares them with the individual product.

The Government furnishes the steel plates for printing the cards, engraved by its own experts, and there is a Government official in charge of the postal-card department at the Oxford company's mills.

The cards are printed in sheets, one hundred and twenty to the sheet. They are then cut out by specially designed machines and put up in packages of twenty-five by young lady employees. The engraved plates furnished by the Government have an average life of about four years, which is a long term of service considering the hard and constant wear to which they are subjected.

Every four years the Government contract expires, and bids are again called for. In this way the Government manages frequently to reduce the cost of the production of its postal cards, as improved machinery and facilities, and perhaps reduced cost of labor and materials, may enable a manufacturing concern to underbid even its own former figures in order to retain a contract of such profitable magnitude.—*Young People.*

"The Law of Love."

Like a cradle rocking, rocking
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below
Hangs the green earth swinging, turning,
Fearless, noiseless, soft and low;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry, and can not rest,
Are the ones the tender mother
Holds the closest, loves the best:
So when we are weak and wretched
By our fall weighed down, distressed,
Then it is that God's great patience
Holds us closest, knows us best.

O great heart of God! whose loving
Can not hindered be nor crossed;
Will not weary, will not even
In our death itself be lost.
Love divine! of such loving,
Only mothers know the cost,
Cost of love, which all love passing,
Lose a son to save the Lost.
—ALICE YOUNG.

The Mennonite.

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Editorial.

China's Appeal for Help.

An appeal is made to the whole civilized world for speedy relief of the *starving millions of China*. Fifteen millions of men, women and children are at the point of starvation. All indications now justify the conclusion that the famine in China's populous seaboard provinces is a very serious calamity. The Viceroy of Kiangsu, in the very heart of the suffering, has officially proclaimed it to be "ten times worse than any famine known in the last forty years."

This calamity has befallen these peaceful, industrious people on account of a great flood. Rain fell for forty days without a break. The waters overflowed an area of forty thousand square miles, submerging farms, destroying crops, uprooting houses, and leaving despair, destruction and starvation in their track. Fifteen millions of human beings in five provinces are affected. Of these, eight millions have lost most of their property—buildings and food supplies. *Four millions are absolutely destitute.*

So intense is the suffering now that parents kill their children by throwing them in the rivers, or administering poison, and after their desperate act take their own lives. The aged people are being drowned to prevent their death by the agonies of starvation. In some instances parents have sold their little children for food.

The struggle is being bravely made to keep the sufferers alive; but the available means scarcely suffice to give each a small portion of food, barely enough to sustain the flickering flame of life. This is the tremendous problem which confronts the Missionary Relief Committee at Shanghai. Although the government, the municipalities and individuals have all given most liberally to assist the sufferers, the famine is so wide spread, the need so great, the resources so inadequate, that appeal is made to those abroad to rally to their aid for speedy relief.

The American people have been abundantly blessed in the past. The resources are great for relief, if the people are willing to help—to help at once. This is a grand opportunity for all who bear China's pitiful appeal for bread.--Contributions for the "Chinese Famine Sufferers" should be sent direct to the treasurer of the Emergency Relief Commission:

HARRISON LANDIS,
1710 Randolph St.,
Philadelphia, Pa.

National Inter-Church Temperance Council.

On January 30th and 31st there assembled in Pittsburg a hundred delegates and correspondents coming from fifteen states and representing sixteen denominations, to take steps toward the organization of a Temperance Council for all the evangelical Churches of the United states, that are really ready for such co-operation. Ministers and laymen of national fame were in attendance and participated in the planning and the discussions of the subject in hand. After many papers and addresses, and discussions, articles of agreement were approved for reference to the various denominations where co-operation is desired.

The prominent fact is that the Churches are asked to co-operate as religious bodies, and for the exercise of their influence as such. It was felt that the Church could not turn over its temperance work or shift its responsibility to any party or non-ecclesiastical organization. While commending these outside efforts like the National Temperance Society, Reform Bureau, Anti-Saloon League and W. C. T. U., it was a strong feeling that within the church there were many lines of temperance work which could not well be done only by the church in an official capacity. Political action, however, is not to be undertaken by this Council, nor shall it attempt to commit the Church to any political party. This is to the point as the non-political character of the new movement, and is of course to remove apprehension. The purpose is to unite the Church in a demand for better temperance laws and better enforced efficient laws. To these ends the pulpit, the platform and press are to be unified and intensively utilized.

It is also made clear that the Anti-Saloon League that works so faithfully, effectively and successfully is not to be antagonized. It would indeed be very unfortunate for any Church, or any church organization, to set itself to-day against this League that is doing so important and practical a work for temperance.

There is a work that the Churches can and may do in their own distinctive sphere, if only they are united in doing it. It is expected that this Council is to be associated with the "Federal Council of the Churches of Christ in America" as its temperance department so that organizations may not be multiplied, which would be of great advantage.

The Articles of Agreement must be adopted by the various Churches, and they may be modified in some particulars before any great number of denominations actually get together on them. They are considered good and will not arouse any great criticism, while they express much upon which all Christian people should be glad and swift to unite. Now if matters are satisfactorily adjusted there may be a basis for a working union in this great field. The liquor traffic is a tremendous menace to our country and Christ's Kingdom, and is the feeder of much evil, crime, lawlessness, personal and political corruption, etc. The Churches of Jesus Christ should be united and active in fighting the monster evil of intemperance in our land, and in building up the cause of true Christian temperance.

Correspondence.

DONNELLSON, Iowa, Feb. 11.—For four or five Sundays the weather was not as pleasant as the church going people like to see it, but yesterday was an exceptionally glad Sunday welcomed by the whole congregation. The church was filled to its utmost capacity at an early hour, all eager to witness the marriage of their beloved Pastor, P. P. Hilty to Miss Barbara Koller, a member of our church. Rev. Musselman, of Wayland, Iowa, was present and held the assembly spellbound while delivering his sermon. His text was 2 Tim. 2: 8. We certainly should always remember what Jesus has done for us poor sinners, and never forget to be thankful. After the close of the sermon Father Schowalter held a brief address to the bridal pair admonishing them to abide in the love of Christ, and then performing the nuptial ceremony that made them husband and wife. The choir and a quartet sang several appropriate songs. Father Schowalter stated that this was the third occasion that it was his duty and pleasure to unite in the bonds of holy matrimony a preacher of the Gospel. The mother of Rev. Hilty came all the way from Bluffton, Ohio, to witness the ceremony. The newly wedded pair accompanied the mother this evening as far as Chicago returning to their new home on Wednesday morning.

The congregation again assembled in the evening when Brother Musselman preached to us in English taking for his text, "What shall I do with Jesus the Christ?" The earnest speaker made the question so plain that there was no way of evading the answer. We must choose either for or against Jesus. Oh, may the knowledge of His great love for mankind, the great sacrifice in shedding His blood for us guide us in answering the question to the salvation of our souls. Bro. Musselman departed for his home this morning. May God bless him in his work.

Trip from New York to Bombay.

To my friends and readers of the MENNONITE:

While writing this I am sitting in one of the rooms of the mission bungalow at Janjgir, India, with our missionaries, Mr. and Mrs. Kroeker.

It is just about two months since I left the dear land of America. It was on the 17th of Nov. that a number of my friends came to New York to bid me farewell. It was at 9:45 a. m. that the shore lines were let loose and we sailed out into the deep, leaving the dear friends behind. After the friends had vanished out of sight, I found my way to my cabin, there to find letters and packages, which had been left, one of them not to be opened until two weeks later, on a far distant sea. Very fortunately the cabin was just for me, this was such a comfort. After looking my things over I went on deck again just in time to see the pilot go back to New York. On the whole voyage, as we neared the ports, a pilot would meet us and take us in port safely. It was such a comfort to know that the unseen Heavenly pilot was always on board, guiding the vessel and calming the sea. One of the officers whom I knew was very kind to look after my welfare, all the others were strangers; but on board ship one soon gets acquainted.

Sunday was a beautiful day, such a bright, warm, sunny day. The sea was so wonderful to me, it spoke of the power and might of God. The following hymn used to come in my mind. "There's a wideness in God's mercy, Like the wideness of the sea." What a depth of meaning to these words, when you are out on the deep. We had no services, as is the usual custom. The captain said, there were too few passengers and no clergyman on board.

Those who know the sea said, the voyage across the Atlantic was a very good one. The vessel rolled quite a little to be sure, but did not pitch. One night the vessel rolled so much that my trunks began to slide around in the cabin, and I could hear things clattering all around me, but in the morning it was calmer. After we had passed the sand banks and the bottomless pit. the more nervous passengers felt more at ease. It is called the bottomless pit because the sailors have never been able to fathom the depth.

I had much to be thankful for, when I looked about at my sick traveling companions who could scarcely lift their heads. I did not miss one meal on the Atlantic, so they termed me a pretty good sailor. Every vessel carries its doctor to look after the sick people on board.

Our first stop was at Plymouth, where our vessel was met by a tender, which took the passengers, mail and luggage for that part of England. Our next stop was at Cherbourg, where our Swiss and French companions left us. We reached Southampton Sunday morning, Nov. 25, where we took a special train for London. After our baggage had passed through the custom house, which much dreaded ordeal passed off very nicely, as none of my things were opened. We reached London by noon, and through the kindness of a fellow traveler my lodging place was soon found. Women traveling alone always find good comfortable quarters at Young Women's Christian Association homes, but a letter of introduction is usually required. In one of these homes I found a very nice congenial company of young ladies who took special pains to make me feel at home and helped me to see something of London. The five days in London were spent in sight seeing mostly. Some of the places visited were Westminster Abbey, St. Paul's church, and the London Tower. Had the pleasure of listening to G. Campbell Morgan, the only familiar face that I saw on the whole trip. Visited F. B. Meyer's church where an illustrated lecture was given on the Soudan. I had never seen such magnificent buildings as those viewed in London.

Friday came and I left London for the S. S. "Persia" which was lying off Tilbury docks, some distance from London. Here many people had gathered to see their friends off, mine however were a minus quantity. It was a relief to my mind when I saw that my baggage was in its proper place on the vessel.

It was after the friends had left the vessel and the machinery had begun to work that I found a quiet place on the deck and my longed for package of letters was opened and I could look at my friends through written pages, some of those letters revealed a love for God and a sympathy for mission work that I had not known before.

My cabin on this vessel was comfortable but did not have it to myself, as it had to be shared with three others besides a baby for five days. The mother of the baby was Spanish and could not speak and English. Every one in the cabin was sick before we got through the English Channel. This vessel was in the habit of pitching when the wind was against it. I did miss some meals on this voyage but not many. On this vessel I became acquainted with some missionary ladies, two going back for the third time. We had pleasant times together, which seemed to shorten the time.

Our first stop was at Gibraltar, Dec. 4. I did not go ashore, but the rock of Gibraltar as viewed from the vessel is most magnificent. Here the mother with the baby left us.

Our next stop was Marseilles Dec. 6. Here we were in dock and so some of us took a walk up town. We had a little difficulty in finding our way back, as none of the party could speak French. Here is where many passengers came on board who had come overland from London. The mail goes overland and in this way reaches India sooner than a traveler can, going by sea. Port Said was reached Dec. 10. Here we went ashore and saw real Eastern ways and customs. Here also, the tope, the sun hat, was bought. I was told that it was not wise to go through the Red Sea without it. As we left Port Said we entered the Suez Canal. Our vessel had to tie up several times to let other vessels pass. Vessels must go very slowly here, so as not to wash the sand from the bank too much. By this time we were in a warm climate. The Red Sea was now reached and for a little while the sea looked like a sheet of glass, so smooth.

We reached Aden in the night and just stopped long enough to take some coal, then across the Indian Ocean, which proved to be quite rough. In a long voyage one sees very many types of human nature. It is pitiful to see how few travel who show by their conduct that they are Christians. So much worldliness in such a small space. Among the passengers were clergymen, missionaries, business men, pleasure seekers, an opera troupe, etc. The opera troupe practiced every day except Sundays, unless prevented by sickness. In the Sunday services we had some very plain practical talks by one of the clergyman.

On the 21th of Dec. we came in sight of Bombay and the shores of India. Every one was glad to know that the sea voyage had really come to an end. Here we said goodbye to the "Persia" and stepped on India's soil. Here Brother Wiens met me, and welcomed me to India. Later on I hope to tell you of my royal welcome at our mission stations. ANNA FUNK.

A Gift for the Bureau of American Republics.

Mr. Carnegie's gift of $750,000 toward the erection of a building at Washington for the Bureau of American Republics is another very important contribution to the cause of international friendship and peace. This Bureau, as reorganized by the recent Pan-American Conference, is henceforth to be the centre of administration of the International Union of the American Repuplics, now become to all intents and purposes a permanent organization, whose meetings will hereafter be essentially periodic and automatic,—a Periodic Congress of American nations. It is fitting that it should have a worthy permanent home. The new building when erected will have an apartment for each of the twenty-one republics. There will be a general library of books, pamphlets and reports bearing on American history, institutions, etc. There will be a large assembly hall, and offices for carrying on the work of the Bureau. Reasons could be given for the location of the Bureau somewhere else than in the United States, but on the whole it is doubtless wise that it should be in Washington. The United States has contributed $200,000 toward the building, and South and Central American States, $30,000. Some other contributions are expected, so that the whole sum will reach about a million dollars. As a meeting place for representatiyes of all the American republics, and a centre of discussion and administration of their common affairs, this American Palace of Peace will be second in importance only to the world's Palace of Peace at The Hague, for which Mr. Carnegie has provided so generously.—Advocate of Peace.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 3. BEING HONEST WITH YOURSELF AND GOD. Luke 12, 1—3; Josh. 24, 14. (Consecration meeting).

QUESTIONS.

1. What is it to be honest? Josh. 24, 14; Rom. 13, 8.
2. What is hypocrisy? Luke 12, 2.
3. Who is and will be our judge? Ps. 7, 6—9.
4. How shall servants be honest with their masters? Col. 3, 22—25; 1 Pet. 2, 18.
5. What is the consequence of honesty? 1 Pet. 2, 11—16.
6. What is the reward of honesty? Isa. 33, 15—16; Ezek. 18, 5—9.

MEDITATIONS.

Honest is acting; and having the disposition to act at all times according to justice or correct moral principles. We are honest with ourselves, if we do not try to appear to ourselves otherwise but what we are; we are honest with God, when we are sincere.

The opposite of honesty with God is hypocrisy; which means showing a mask instead of the real face; wanting to appear before God and men as honest, pious and sincere, while the true character loves sin. This hypocrisy is often connected with strict outward observance of religious rites and ceremonies and orthodoxy of confession.

We may be able for a time to deceive men, we will never deceive God. He is our Judge and will be our Judge at the last day, judging the world through Christ, to whom He has given the judgment. God sees the innermost recesses of our heart and God will judge us by what we are, not by what we appear to be.

The servants or employees shall be honest with their masters or employers, for even if these are not present and we would be deceived we live for God. God sees us and we shall work for Him.

If we are honest, others will find it out and will trust us and glorify our Father, who is in heaven. We may at times seem to lose by our honesty, but people will find it out and will shun a dishonest man, while the trust in the honest man increases.

This in itself is a reward of honesty, but God will reward honesty against men in this world and honesty with Him in the world to come as well as here, for if we are honest with

ourselves our conduct is approved of our conscience. So honesty is the best policy in time and eternity.

QUOTATIONS.

The religious tradesman complains, that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbors in the same street, while he himself waits for hours idle. My brother, do you think that God is going to reward honor, integrity, highmindedness, with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now, consider the price that man has paid for his success. Perhaps mental degradation and inward dishonor. His advertisements are all deceptive; his treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, custom will come to you. But if the price is too dear, let him have his harvest, and take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then, why do you complain? He has paid his price; you do not choose to pay it. F. W Robertson.

As a man can never be truly honest unless he be religious, so, on the other hand, whatever show of religion a man may make, he cannot be truly religious in God's judgment unless he is honest in his conversation towards his neighbor.

Bishop Mant.

Hypocrisy desires to seem good rather than to be so; honesty desires to be good rather than seem so. The worldlings purchase reputation by the sale of desert, wise men bag desert with the hazard of reputation. I would do much to hear well, more to deserve well, and rather lose opinion than merit. It shall more joy me, that I know myself what I am, than it shall grieve me to hear what others report me. I had rather deserve well without praise, than do ill with commendation. Warwick.

Honesty is the best policy; but he who acts upon this principle is not an honest man.

Whately.

"Johnnie," said a man, winking slyly to a drygoods clerk of his acquaintance "you must give me good measure; your master is not in." Johnnie looked solemnly into the man's face and replied, "My Master is always in." Johnnie's master was the all seeing God.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Mar. 3.

SUBJECT:—Abraham pleading for Sodom. Gen. 18:16-33.

GOLDEN TEXT:—Men ought always to pray and not to faint. Luke 18:1.

After the Lord had solemnly confirmed His promise to Abram, as recorded in our last lesson, and Abram rested in God's word with such implicit faith that it was counted to him for righteousness, we find Sarai and Abram falling back upon human expedients again in order to secure in a make-shift way the desired blessing. The inevitable unhappy consequences of such a course were soon apparent in the patriarchal home. It brought jealousy, harshness, and bitterness of soul. Withal, it went hard for Abram to get away from the thought that Ishmael, the son of the bond-woman, this humanly provided heir, "born after the flesh," should be accepted of God as the heir according to promise. But God, bearing graciously with their weakness, came to them with renewed assurance that the one through whom the covenant blessings should be transmitted, should be Sarai's son. He bade them look away from their human limitation unto Him with whom all things are possible (ch. 18:14). He gave to both of them a change in their names pointing to the fulfillment of His promise to them, and commanded Abraham to use the rite of circumcision as a seal of the covenant thus renewed. The Angel of the Covenant appeared at their tent in Mamre assuring them of the definite time when this son of promise should appear. This angel visitor was accompanied by two others. They accepted Abraham's hospitality, delivered the message, and were now about to leave where our lesson verses take up the story.

GOD'S PURPOSE REVEALED TO ABRAHAM.

The Lord said: Shall I hide from Abraham that which I do? The reason assigned for this question simply amounts to this: "I have made a covenant with Abraham in which is included the salvation of the human race from sin—the supreme blessing for all the nations of the earth. Abraham by faith has entered into this covenant, and his faith, taught to those following him in the way of the Lord, will make the realization of the personal blessing possible. Being thus allied with Me in the establishment of righteousness in the earth I must not hide from him. My purpose in judgment made necessary in order to turn sinners to repentance. I must tell Abraham."

By reason of his faith Abraham was called the friend of God. Every one whom God can likewise count as His friend, is taken into His counsel for the world's redemption. Faith gives an insight into the thoughts of God, both concerning things present and things eternal, that is impossible for the worldly-minded. Jesus said to His disciples, I have called you friends, for all things that I heard from my Father, I haye made known unto you.

THE FRIEND OF GOD INTERCEDING.

When the Lord thus revealed His purpose to Abraham, He thereby invited thought on the part of the latter in regard to the matter proposed. God delights to have them that love Him enter into His thoughts and counsel with Him in things concerning man's God-ward destiny. Oh, the marvelous condescension of it! How wonderful the exalted distinction for man thus honored!

In this case the hopeless wickedness of the cities of the plain are known to God and there can be no need of inquiry into the actual state of things except that in this way Abraham may have opportunity to present his thought and his plea, and thus become a party to the Divine decision issuing in an act of righteous judgment.

Abraham bases his plea on the contention that Divine justice could not be served by destroying the righteous with the wicked, and that for the honor of God's name it must not appear as though with Him the righteous were dealt with the same as the wicked without distinction. It is always safe to base our thoughts and our intercession with God on His own revealed character. For example, since God in His Son Jesus Christ reveals Himself as our loving Heavenly Father, we can not go wrong when upon faith in that Son as a fulfilled condition we claim from God all that the term Father implies; but to claim His love and forgiveness, His adoption and eternal inheritance, on any other ground would be to run into the face of the clear revelation of His consuming holiness, which can pass over sin only when covered by the atoning blood of the righteous sin-bearer.

Abraham's interceding with God isimportunate, a characteristic of prayer greatly commended by our Savior. The essence of importunity is not the spirit of a child trying to tease or worry its parent into yielding to its petulant desire. But the importunate prayer is the prayer of faith feeling its way step by step, as led by the Spirit Himself, up to the apprehension of that which it is in the Father's heart to give. Thus Abraham by degrees was led to increase his request until God's mercy was magnified to the proportion of sparing two great cities for the sake of only ten righteous persons, and when the sequel proved that even that number were not to be found, the few in whom some semblance of righteousness remained were brought out to escape with their lives from the fires of destruction. Abraham's prayer was thus answered. God had not communed with him to no purpose. His communing with God in this wonderful prayer of intercession was also a means of grace to him for growth in his life of faith. He returned unto his tent to await in faith the fulfillment of all concerning which the Lord had communed with him on that eventful day.

Deaths.

FRETZ.—On February 1st, 1907 in Lansdale, Pa., Lillie Deemer, daughter of Abraham M. and Celinda Fretz, aged 15 years, 1 month and 15 days. Interment on the 5th in Hillside cemetery, Souderton. Memorial services were held on the 10th in Zion Mennonite church of which she was a member, by the pastor A. M. Fretz.

VANLUVANEE.—On February 4, 1907, near Pittsburg, Pa., through accident while working on a telephone line, George, son of William M. and Maggie R. Morgan Vanluvanee, aged 19 years, 7 months and 8 days. Interment on the 9th at Souderton, Hillside cemetery. Services in Zion Mennonite church by A. M. Fretz, assisted by A. Freed.

AUGSPURGER.—On February 6, 1907, on his farm where he was born, at Trenton, Ohio, Christian K. Augspurger, aged 68 years and 27 days. His wife was called away in 1883, and then with the help of his mother he reared his children. On December 6 while attending the funeral services of Sister Imhoff he experienced in the church an apoplectic attack which paralyzed the right side of his body. On Feb. 2 another stroke of paralysis followed and on Feb. 6 Bro. Augspurger passed away. The funeral services on the 9th were conducted by Rev. Krehbiel. He based his German sermon on Heb 2,15, and the English on Is. 28:29. The deceased left 2 sons, 6 daughters, 8 grandchildren, 2 brothers and 1 sister, and many friends to mourn over his departure.

Contributions.

For the Chinese Famine Sufferers.

Mennoville Mennonite Congregation, Okarche, Okla., per Alf. Zweiacher, $9.50. Bethel Mennonite Congregation, Versailles, Mo., per B. F. Logan-bill, $31.00. Garden Township Congregation, Moundridge, Kan., per S. S. Baumgartner, $53.00.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

59TH CONGRESS.

AGREEMENT ON SCHOOL QUESTION.

WASHINGTON, February 16.—The San Francisco school controversy was settled at the White House conference yesterday afternoon. The basis of the agreement is that Mayor Schmitz and the members of the school board will immediately after the passage of the immigration bill as reported by the conferees in Congress, abolish the Oriental schools and again admit Japanese to the white schools. The President and Secretary Root gave the San Franciscans assurance that if the bill was not passed, an extra session would be called immediately after adjournment March 4.

The abolishment of the Oriental schools will apply only to the use of them by the Japanese.

SAN FRANCISCO, February 16.—The test case instituted by the Government to determine whether the city of San Francisco may legally segregate Japanese children from white children in the public schools probably will be dismissed when it is called in the State Supreme court next Monday. The following telegram from Attorney-General Bonaparte was received last night by the United States district attorney's office: "In view of the probability of an amicable settlement of the question, it would be better to postpone the hearing fixed for the 18th instant."

JAPANESE OPPOSE RESTRICTION PLAN.

TOKIO, February 16.—Public opinion is decidedly opposed to a solution of the San Francisco school problem, on the basis of the restriction of the admission of Japanese laborers into the United States. No official statement has yet been made on this subject, and owing to the fact that today was a holiday, the officials most concerned could not be interviewed. It is generally admitted, however, that a solution on the basis mentioned will arouse strong opposition throughout the Japanese empire. The relation between the Federal Government at Washington, and the governments of the various States of the Union, are not well understood here, and a restriction of the admission of laborers would be looked on as an unwarranted concession in the face of the treatment of which the Japanese in San Francisco complain.

The limited few who are well posted on the actual state of affairs are not excited, and even they do not see why the San Francisco school difficulty could not be solved apart from the labor question. An appeal couched in strong words has been cabled here from the Japanese in San Francisco asking for national support in setting the San Francisco controversy by restricting the admission of laborers into the United States. In view of the state of public feeling here, it would not be surprised if the Japanese government did not agree to a settlement on the basis of the restriction of the immigration of Japanese to the United States.

SMOOT SAYS MORMONS LOVE THEIR COUNTRY.

WASHINGTON, February 19.—Speaking in his own defense before the Senate to-day, Senator Reed Smoot, of Utah, condemned polygamy in the strongest terms, declared polygamy does not now exist in Utah, and insisted that he had never taken an oath as apostle in the church which would in any way prevent him from discharging the duties of Senator and citizen with the utmost fidelity. He himself had never had but one wife, and would not think of giving his official or personal sanction to any other arrangements in the case of other members of the Mormon church.

The Mormons, he said, at first defended their rights in this respect as a part of their religion and finally, wishing to obey the law of the land, they agreed to stop the practice, and in 1890 a manifesto was issued discontinuing plural marriages. Not only are their no more plural marriages, insisted Mr. Smoot, but Mormons in charge of the Utah courts always have rigorously prosecuted any members of their church guilty thereof. Forbearance on the part of the prosecuting office resulted in leaving as they were the polygamous relationships formed prior to the 1890 manifesto. Since that time, however, the church has steadfastly refused to recognize any form other than monogamy and families where there is more than one wife are altogether of the old dispensation.

As an instance of how obsolete polgamy is becoming in his church Mr. Smoot said that of the seven apostles chosen since 1890, six are monogamists.

Characterizing "hierarchal" domination as a myth, Mr. Smoot drew a picture of America's future. Built on a foundation of religious tolerance, he said, the nation would grow and prosper despite the direful prophecies of those who always were finding crises "menacing the life of the republic." The Government is here to stay, and to triumph over every obstacle.

"In closing," he said, "let me say under my obligation as a Senator that I have never taken any oath or obligation, religious or otherwise, which conflicts in the slighest degree with my duty as a Senator or as a citizen. I owe no allegiance to any church or other organization which in any way interferes with my supreme allegiance in civil affairs to my countrymen—an allegiance which I freely, fully and gladly give."

Seven Killed in Explosion at Sea.

NEW YORK, February 16.—Seven men were killed and three persons were injured and considerable damage was sustained by the vessel by an explosion on board the German steamer Valdivia, at sea, last Wednesday. The accident was reported when the steamer arrived here to-day.

The donkey engine boiler exploded at 11:15 Wednesday morning, throwing the steamer's funnel over and ripping open the upper deck. The seven persons were killed instantly. The escaping steam from the burst boiler enveloped the steamer, creating a scene of great confusion.

Platte River is Booming.

OMAHA, Neb., February 16.—Five transcontinental railroads through Nebraska are using the single line of the Burlington railroad to the West, due to the flood conditions of the Platte river. The Union Pacific is tied up for two hundred miles west of Omaha, and the Missouri Pacific, Rock Island, Northwestern, Union Pacific and Burlington railroads are using the Burlington tracks between Omaha and Lincoln, there connecting with their own lines again. No freight trains are moving, and there is heavy congestion in the Omaha yards.

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A Score Killed.

NEW YORK, Feb. 16.—The White Plains and Brewster express, a six car electric train on the Harlem division on the New York Central & Hudson River railroad, jumped the track at a curve near Woodlown road, in the Bronx, bringing either death or injury to probably three score of its 150 or more passengers.

Of those instantly killed by far the greater number were woman. Many were mangled beyond recognition.

Foreign.

A Triumph for Brand.

PARIS, Feb. 19.—By a majority of 351 the chamber of deputies to-day not only expressed confidence in the government, and authorized it to conclude negotiations for the leasing of churches to parish priests, but it endorsed, with storms of applause, a remarkable speech by Minister of Education Briand, in which the extreme left was openly rebuked for its intolerant spirits.

The minister declared it was unworthy of republicans, or even free thinkers, not to respect the faith of millions of their fellow countrymen. The object of separation, he said, was dis-establishment, not persecution. Liberty of worship, whether Catholic, Protestant or Jewish, must be respected. The Catholic church was not like any other sect. It had seen fit to forfeit churches, semiaries and rectories of which it might now be in possession, but this did not prevent the government from recognizing the right of Catholics to worship, and the government therefore intended to keep the Catholic churches open for Catholics and for no one else.

Kaiser Opens the Reichstag.

BERLIN, February 19.—Emperor William opened the new Reichstag today, reading the speech from the throne in a clear, loud voice, with considerable elocutionary effect. Referring to the foreign relations of Germany and to international peace, he said: "The general political situation entitles us to the assurance that peace will continue to be preserved. My government maintains with our allies our old, heartfelt relations and with the other powers good and correct relations.

In regard to the approaching conference at The Hague, the Emperor said: "Following the suggestion of the United States and the proposals of Russia, I have accepted an invitation to the second peace conference at The Hague, which, in view of the results of the first Hague conference, will be qualified to develop further the laws among nations for the good of humanity and of peace."

THE RECENT ELECTIONS.

Alluding to the results of the recent elections to the Reichstag, the Emperor said: "The German people were called upon to decide a difference of opinion between the federated governments and the former Reichstag, and demonstrated their resolve to safeguard the people and property of the nation by putting aside all narrow party spirit. The strong national feeling that united our citizens, peasants, and laborers, will effectively protect the Fatherland in the future. Just as I am willing to observe conscientiously all my constitutional rights and privileges, so am I confident the new Reichstag, composed of intelligent men ready to act, will acknowledge that its highest duty is to preserve and strengthened our position among civilized nations."

GERMAN SOUTHWEST AFRICA.

Continuing, the speech announced the approaching introduction of various government measures in Parliament, among them being the supplementary budget for the expenses in German Southwest Africa, upon which the Reichstag was resolved, and measures providing for the construction of the projected railroad from Hetmanskop to Kuhub, the development of other lines of communition with and in the colonies, the establishment of a colonial ministry and the indemnification of the farmers of Southwest Africa, who sustained losses as a result of the rebellion in that colony. The Emperor said he hoped a considerable reduction of the number of troops in German Southwest Africa would soon be possible, as there were only a few rebels in the field.

Referring again to the elections, his majesty stated that the healthy spirit in town and country had asserted itself and had checked the socialistic movement subversive of the state and society. It was the purpose of the federated governments to continue the social work in the spirit that had animated his majesty's illustrious grandfather. "And now gentleman," said the Emperor in conclusion, "may the national sentiment and readiness to act which creates this Reichstag rule its labors to the welfare of Germany."

As the Emperor ceased speaking and stepped down from the dais, the oldest members of the Reichstag, following the custom, proposed three cheers for his majesty, which were still resounding as the Emperor left the hall.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, FEBRUARY 28, 1907. No. 9.

"Praying Always With All Prayer."

Prayer is the soul's sincere desire,
Uttered, or unexpressed;
The motion of a hidden fire,
That trembles in the breast:
Prayer is the burthen of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high:
Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death,
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry, "Behold, he prays!"
In prayer, on earth, the saints are one,
In word, and deed, and mind;
When with the Father and His Son
Sweet fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads;
And Jesus, on the eternal throne,
For sinners intercedes.
O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray!

—From "Gleanings from the Sacred Poets."

Items of News and Comment.

Those who pray only for themselves will soon cease to pray regularly and earnestly.

It is expected that a railway connecting Damascus with Mecca, the holy city of the Moslems, will be completed during 1907.

An International Committee to deal with China's relief has been organized in Shanghai, comprised of consuls, merchants, missionaries and officials.

This winter has been quite severe up in Alberta, N. W. T. The people there, however, seem not to be discouraged. Rev. J. F. Harms, of Edmunton, Alberta, reports that Mennonites are planning to go several hundred miles farther north from that place.

Rev. John Gerbrandt, of Humboldt, Sask., reports that the passenger trains have been much belated for a while, sometimes 36 hours, and several days no freight trains were running. The thermometer registered once as low as 42 below zero. At present they are having moderate, pleasant winter weather.

Mr. J. T. Navitt, a worker at the Mennonite Mission, Champa, India, who is at present teaching Bro. and Sister Wiens the Hindi language, has given an interesting account of the recent occurrences at Champa. The readers will find the appreciated correspondence on the 4th page of this issue.

Rev. H. J. Krehbiel, of Trenton, Ohio, came to Berne, Ind., on Feb. 26th to attend two committee meetings, one in the interest of the C. M. College and the other of the Middle District Conference.

Dedication of a new church. The building committee of the "Nordstern" (North-Star) Mennonite congregation at Humboldt, Sask., has extended a cordial invitation—especially to those that helped along financially—to the dedicatory services, which shall take place on Sunday before Easter, March 24. The new church is not yet finished but can be used for services.

The Board of Trustees of the Mennonite college, at their executive sessions at the college building, last week, had quite an interesting meeting. The announcement is made that the school will be continued another year under the so-called administration committee. We are pleased to note that D. F. Jantzen, E. J. Hirschler and Miss Elida Zepp, present excellent instructors, have been retained. A position has been offered to A. J. Krabill, of Wadsworth, a former student of the college, who graduates at Oberlin college this year.

At the meeting held by the Mission Board at New Holland, Pa., in the week of Feb. 13, eight persons passed a preliminary examination for mission work. They were, Bro. John Hess and wife, Bro. Elmer Hess and wife, Bro. T. K. Hershey and wife, Bro. John I. Byler and Bro. John Musselman. They will be given work in the local missions as opportunity presents, and, should the way open, some or all of them will go to the foreign field in due time.—Gospel Witness.

Facts and Incidents About John G. Paton.

1. He was born in Scotland, May 24, 1824; and since 1857, has been an Apostle to the New Hebrides in the South Pacific Ocean. He died at his home in Kew, Melbourne, Australia, in January, 1907.

2. He found the inhabitants cannibals, but at present a greater percentage of the inhabitants on six of the islands are professing Christians than in any city in the United States.

3. Recently $70,000, rightly his own through the royalty on his books, came into the hands of Mr. Paton. He turned it all over to be used for the spread of the gospel.

4. "When I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive the emblems of a Redeemer's love, I had a joy of glory that well nigh broke my heart."

Torrey's Cleveland Meetings. The four weeks of the Torrey evangelistic meetings in Cleveland, Ohio, came to a close on Feb. 24. They resulted in nearly 2,000 conversions. It is stated that during these meetings in the Armory 250,000 people have heard the noted evangelist. Dr. Torrey returned to his home in Philadelphia. Later on he will go to Northfield, Mass., to give attention to his Bible Institute work and then hold meetings at Buffalo, N. Y., in March.

Up at Alberta, N. W. T., this winter was exceptionally severe, extremely cold, with abnormally heavy snowfall. Alberta has often had heavy snow-falls, but the warm chinook soon laid bare the green grass again; but this year the chinook has failed and cold and starvation have done their work all too well. The "chinook" is a warm, dry, westerly or northwesterly wind occurring on the eastern slope of the mountains from Colorado to the Peace river, beginning at any hour of the day and continuing from a few hours to several days. —A writer states, however, that "this is but one of the many reverses that pioneers everywhere may expect to meet, and while we sympathize with the losses of our western ranchers we utterly mistake their character if one hard winter will suffice to discourage them."

The railroads of our country are becoming more and more the allies of temperance. Most of them require total abstinence on the part of their employees. Recently the Pennsylania System adopted a rule forbidding the sale of tickets to drunken persons. It is reported that the New York Central Lines are about to do the same. Agents will be forbidden to sell tickets to persons under the influence of liquor and no one in an intoxicated condition will be allowed on a passenger train. Conductors will receive instructions to

eject at the first stop, all who indulge in intoxicating liquors on the train. This, if adopted, will certainly be a great boon to the traveling public. We hope it will extend not only to the passengers in the day coach, but to those in the diner as well.

Mission.

From India.

Missionary Kroeker writes as follows to the Mission Board, from Janjgir, India:

In casting a retrospective view over the year just passed we are filled with gratitude towards the Lord for all the joys and sorrows experienced, in so far that the latter have not been brought on by ourselves. To Him who in times of trouble upheld our courage and who gave us grace to continue our work among a people who, in spite of their outward friendly appearances, are at heart nothing less than friendly toward us. This, however, is not to be wondered at, inasmuch as they realize the fact, that we are gradually undermining their religion and are endeavoring to supplant it by the religion of "the given one," as they prefer to call it, in order to prevent others from accepting it.

When we view the work done and the results accomplished it will almost appear to us as if our work had been in vain and that we had not made any progress. Our courage at times will almost vanish when we remember that in our own Thosilie are 1500 villages, and that north of this Thosilie is no missionary for many, many miles, and that east and south of us is a vast territory where the sound of the Gospel has not yet been heard. Yea, the field is indeed wide and the laborers are few. Several men of a higher caste sometimes converse with us about Jesus and His doctrine, they consent that all we say is true, and yet they are so deeply sunken in their heathendom that they worship the most offensiye and dirty idols. We might well exclaim with the prophet: "Is there no salye in Gilead for India?" Watchman, what of the night? When will the morning dawn? When will the morning star arise? When will the millions break forth? We read in the papers of revivals in India,-of an outpouring of the Spirit. But these are among Christians. Our prayers are that a revival may take a hold of the heathen so that they may awake out of their sinful slumber. We earnestly entreat you to help us pray and wrestle with the Lord.

During the month of November our regular work was interrupted by the work in the harvest fields, and during December by the arrival of a little daughter in our family. The harvest turned out well with us, but as there is a famine raging at Asam the prices for provisions are very high, which makes it very hard for the poorer classes, some of whom have to be satisfied with one meal per day.

On December 24th, we had the pleasure of greeting our co-worker, sister Annie Funk, in our midst. The Lord grant that she may soon learn the language and that others may soon follow.

At our Sunday services upon the compound we have one regular attendant who lives about four miles away and has now regularly attended our services for nearly a year. He has recently expressed his desire to become a Christian. But there is an obstacle in his way. He has two wives and in case he becomes a Christian he will be obliged to send one of them away. He had already sent one away but she came back again. How the thing will end we do not know. May God so enlighten his heart that he may truly repent and become a follower of Jesus Christ! One of our orphans has applied for baptism, but another one, the youngest of them, has now run away for the fourth time, and, as much as I know, without any other cause than that the prefers to roam about. Three of the friends in America who had pledged themselves for the support of orphans for the period of three years have failed to renew their pledges. The support of these three will therefore fall to the Board.

One of our orphans has arrived at the age when he can care for himself. I have purchased a wagon and a yoke of oxen for him and he is at present working at the asylum at Champa. The question now arises whether he shall pay for this team from his earnings, or only for a part of it? In case he is to pay, or work, for the whole team I see very little prospect for him ever to come to stand on his own feet. We are in India, and that means, that at best he can get work only from 4—5 months during the year. And even that can not be fully guarranteed unto him. In case he would work as a day-laborer he could hardly earn enough for his living, while this work too would not last the year round. I could give him about two month's work with his team, during which time he would earn about $7.33, while his board would cost him about $3.00. Brother Penner can possibly use him a little longer during the present year, but how for another year? In case land is to be rented for him a further assistance will be necessary, and in this way our orphans become a burden to our mission. My plan would be to give to every orphan who conducted himself well, at his departure from the mission or at his marriage, Rs. 60=$20 00, of which amount he is to pay back but Rs. 15. This he can easily do in the course of three months and still lay by Rs. 6—10 wherewith he can rent a small piece of ground for cultivation. In this manner he will come to stand on his own feet as far as we can see, if nothing unforeseen happens. Possibly the Board can give us some advice in regard to this matter.

Janjgir, C. P. India, Dec. 31, 1906.

Funds for Orphan Work.

By what means can we best establish the practical and systematic methods for raising funds for orphan work.

It is the coming before us of an old, old question, but a very vital one indeed. In the first place, work for the betterment of children almost never fails to appeal, it is a form of charity that knocks persuasively at hearts hardened against attacks of other nature. We, as members of a Bible class engaged in summer-outing work for children, have found it to be so. When the call for a helping hand comes in behalf of children left motherless and fatherless, it is even more urgent and more readily answered.

The church in this city has at present no permanent home for its orphaned little ones, and that the primary purpose of this gathering is to consider ways and means for the establishment of just this thing,—a home for the children whom our Lord so tenderly loved. Surely you have the benediction of His blessing and the assurance of His help from the very start.

When, as a Bible class composed of young men, all of whom were wage-earners and none of them possessed of wealth or moneyed influence, we attempted, three years since, to have a summer home for small boys, where they might spend a fortnight or so away from the heat and the unfavorable influences of our city's courts, alleys and tenements, and come in touch with nature and under healthy mental and spiritual influences, we had a working capital of forty dollars. But each one of the ten young men of the class brought to the work enthusiasm and a genuine interest. These were our first assets and I take it that they are valuable ones in any case. Prompted by these we went to seek interviews with people, many of whom we had never met personally, but who were placed in a position to help us financially, did they feel so disposed. Numerous were our disappointments, but encouragement was not altogether lacking, and with funds sufficient to see us half through the summer, and an implicit faith in the Heavenly Father who faileth not, we went to work. And the money to carry us through to the end of the season came to us in due time. In the autumn of that year we got into touch with nearly every contributor and asked whether he or she would care to become a yearly subscriber. In some cases the answer was unfavorable, but in the majority it was in the affirmative and almost every interested subscriber in turn interested other friends, to a greater or less extent, with the result that in our two succeeding summers we were able to double our number of guests and to provide for them most bountifully.

Of course, in the establishment of a permanent institution such as you purpose having, the ideal way is to interest a capitalist who will finance the scheme from beginning to end: that is the ideal way at least in so far as the saving of much hard and oftimes discouraging work is concerned, but it is not the ideal way in which to interest the many who are not capitalists and who yet wish to have some part in work of this character.

Given a committee of deeply interested people, a personal canvass of individual church members should result in a goodly list of the names of people who would be willing and pleased to contribute a stated amount each year toward the maintainance of the work. The sums may be small but as the old scotch saying, translated, has it "many littles make much." It seems to me that the hardest part of the problem of systematic giving is solved by the election of a really interested and thoroughly dependable committee,—just as the success or failure of a big commercial enterprise is largely determined by the character of its board of directors.

Aim also to interest the younger element—the young men and women who are the future pillars of your denomination. Youthful enthusiasm and vigor are invaluable, even if more spasmodic, generally speaking, than the interest of graver years. The results of special efforts in the way of entertainments, while not to be counted upon as a fixed income will materially swell the yearly fund, and the sympathy between old and young, engendered by labor in a common cause, will do as much for the success of the orphanage work.

When a captain of industry plans a campaign he selects first, able leaders for the various departments of that work, and devides the labor among them;—they, in turn, sub-divide each department and place the duties in the hands of worthy subordinates. We can learn much from business methods that we can apply most successfully to church work.

Even as I speak there has come into your mind the name of some person or persons in your individual church, especially fitted to be a member of this committee. Organize this committee with care and with prayer, stand by it in the campaign, remember the little hands that to-day you hold so securely in yours, the faces of the children that God has given to your love and care, the faces of the children that God has perhaps called unto Himself, and for their sakes and the sake of the Savior of the world and the supreme lover of childish innocence, give what you can and interest others to do the same.

Perhaps I do not bring any light to this problem after all, and yet I see no other method apart from that of committee organization under the control of a master hand, in which the question can be answered. Organization is the key-note of system, and system we must have, else our best laid plans will go all away. You want to reach every individual of your sect and you can do that only by way of personal appeal, and personal appeal, overlooking no one, can be made possible by organized effort only, under the blessing of God. May He prosper you mightily.

MARY BRAID.

Obeying One's Parents.

It is a sad fact that many boys do not realize the value of parental advice until it is too late. Some of the most bitter regrets that come into the middle and old age period of one's life is the remembrance of discarded counsels in early years. There is united and universal testimony against many youthful practices and habits, and yet a host of boys reject it all, and plunge headlong into those very things. Who does not know that small pilfering, social gambling, jocular swearing, occasional drinking, and the like, stood at the beginning of the habit that finally made the confirmed thief, gambler, swearer, and drunkard? Who does not know that mingling in bad society is ruinous to a clean, upright, and useful life?

"My boy," said a father to his only son, "you are in bad company. The lads with whom you go indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy laughing. "I guess I know a thing or two. I know how far to go, and when to stop." The lad left his father's house, twirling his cane in his fingers, and laughing at "the old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had brought in a verdict of guilty against him for crime. Before he was sentenced he addressed the court, and said, among other things:

"My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and hurried me to ruin."

O dear boys, readers of this paper, you have good fathers and mothers, and they love you and give you wise counsel; do not reject it. Mark that confession, all ye boys who are beginning to think you are wiser than your parents.—Friend for Boys and Girls.

OBJECTIONS TO THE SALOON.

The saloon sells poison for good cash.

It impairs the health of every customer.

It weakens moral power, so undermining character.

It encourages its customers to drink beyond the point of self control, for then men more freely spend their cash.

It accepts without just equivalent money to which the wives and children of drinkers are entitled, and does it without remorse.

It contributes to criminality and vice, never to virtue and happiness.

It is seldom if ever obedient to the laws. It contemns the law and is therefore anarchistic in its spirit.

It hesitates not at corrupting legislatures and officials of every kind.

It asserts self indulgence as its moral standard, thus obstructing the work of saving and uplifting men.

It breathes out malice and slaughter against all who oppose it.

It is the greatest enemy of both God and man. Therefore THE SALOON MUST GO.—*South Dakota Issue.*

Home Circle.

The Year 1907.

Historically the year 1907 is

The 527th since the invention of gunpowder.

The 467th since the invention of the printing press.

The 415th since the discovery of America.

The 298th since the invention of the telescope.

The 209th since the invention of the steam engine.

The 131st since the Declaration of Independence.

The 118th since the discovery of galvanic [current] electricity.

The 70th since the introduction of the electric telegraph.

The 68th since the invention of photography.

The 19th since the discovery of the electric waves of Hertz.

The 12th since the discovery of the X-ray.

The 10th year since the invention of wireless telegraphy.—*Sel.*

The Counted Cakes.

Harry and Lucy were playing in the dining-room, when their mother set a plate of cakes on the tea-table and went out.

"How nice they look!" said Harry, reaching out his hand to take one.

"No, no, you must not," cried Lucy, "mother did not say we could have any."

"But she won't know," said Harry; "she did not count them."

"But God did," answered Lucy.

Harry drew back his hand, and went and sat down.

"Yes Lucy," he said presently, "God must count things, for the Bible says the hairs of our head are all numbered."

Useful Mathematical Rules.

To find circumference of a circle, multiply diameter by 3.1416.

To find diameter of a circle, multiply circumference by .31831.

To find the area of a circle, multiply square of diameter by .7854.

To find surface of ball, multiply square of diameter by 3.1416.

To find cubic inches in a ball, multiply cube of diameter by .5236.

Doubling the diameter of a pipe increases its capacity four times.

A gallon of water (U. S. standard) weighs eight and one-third pounds, and contains 231 cubic inches.

A cubic foot of water contains seven and one-half gallons, 1728 cubic inches, and weighs sixty-two and one-half pounds.

To find the pressure in pounds per square inch of a column of water, mutliply the height of the column in feet by .434.

To find capacity of tanks any size, given dimensions of a cylinder in inches, to find its capacity in U. S. gallons, square the diameter, multiply by the length and by .0034.—*Selected.*

Some Confessed Blunders.

It is very easy to make a blunder. Many a life has been ruined by a single mistake. There is a book in Crerar Library, Chicago, in which five hundred men have written down what they considered their greatest blunder. Here are a few of them:

"The greatest blunder of my life was gambling."

"When I left my church and mother."

"My greatest blunder was when I first learned to smoke."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work"

"Thinking that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young."

"Beating some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

Love Your Mother.

Young man, speak kindly to your mother, and ever courteously and tender of her. But a little while and you shall see her no more forever. The place that knows her now will soon know her no more. Her eyes are dim, her form bent, and her shadow falls graveward.

Others may love you when she has passed away — a kind-hearted sister, perhaps, or she whom from all the world you choose for a partner. She may love you warmly, passionately; children may love you fondly; but never again, never, while time is yours, shall the love of woman be to you as that of your old, trembling mother has been. Alas, how little do we appreciate a mother's tenderness while living! Mother's ways, manners and customs may not be just what you think they should be, but be careful about your criticism, for you may pierce a pure good heart, and heap burdens upon a careworn form, and hasten the purest and best friend of your earthly home to an untimely grave.

The mother's love is indeed the golden cord which binds youth and age. And he is still but a child, however time may have furrowed his cheeks and silvered his brow, who can yet recall with a softened heart the fond devotion or the gentle chidings of the best friend that God ever gave.

The Mennonite.

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Editorial.

The Mormon Question in the Senate.

At last the Senate has confirmed Smoot's right to a seat in "the finest club in the world." His colleaques have taken the lofty stand that a man should not be excluded from the Senate on account of his religion. We have a suspicion that the weightier reason, Smoot's politics, while not mentioned in the discussions, had much to do with keeping him in the seat. Had he not been with the majority he would have been kicked out as unceremoniously as was Roberts, the Democratic Mormon member of the house, some years ago.

It certainly sounds well for the Senate to say that a man's religion can't stand in the way of being a member of that body. But when that religion means a sworn enmity against the country and her institutions as well as a defiance of her laws, it places the Senate in the position of giving an enemy of the nation one of her places of high honor and responsibility.

Why, we wonder, must it take four years for this august body to come to this conclusion? If it is a principle of our government why was it not asserted long ago? We are unkind enough to think that this long drawn out affair was purposely prolonged in order to wear out public sentiment. People tire of an issue when it is so long in being thrashed out and the Senate knew this. They had no notion of asserting Smoot's right to be both a Mormon and a Senator when public feeling on this matter was at white heat for they feared the wrath of an outraged public sentiment. They do fearlessly assert it now because people have long ago forgotten that Smoot's right to a seat was challenged. In seating the Senator from Utah, we hold, a blow has been struck at the home and the purity of women. Polygamy is still common in Mormon communities, enough evidence has been brought before the people to prove that it is, and who can tell how soon the Mormon missionaries will be in our neighborhood making converts to their immoral religion. The Upper house has closed its eyes to what the whole country knows to be true and prefers to believe Senator Smoot's assertion that Mormonism frowns upon the practice of polygamy. What brass there is in such an assertion! G.

The Literature our Children Read.

In our grandmother's day the stern parent looked with disfavor upon "Jane Ayre," the novel over which their daughter wept. And should they not have objected to the young daughter coming under the influence of a book that made a hero of a detestable old rake and excused immorality as though it were a mere mistake? Ten years ago the young people raved over the "Sorrows of Satan" as the weird plot concocted in the brain of Miss Corilli was called. It ought to have been burned before any one ever read it, for we do not consider a story good literature which undertakes to portray a beautiful woman trying to seduce the devil.

Some one has fitly observed that there is enough bad literature in circulation to make a fire big as hell. This is especially true when we consider the literature that the daily newspaper often brings to our children. "Deadwood Dick" stories are Sunday-school literature compared with the sheet of sickening detail for which most of us pay six cents a week to have delivered daily at our front door. Divorce proceedings and society scandal are usually some of its choicest bits of information. Even the paper without a reputation for being "yellow" considers that it owes the public a great deal more than wise parents care to have their children read. The newspaper muzzle has come into considerable ridicule, in some quarters, lately, but if a way could be devised by which Congress could prohibit the printing of such muck as the Thaw triat recently brought out we would consider it a great advance along the line of public morality. G.

Correspondence.

ALLENTOWN, Pa., Feb. 25.—Rev. W. S. Gottshall, pastor of the First Mennonite church, Allentown and Zionsville, Pa, left on Thursday, Feb. 21st for Mountain Lake, Minnesota, where he was called to conduct evangelistic services. We hope and pray that a large number be brought to the foot of the cross by his efforts, and through God's Holy Spirit. May God be his shield and guide from sickness and accident through his travels.

Rev. N. B. Grubb, pastor of the First Mennonite church, Philadelphia, took charge of Bro. Gottschall's services, Sunday, Feb. 24th and Bro. Warren Shelly will conduct the services on Sunday, March 3rd after which time he will resume his former duties.

H. S. KUMMERY.

MENNONITE MISSION, Champa, C. P. District Bilaspur, India. Dear readers in Christ:—

My heart is full of joy to see that those people who were rejected both by their own people and their religion and who are being hated, to them the Lord Jesus Christ brings those wonderful blessings which the kings of this world can not bestow. The Christmas day was observed here in a fitting manner and presents being given to all lepers, orphans and servants.

But the greatest gift which the world can not give, the same we received from God, that is the Lord Jesus Christ through whom the sinners of the whole world can be saved from eternal punishment, by believing on Him and can find eternal peace and happiness in this world and the world to come. Nearly 200 persons, Christians, and non-Christians, were present in both the churches e. i. the compound and the leper asylum churches, but particulary the Christian faces were shining on account of joy.

In both of these places thrilling sermons were preached and through these sermons this was clearly made known that the Christian religion is true, and we hope that many souls will be saved from eternal punishment by these sermons.

After this on January 11, 1907, Mr. and Mrs. W. Bailey, superintendent of the Mission to Lepers in India and the East, came here to visit the asylum. The leper asylum was well decorated, and on the following Sunday 13 lepers who made a confession of sins and that they believed on the Lord Jesus Christ were baptized and received into the church of the Lord Jesus, after which Mr. Bailey spoke to the congregation and especially to the new converts exhorting them to lead lives in accordance with the word of God. A photo was then taken of the whole congregation.

Now, dear readers, remember these in your prayers that God may baptize them from above with the baptism of the Holy Spirit that these may become His true soldiers and disciples. Amen.

J. F. NAVITT.

The Longfellow Centennial 1807—1907.

"Out of the shadows of night
The world rolls into light;
It is daybreak everywhere."

Henry W. Longfellow, one of the best beloved of all of our American poets, wrote these lines on the fifteenth of March in the year 1882, and they were the last lines his hand ever penned. They may be found in the closing stanza of his beautiful poem, "The Bells of San Blas." He died nine days later and when he went on to the land in which

"It is daybreak everywhere."

there were many sad hearts all over our land, for he was one of the poets whom the people loved. The boys and girls lost a true friend, for he was famous for his fondness for children and his kindness to them. He wrote much about children because they were much in his mind and heart. Only one who loved children would have written:

"O child! O new-born denizen
Of life's great city! on thy head
The glory of the morn is shed
Like a celestial benison!
Here at the portal thou dost stand,
And with thy little hand
Thou openest the mysterious gate
Into the future's undiscovered land."

Henry W. Longfellow was born in Portland, Maine, on the 27th day of February, in the year 1807, so that the present February brings the one hundredth anniversary of his birth. The house in which he lived as a boy is still standing and it had been standing a good many years before he first saw the light of day in it. It is naturally the most famous house in Portland and is known as the Wadsworth-Longfellow House, because it was the home of Longfellow's maternal grandfather before he was born in it. The house is now the property of the Maine Historical Society, having been deeded to the society by Longfellow's sister, Annie Longfellow Pierce, five years ago. Mrs. Pierce lived in the house a little more than eighty-seven years. She was born in the house three years after her famous brother and she died in the house at the age of ninety years. Her husband lived but three years, and during those three years only Mrs. Pierce did not live in the house.

Longfellow's mother was Miss Zilpah Wadsworth, and she was married to Stephen Longfellow on the first day of January in the year 1804 in the Wadsworth-Longfellow House. The young couple lived for a short time in this house and then went to a home of their own in a house still standing. From this house they went to the home of a sister of Stephen Longfellow's to stay with this sister, Abigail Stephenson, while her husband was away from home in the West Indies. While they were staying in this house Henry W. Longfellow was born. He was named for a brother of his mother, a brave lad of nineteen who at that early age was a lieutenant in the United States Navy and who lost his life when his ship, the "Intrepid," was blown up before Tripoli on the night of September 4, 1804.

Longfellow was but eight months old when his parents left the house in which he had been born and returned to the Wadsworth-Longfellow House, where they spent the remainder of their lives, the house having been bequeathed to Mrs. Longfellow and her sister, Lucia Wadsworth, by their father. Six of the children of Stephen Longfellow were born in this house and five of them died here. The names of the children were put into the following verse by some one, possibly the poet himself:

"Stephen and Henry,
Eliz'beth and Anne,
Alex. and Mary,
Ellen and Sam."

The poet's father was a lawyer who had graduated from Harvard College in 1794 in the same class with William Ellery Channing and Joseph Story. He was a man of unusual ability and seryed several times in the Massachusetts legislature, Maine being at this time a part of Massachusetts. He died in the Wadsworth-Longfellow House in 1849 when he was seventy-three years old, and two years later his wife died here at the same age. The American founder of the Longfellow family was William Longfellow, who came to this country from England in 1651.

The young poet went to a private school when he was but three years of age, his brother Stephen going with him. Here young Henry learned his letters, and he was but six years old when he entered the Portland Academy, and it was at this tender age that his teacher sent home to his proud parents the following "billet" regarding their son.

"Master Henry Longfellow is one of the best boys we have in school. He spells and reads very well. He also can add and multiply numbers. His conduct last quarter was very correct and amiable."

This proves that the young poet in embryo was what some would have called "right smart," and one can hardly think of him as ever having been other than "correct and amiable." It soon became evident that the gift of poesy belonged to the "correct and amiable" boy student. He was but thirteen when he wrote a very creditable poem entitled "Venice, an Italian Song." I am not sure that this ever appeared in print, although it is still preserved in manuscript. A very foolish story has often appeared stating that Mr. Longfellow's first poem was entitled "Mr. Finney's Turnip." This is not true, and Mr. Longfellow's family are always glad when the story is denied. One of the first, if not *the* first poem the great poet ever published was entitled "The Battle of Lovell's Pond," and it was written when the poet was but thirteen years old, and published in a Portland newspaper called the "Gazette." We give two stanzas to show what manner of verse this young singer wrote at this early age:

"Cold, cold is the north wind and rude is the blast
That sweeps like a hurricane loudly and fast,
As it moans through the tall waving pines lone and drear,
Sighs a requiem sad o'er the warrior's bier.

The war-whoop is still, and the savage's yell
Has sunk into silence along the wild dell;
The din of the battle, the tumult, is o'er,
And the war-clarion's voice is now heard no more."

That isn't "half bad" poetry for a boy of thirteen years, although Longfellow himself felt in his later life that it was "pretty poor stuff." Indeed, the youthful poet had the mortification of hearing his poem called "very stiff" by a valued friend of his father's. The poem appeared in the morning paper without the signature of the author, and none of his family seemed to notice it, while young Henry kept respectful silence regarding it, although he had felt the thrill of ecstacy every inspiring young author feels when he sees his first rhymes in print. That evening the youthful poet and his father went over to the house of their neighbor, Judge Mellen, whose boy Fred was a chum of young Longfellow's. During the evening the judge said to Mr. Longfellow:

"Did you see that piece of poetry in to-day's Gazette? Very stiff. Remarkably stiff; moreover, it is all borrowed, every word of it!"

This gave the young singer a very uncomfortable turn, and we may be sure that he did not say anything in defense of his rhyme, but we are told that he shed a good many tears when he reached his own room.

Longfellow was but fifteen when he entered Bowdoin College, where he had Nathaniel Hawthorne for a classmate. Another of his classmates who in later life became the Hon. J. W. Bradbury, wrote of him at this time as being "a slight, erect figure, delicate complexion. He was always a gentleman in his deportment, and a model in his character and habits." Every record bears testimony to the integrity of his character.

Longfellow all his life cherished the fondest affection for the home of his childhood and boyhood, and in one of his later poems, entitled "My Lost Youth," he writes thus of Portland:

"Often I think of the beautiful town
That is seated by the sea;
Often in thought go up and down
The pleasant streets of that dear old town
And my youth comes back to me.
And a verse of a Lapland song
Is haunting my memory still:
'A boy's will is the wind's will.'
And the thoughts of youth are long, long thoughts."

(To be concluded.)

Words—Praise.

Words are things of little cost,
Quickly spoken, quickly lost,
We forget them, but they stand
Witnesses at God's right hand,
And a testimony bear
For or against us there.

Grant us, Lord, from day to day,
Strength to watch and grace to pray.
May our lips, from sin set free,
Love to speak and sing of Thee,
Till in heaven we learn to raise
Hymns of everlasting praise.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 10. LESSONS FROM THE PATRIARCHS. II. ABRAHAM. Hebr. 11, 8-19.

QUESTIONS.

1. Who was Abraham? Gen. 11, 26-31.
2. What distinguished Abraham from his contemporaries? Gen. 12, 1-5.
3. What promise did God give to Abraham and what did Abraham do? Gen. 12, 7-9.
4. How did Abraham yield to temptation? Gen. 12, 10-20.
5. How did Abraham show himself to Lot? Gen. 13, 1-12; 14, 1-16.
6. How did God fulfill His promise? Gen. 21, 1-7.
7. How did Abraham pray for Sodom? Gen. 18, 22-33.
8. What was the hardest test for Abrahams faith? Gen. 22, 1-19.
9. Who is a child of Abraham? Rom. 4, 16; 9, 7-8.

MEDITATIONS.

Abraham was the son of Terah, who lived yet together with Noah, who died two years before the birth of Abram. Abram was a descendant of Shem.

After the great flood, which destroyed the human race except Noah and his family, when the people became numerous again, sin increased, so that God had to send another visitation, confounding their language, so they could not build the proposed great tower. Men, in spite of the influence of Noah and his sons, became idolaters. Abraham was elected of God to begin a new religious development. He believed in Jehovah, the one God, maker of heaven and earth.

God appeared to Abraham, we do not know how, and commanded him to leave his home. His father and brother emigrated with him to Haran, where Terah died. God told Abraham again to move on and he trusted God and went until God told him he had reached his destination. God promised Abraham, that he would make him a great nation and that he should be a blessing. Abraham built an altar wherever he went and called upon the name of the Lord. Jehovah. So Abraham became a missionary.

When a famine came Abraham went down into Egypt to sojourn there. Here and later again, he yielded to the temptation of passing his wife Sarai, who was his halfsister, for his sister for fear that the Egyptions might kill him on account of his fair wife. God helped him out of the difficult position he had placed himself in, but he was rebuked by the just heathenish King and sent out of the country. Abraham's and Lot's, his nephew's flocks had increased so, that there was scarcity of pasture and water for the large herds. While the herdsmen of Abraham and Lot had a strife, Abraham, though the oldest, gave the choice of land to Lot and proposed a separation. Lot chose the plain of Jordan and pitched his tent toward Sodom. Though Lot had chosen his place, when Abraham heard that Lot was taken prisoner, he delivered him by a night attack on the victorious enemy with his trained men and his allies.

God had promised Abraham children, but Abraham had to wait 25 years before the Lord fulfilled this promise and gave him a son. Again and again Jehovah repeated his promise and Abraham believed until at last he saw the fulfilment. He named his son Isaac, laughter, joy.

When the Lord told Abraham that he would destroy the cities of the plain on account of their sinfulness. Abraham pleaded for them and God gave him the

promise that he would spare the cities if he could find ten righteous, but they were not to be found and the cities were destroyed by fire, the earth sank and the place of the cities was filled by the waters of the Jordan and formed the Dead Sea.

Abraham was a man of faith, he waited 25 years for the fulfilment of God's promise, but the hardest test of his faith was when God told him to take his son Isaac and offer him for a burnt offering. This test lasting three days Abraham stood successfully, God spared his son and gave him greater promises. Abraham's children are those who have Abrahams faith.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for March 10.

Subject:—Isaac a Lover of Peace. Gen. 26: 12-25.

Golden Text:—Blessed are the peacemakers, for they shall be called the children of God. Matt. 5: 9.

Introduction.

The answer to Abraham's prayer for the "righteous" in Sodom was Lot's escape from the doomed city (ch. 19). Abraham afterward went southwestward and in the land of the Philistines where he repeated his Egyptian folly of hiding his marriage relation with Sarah (ch. 20). In the course of time promised by the angel of the Lord at Mamre, a son was born to Abraham and Sarah and they gave him the name (Isaac) by which God had said he should be called. He was made his father's sole heir and successor as progenitor of the chosen family, to the exclusion of Ishmael and Abraham's sons by another wife)ch. 21 and 25). Abraham dug a well at Beersheba and at other places in the Philistine country, and entered into a covenant of peace with Abimelech, the Philistine King (ch. 21). The supreme test of his faith came when he was directed to offer up Isaac (ch. 22). He trustfully obeyed "accounting that God is able to raise up even from the dead" (Heb. 11: 19). Sarah died and was buried in the cave of Machpelah which Abraham purchased as a burying place from Ephron the Hittite (ch. 23). Abraham then sent his servant back to Mesopotamia to find for Isaac a wife among his kindred. Rebekah, the granddaughter of Nabor, Abraham's brother, was clearly pointed out of the Lord and became Isaac's wife, the mother of the chosen race (ch. 24). Abraham died and was buried by his two sons, Isaac and Ishmael, in Machpelah, and unto Isaac, twin sons, Esau and Jacob, were born (ch. 25). A famine broke out in the land as in the time of Abraham and Isaac might have gone down to Egypt as his father had done but the Lord appeared unto him and told him not to go but to stay in the land for the possession of which the promise was renewed; "and I will be with thee and will bless thee," said the Lord, "I will establish the oath which I sware unto Abraham, thy father, and in thee all the nations of the earth shall be blessed." Thus Isaac became the heir of the Messianic promise.

A Prospekous Farmer.

The opening of our lesson finds Isaac with his little family in the land of Abimelech. Though still living in tents as a sojourner, he appears to have settled down sufficiently to occupy soil upon which to sow and reap. The scarcity of food probably caused him to turn his attention to agriculture as a means of gaining sustenance for himself and his. And the Lord who had told him to remain in the land, blessed his efforts giving him for every measure of seed grain a hundred measures in return. Besides, his flock and herds multiplied rapidly and his servant household grew in proportion. The Lord is always as good as His Word. He had promised to bless him and so He did. In the physical as well as in the spiritual sphere, man may plant and water but God must give the increase.

Envious Neighbors.

The Philistines envied him. They could not see why he should get larger returns for his sowing than they for theirs. Quite probably they were too improvident to do any sowing, but when the harvest came, they thought they ought to have as much as he. They were too lazy probably to dig wells, but hesitated not to appropriate to themselves the finished wells of Isaac's digging. Envy is a miserable feeling that not only makes its possessor unhappy but if indulged leads him into positive wrong doing toward those whom he envies. These Philistines out of envy had even gone to work and stopped up the wells that Abraham had dug, so that they were of no use either to themselves or to others. The energy expended in this work of destruction might have opened more wells instead, to the advancement of the common welfare. Envy acts like a boomerang doing the envious person more real harm than the envied.

In His Father's Footsteps.

Isaac, pressed by the King to go farther away from Gerar, went through the valley in which the city was situated, following the wanderings of his father and reopening the wells which the Philistines had spoiled. A beautiful trait of Isaac's character is shown by the fact that he gave the reopened wells their orignal names, by which Abraham had designated them. Names given to places and objects were always expressive of thought and feeling connected with them. The names that Abraham had attached to these bright oases in his wandering life were no doubt indicative of gratitude to God and faith in His loving care, as well as devotion to Him in his life. It was while sojourning in this section that Isaac, the son of promise, was born and Abraham's feeling called forth by this event may have dictated one or another of these names. Into all these devout sentiments Isaac entered heartily and gratefully adopted the names expressive of them. And this too in the face of the trials he suffered at the hands of the Philistines. He was learning the lesson set forth by Paul, that tribulation worketh patience, and patience experience, and experience hope, because of the love of God shed abroad in the heart (Rom. 5:3-5).

Meekness Triumphant.

Isaac's servants kept on looking and digging for water as they journeyed through the valley. One day they struck a fine vein of flowing water. No doubt they greatly rejoiced over their fortunate find, such a water supply being especially desirable for their large herds. But when the Philistine herdmen saw it their covetousness was aroused and they at once claimed the water as belonging to them. Strife ensued and if it had come to the worst Isaac's men would probably have been able to hold the well by superior force (see v. 16). But Isaac would not have it so. He desired peace more than temporal possessions. He was willing to suffer unjustly rather than secure his right by force. Twice he suffered himself to be robbed of the honest fruits of their labor, without resistance. He recorded his protest against the way he was dealt with by giving the wells significant names, and moved on till his enemies got tired following. He had won that which he desired, peaceful and undisputed room to live. He gratefully acknowledged the blessing by giving the new well an appropriate name and hopefully looked forward to a brighter future. God overruled the persecution to Isaac's good getting him thus away from his close association with the Philistines. And when He had brought him to Beersheba where He had communed with Abraham (see ch. 21: 33 and 22: 1, 2), He appeared to him also giving him renewed assurance of the blessing promised to Abraham. It must have been a great comfort to Isaac, after the trying experiences, to come to this place of rest and intimate communion with God. Like his father before him, he built an altar and called upon the name of the Lord. They also either reopened Abraham's well or dug another one in addition to it. He had the satisfaction to see his enemies come to him seeking the establishing of peaceful relations because they saw plainly that the Lord was with him. Thus his meek and peaceful spirit had its triumph which left no bitterness as do the bloody triumphs in carnal conflicts. The children of peace are the children of God.

Marriages.

Widmer—Laws. On Feb. 13, at the home of the bride, by Rev. S. M. Musselman, Miss Katie Laws, daughter of Mr. and Mrs. B. F. Laws, of near Noble, to C. G. Widmer, of Wayland.

Sigafoose—Pratt. On Wednesday evening, Feb. 20, at the home of the bride near Washington, Iowa, Mr. Samuel E. Sigafoose was married to Miss Grace Pratt, by Rev. S. M. Musselman.

Deaths.

Nunnamaker.—On January 27, 1907, at his home in Middletown, Ohio, William Nunnamaker at the age of 82 years, 3 months and 21 days. He was born in Lancaster, Pa., and when 8 years old came with his parents to Butler Co., Ohio. In 1886 he moved with his family to Middletown. He was in his usual health until the 24th, when he was suddenly taken ill and after severe suffering of three days passed away peacefully on Sabbath morning. The funeral service was held on Tuesday at his home. Bro. Krehbiel spoke in the German language and Bro. Hammaker, of the M. E church, in English. He leaves his beloved wife, one son, three daughters and one sister, who has been afflicted for eight years, besides many relatives and friends to mourn his death.

Contributions.

For the Chinese Famine Sufferers.

Salem's congregation, Dalton, Ohio, per David J. Moser, $14; H. A. Bachmann, Freeman, S. Dak., $5; Bethel congregation, El Reno Okla., per Joel Sprunger, 47.15; Students of Freeman College, Freeman, S. Dak., per J. J. Engiebrecht, $50; Mennonite congregation, Upland, Cal., per Heinrich Schmutz, $32; Delila A. Suter, Pandora, Ohio, $4.

Gratefully acknowledged,
Harrison Landis, Treas.

News of the Week.

Domestic.

59TH CONGRESS.

Sixteen Hour Measure Passed.

Washington, Feb. 23.—The Esch bill limiting the hours of work of railroad employes to sixteen hours went through the house to-day, but it was amended by the members until it is much like the La Follette measure, which passed the senate.

Secretary Wilson Makes Last Appeal.

Washington, February 23.—It now seems certain that the agricultural bill, as it will become a law, will fail to authorize the Department of Agriculture to co-operate with States, counties and municipalities in the enforcement of the pure food law, and will also fail to continue the authorization that the Secretary of Agriculture in collaboration with the official chemists of the country complete the work of fixing food standards. The special interests that have been bent on killing each of these provisions have not been idle.

The House of Representatives refused to permit co-operation, and also knocked out the authority to fix standards. The Senate committee on agriculture reinserted both provisions. Points of order have been made against both provisions in the Senate, and it seems certain that they both go out. Strange to say, Senator Heyburn, who fathered the pure food bill in the Senate last year, made the point of order against the provision authorizing co-operation between the Federal Government and the States in the enforcement of the law. He declares the provision is obnoxious to the law of many States. Senator Lodge, who has always been an enemy of the pure food legislation, made the point of order against the provision authorizing the fixing of standards.

Torrey's Cleveland Meetings Result in 1,980 Conversions.

The four weeks of the Torrey evangelist meetings in Cleveland came to a close last Sunday night. The converts number 1,980 persons, and it is stated that the noted evangelist was heard by not less than 250,000 people during his Cleveland meetings in the Armory. At the Sunday afternoon meeting about 3,000 people were unable to gain admission and about the same number of men were turned back at the night meeting. At the closing of the night meeting the choir and the great audience sang for the final hymn—"God Be with You Till We Meet Again." Dr. Torrey returned to his home in Philadelphia, from which he will go to Northfield, Mass., to give attention to his Bible Institute work. His next big meeting will be held at Buffalo in March, after which he goes south.

Government to End Greek Padrone Evils.

Washington, February 25.—A determined effort is about to be made by the Federal Government to break up the operations of certain padrones who for several years have been engaged in the traffic of importing Greek boys, who are held for long periods in what amounts to absolute slavery

The Governors of several States, the mayors of many large cities and other persons have filed complaints with the Secretary of Commerce and Labor that has resulted in an order calling for a thorough investigation of the padrone system with special reference to the importation of Greek boys.

In the movement just started by the Federal authorities to break up this traffic the good offices of the Greek government have been enlisted and the foreign office at Athens has given assurances that everything will be done at that end to prevent the shipment of Greek children to the United States.

Uncle Sam Loses Big Pile of Cash.

Chicago, February 25.—One of the largest—if not the largest—thefts from the United States Treasury has been unearthed in Chicago. Somewhere between $175,000 and $200,000, it was learned to-day, completely disappeared from the local subtreasury last week. The authorities here and in Washington have been working night and day on the robbery since it was discovered.

The money was taken either a week ago Saturday, the next day, or last Monday. The chances are it was abstracted on Monday. The loss was discovered on Tuesday. The stolen money was in bills of the denomination of $1,000, $5,000 and $10,000.

Flyer Goes Into the Conemaugh.

Pittsburg, February 23.—Fifty-four passengers and a train crew of about a dozen were injured in the wreck of the Pennsylvania special, the fast eighteen hour train on the Pennsylvania railroad between New York and Chicago, which occurred at a sharp curve at Black Diamond, Pa., seven miles east of Johnstown, shortly after last midnight. No one was killed and all of the passengers have been accounted for. It is feared that John F. Kline, postmaster at Joliet, Ill., will die of his injuries.

The engine and combination smoking car remained on the rails, but the three Pullmans plunged over a sixty-foot embankment into the Conemaugh river. The cars were only partly submerged.

A scene of wild confusion resulted. All of the passengers were in their berths, and were thrown promiscuously around cars. All the passengers on the train were injured more or less, but with the exception of John P. Kline, of Joliet, it is said none of the injuries is serious.

The train was running fifty minutes late and was trying to make up lost time. Nobody seems to know what really caused the accident, but it is said it was caused by the springing of a bolt connecting one of the rails to the steel tie.

The injured were taken to hospitals at Altoona, Greensburg and this city. A majority of them, however, proceeded west on a special train. The train was the finest on the Pennsylvania railroad, and many prominent passengers were aboard when the wreck occurred.

Harriman Placed on Witness Stand.

New York, February 25.—The investigation of the financial operations of the Harriman group through the Union Pacific railroad, undertaken by the Interstate Commerce Commission in behalf of the United States Government, was resumed at the Federal building at 10 o'clock to-day.

E. H. Harriman, president of the Union Pacific, was the first witness, and under examination by Frank Kellogg, began at 10:10 o'clock, an explanation of the financial operations of his company, beginning with the issue of one hundred million convertible bonds in 1901 for the purchase of stock in the Southern and Northern Pacifics.

The inquiry developed the fact that after the decision of the Supreme Court of the United States dissolving the Northern Securities Company the interest of the Union Pacific company in that corporation was returned to them in shares of the Northern Pacific and Great Northern company. These subsequently were sold, as Mr. Harriman explained, because the revenues derived from them were limited and the proceeds were invested in stock of the Illinois Central Railroad company, the Atchison, Topeka & Santa Fe company and the Baltimore & Ohio company.

Dynamited After "Blind Tiger" Raid.

Terre Haute, Ind., February 22.—The Methodist church and the general stores of Shickel & Johnson and J. W. Reese, at Sandford, were dynamited last night and early this morning, following a raid, yesterday, on a "blind tiger." The Masonic Hall, on the upper floor of the two-story Reese building, was destroyed. Henry McDonald, owner of the "blind tiger," is accussed of the dynamiting, and a warrant is out for his arrest.

The Methodist church was shattered at 10 o'clock last night, but no word was sent to the authorities in Terre Haute until the dynamiters had wrecked the stores, four hours later.

All three buildings were frame and the explosion made wrecks of the structures, but left one side of the church standing. The stocks of goods in the stores were badly damaged.

The people of the town were terrorized and did not know how far the malice of the dynamiters would cause them to go.

Sandford has fought against saloons for years.

Foreign.

Attacked by Terrorists.

Warsaw, Russian Poland, February 22.—The postoffice in Wsholna street was attacked at noon to-day by a band of terrorists, who shot and killed the postmaster, two postal clerks and two soldiers guarding the office and wounded a score of bystanders. The terrorist robbed the safe of cash and stamps and escaped in cabs.

The robbers belong to the organization known as the fighting socialists, and displayed a red flag while making their escape. The postoffice authorities admit that the robbers got away with several thousand roubles. This was the first important raid in two months, and shows that the terrorists were not suppressed, as the authorities alleged. The incident caused intense excitement in Warsaw.

Papacy Will Not Accept France's Latest Terms.

Paris, Feb. 24.—The clerical organs unite in declaring that Cardinal Richard, archbishop of Paris, will not submit to the new proposal of the government regarding church leases, and their Rome dispatches categorically insist that Pope Pius is resolved to maintain integrally the original text offered by the French episcopate and to refuse even to discuss the government's exception relative to the liability of parish priests for the keeping up of churches and the exclusion of foreign priests or members of dissolved orders. Whether these inspired statements are only part of the diplomatic game remains to be seen.

Premier Clemenceau admits that so far as he is concerned he never expected the church to accept the conditions as to leases, but he says that Minister of Education Briand did and that the cabinet unanimously accorded him a chance to conclude the negotiations upon the terms stated.

The Premier says:

"We will return to the solution previously contemplated. The churches will remain open, that goes without saying, and, it is conceded, without lease to the clergy, and the state department or commune, as the case may be, will bear the cost of keeping up repairs to a church out of funds of the church itself. But rest assured the government will go no further in the matter of concessions for the republican majority in the chamber of deputies would not endorse in nor would any member of the cabinet—not even M. Briand—favor yielding more."

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, MARCH 7, 1907. No. 10.

The Law of Love.

Make channels for the streams of love
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give we cease to have—
Such is the Law of Love." —Ex.

Items of News and Comment.

The spirit of envy is often aroused by good luck and success.

The Blind Tiger's eyes have been opened recently in Indiana by the new, effective Blind Tiger law.

Man, if not scrupulously truthful, never lacks an excuse for his plans and deeds, and if expressed, sometimes- a suggestion of what is false, or the suppression of what is true.

The number of communicants of the M. E. Church in this country, according to the year book of the church for 1907, is 2,899,000—an increase of three per cent for the year.

Rev. Jacob Quiring conducted well attended meetings in Moundridge, Kan., in the week following the dedication of the new church on Feb. 17. Last week he was holding meetings in the Alexanderwohl congregation at Goessel, Kan.

Rev. Dr. James Orr, professor of theology and apologetics in the Free Church College, Glasgow, Scotland, will give in the Fifth Avenue Presbyterian Church, New York, the first part of April, a series of lectures on the "Virgin Birth."

Rev. J. W. Kliewer, of Berne, Ind., left on March 4th for Fortuna, Mo., where he will hold a series of meetings for two weeks, and for nearly a week at Trenton, O. Rev. S. F. Sprunger will be his substitute during his absence.

The World's Fifth S. S. Convention will be held in Rome from May 18-23, 1907. Rev. F. B. Meyer, Rev. G. Campell Morgan and other English leaders, Dr. John Potts, Mr. Marion Lawrence, International Gen. Secretary, and others from this side will take part in the program. Six hundred delegates from the United States and Canada are expected to be in attendance. The "official party" will travel in two sections—one on the White Star liner "Romanic" from Boston, April 27, and the other on the same day on the North German Lloyd "Neckar" from New York.

Thirty-five different State legislatures are now in session. Over two hundred fifty bills all seeking in one way or another to restrict the liquor traffic have been introduced in these different General Assemblies.

In New Hampshire, Vermont, West Virginia, Iowa, Nebraska, Missouri, Kentucky, Tennessee, Arkansas, Texas, Georgia, North Carolina, Oklahoma, and District of Columbia, popular campaigns are on for State-wide prohibition.

In Alabama, Colorado, Delaware, Idaho, Illinois, Indiana, Michigan, Minnesota, Missouri, Nebraska, New Jersey, Pennsylvania, South Carolina, South Dakota, Washington, West Virginia and Wisconsin bills have been introduced demanding county option laws.

In every instance this is understood as the first step toward State-wide prohibition. The question must be settled. It will not down until it is settled right. The saloon must go. The battle is on. On which side are you fighting?—*Indiana Issue.*

Mennonite Church at Moundridge, Kansas.

The new church of the West Zion congregation at Moundridge, Kan., was dedicated on Feb. 17, 1907. (See "Dedication of a Church" in this issue.) This beautiful edifice has been erected at a cost of nearly $8,000—all paid. It fronts towards the east. There are two entrances, one at the side of the tower and the other at the northeast corner. The seating capacity, including the gallery on the east side, is about 550. The space under the gallery can be shut off by doors for special use. The pulpit is on the west side; back of it there are two small rooms. At the northeast entrance there is a small apartment for mothers to attend to the restless children. The acoustic qualities of the new church are exceptionally fine.

Dedication of a Church.

The new Mennonite Church building of the West Zion congregation at Moundridge, Kan., was dedicated on Feb. 17. This was an ideal day for this occasion; mild, delightful sunshine continued throughout the day. Three services were held—in the morning, afternoon and evening—of which the audience were quite different. In the forenoon and afternoon the services were in the German language. The evening service was in the nature of a union meeting, conducted in English.

A large number gathered before the church was opened at 10 a. m. when Rev. Wm. Galle, the pastor, read from Ps. 84: 1-4, made a few remarks, and the congregation was singing the appropriate song "Tut mir auf die schöne Pforte" (open for me the beautiful door) as the doors were opened. In a short time the church was filled to its capacity, and numbers could not gain entrance After the opening service Rev. Galle consecrated the building to God and His service. Rev. Christian Krehbiel, of Halstead, spoke briefly in introduction, based on Is. 66:1, followed by Rev. David Goerz, of Newton, preaching the dedicatory sermon.

In the afternoon the following ministers preached: Jacob Quiring, on the subject of Home mission; Jacob B. Ediger, on Foreign mission, and Peter Balzer based his remarks on Jno. 11:16.—The evening service was conducted by the Revs. J. H Langenwalter, of Halstead, and H. P. Krehbiel, of Newton, assisted by the following pastors of the different churches in Moundridge: Rev. Martin, of the Christian Church; Rev. Penner, of the M. E. Church, and Rev Meeder, of the Evangelical Church.

Many friends took advantage of the charming weather to attend these services. By placing extra chairs in the aisles nearly 1000 persons obtained entrance in the afternoon.—Because of the many guests from a distance, and of the time between services being too short for members to prepare dinner for their guests, they all combined to serve dinner and supper in the old church which had been moved back of the new one. Many in town and near the town took friends to their homes to gain time. Nevertheless, there were served over 600 at noon and many in the evening.

Another important feature to enhance these services was the very impressive music—good congregational singing, and excellent anthems were rendered by a choir of forty voices, by a male quartet, &c.—Two collections

were taken at these services—but not to defray church expenses or expenses for meals, for these were all paid—for the Church Extension Fund and for Mission.

This was a day of joy, full of blessings, and long to be remembered.

From Our Mission Field.

CANTONMENT, Okla., Jan. 9, 07.

Worthy Mission Board:—In looking back upon the past year and reviewing the work done here among the Cheyenne Indians we find much cause to thank the Lord. Although we can not report of great victories achieved during the year, yet we can report of a victorious development of the kingdom of Christ among us. He who says: "Behold, I make all things new" has been with us and his life giving word refreshed us whenever we were bowed down by the consciousness of our own weakness and inability. Yea, all *we* were able to do is not to be compared with the molding power of Him "who makes all things new," whom even benighted heathenism can not withstand.

Our work consisted in conducting services with the Indians, in visiting the Indians in their camps, in dispensing medicine, and eventual language work. Meetings were held every Sunday here at Cantonment and every second Sunday at our out-station west of here. Whenever I preached at the western station Brother Whiteshield, our evangelistic assistant, took charge of the services here. Occasionally he had charge of the services at the out-station. Every second Sunday Brother Whiteshield assisted me. He found it more beneficial to discuss what I had said than merely to translate the same, as this gave him an opportunity to work himself into a better understanding of the word, while at the same time it shielded him against the fatal ruts into which Evangelists so easily fall, if left to themselves, and whereby they are soon exhausted in their preaching. For the present year I contemplate to pursue a somewhat different course. My plan is to preach all in Cheyenne myself and let him afterward repeat what I said in his own language. This will no doubt be somewhat more difficult for him, but it will have the tendency to make him more self-reliant in his speaking in the future.

Westward from here—I will call the place Mower—the work progresses nicely. The chiefs themselves erected an arbor under which we had good and blessed meetings during the past summer. By the generosity of members of the church at Berne, Indiana, we were enabled to erect a tent-house in which our meetings are held during the winter. The house is only 28 by 14 feet and yet it contained 125 Indians at our Christmas festival. But there was hardly room left for the air! A permanent building will in time be needed here. The meetings at Mower were an encouragement to me whenever I went there. The Indians living there, about 20 miles west from here, are the Cheyennes who formerly roamed along the Platte river in Nebraska. They were very wild and unsusceptible, keeping themselves at a distance from the "White man." But He who says: "I make all things new" has also spoken His powerful word here and chief Mower came himself and requested me that regular meetings might be held with them. Gladly we complied with this request.

During the past summer we had our general open air meetings. They were held this year at Clinton, while Brother and Sister Epp were still there. These were blessed times both for us and for our Indian Christians, while at the same time they did not fail to make an impression upon the heathen Indians.

On Thanksgiving we had a social gathering with our Christians and after that came Christmas. We asked ourselves how to arrange matters so as to have two Christmas distributions instead of one as before? But we succeeded in arranging it so that nearly every one present received something. There were upwards of 150 here and 125 at Mower, so that with our best wishes it was utterly impossible to supply every one present with a gift. Those, however, who failed to receive any were such as had seldom or never come to hear the word preached during the year.

On New-years day we invited our Christians to a plain meal, which my dear wife with the assistance of two Christian women, had prepared for them. Such occasions have the tendency of edifying and strengthening our Christian congregation from within and from without. Besides these occasions and religious meetings we have private conversations with our Indians, whenever we visit them in their camps and when they come to visit us at the station. Many Indians come to the station in regard to everything possible and impossible and this always affords us an opportunity to remind them of the "one thing needful." During our visits to the camps we found but few of the men at home. They more and more go out to work for wages, and are thus employed during the day. This is a progress in the right direction. Our work thereby gains more than it loses. Our Indians in general become more accustomed to work than they formerly were. Since they no longer receive any rations from the Government they learn to support their own families.

Although a Government physician is stationed here at the school I still have some expense in procuring medicine for the Indians. I am glad to help them in this way. During the fall and winter there was very little sickness thus far.

Language work I could pursue only when I had time left, which seldom was before 7 o'clock in the evening. Our translation of the Gospels ought to be revised, new hymns ought to be written, and new parts of the Bible ought to be translated. But when is this to be done? And yet it would be a great help for the future needs of the Christians and for future mission workers among the Cheyennes.

Brother Funk and myself alternately conducted services at the Government school on Sunday evenings. A Sunday-school has now been started at the Government school and consequently the school children do no longer come to the services in the chapel on Sunday morning. This arrangement was made on account of the Arapahoe children, who would not come to the Cheyenne services in the chapel, while at the Arapahoe chapel no services were held at the time.

During the course of the year it was our privilege to receive 10 Indians by the rite of baptism into the Church of Christ. The last one baptized was a woman 70 years of age. Both she and her husband were priests in their tribe. They had come regularly to our meetings and were susceptible for the Christian religion. But they lacked courage to take the decisive step. The wife then became sick for about 2—3 months, and when she saw that the end was drawing nigh she sent for me to come and baptize her. I went and when I arrived and spoke with her she said: "I always heard the word of God gladly, I believe in Christ as my Savior, I desire to be baptized, and as I must soon appear before Him I wish to confess Him while I am still here, etc." After speaking to her for a while I could cheerfully baptize her on her hard couch and in her smoky tent. A few days afterwards she died. As I had gone west at the time my wife went there and assisted in giving her a Christian burial as she had requested. This was the woman of whom I have written before, who swam across the Platte river with her little daughter on her back while the soldiers were firing at her. Her daughter is still alive and she too is a Christian. Her three granddaughters, all of them married, also belong to our church. Now the old man, yet strong but lonesome, is left alone. His name is "Solitary Wolf". May he soon come to a decision for Christ too!

Our band of Christians does not wholly consist of such as always remain true to their profession. But this much I can say of them, that of the 65 whom I had the privilege to baptize, only 2 have entirely fallen away. And even these did not return to their former heathenism nor do they oppose the cause of Christ. We still have hopes for them. Six of our members had to be suspended from communion on account of some sins committed during last summer. Our Indian Christians have to endure hard trials as long as they are surrounded by heathens. They are subjected to all kinds of threatenings, derisions, temptations, provocations, revilings, slanders, deceit etc., with the purpose of bringing them to a fall. If young Christians at home were surrounded with such environments as our Indian Christians are how many of them would remain true and faithful? An Indian said to me not long ago: "How is it that we do not know the white Christians on the road, in the stores and on week days? I never hear them speak of God, pray to Him and sing hymns on the road and in the stores. Why do they do this only on Sunday?" If it is hard for mature Christians to show their Christianity on week days as well as on Sundays how much harder is this for Indian Christians, surrounded by a crooked and perverse heathen nation? Yea, of him "to whom much is given much will be required."

We will close this report by committing our Indian Christians, our mission work and ourselves to Him "who maketh all things new." May He during this new year make all things new in us and about us! And may He in a rich measure grant you, worthy brethren of the Mission Board, new courage, new strength and new joy in your responsible position as the guardians of our mission work. With hearty greetings in Christian love,

Your Mission workers,
R. and M. PETTER.

There is no good in arguing with the inevitable; the only argument available with an east wind is to put on your overcoat.—Lowell.

From Our Hopi Mission in Arizona.

(A paper written for the Eastern Ministerial Conference, held at Perkasie, Pa, January 21, 1907.)

ORAIBI MISSION, Toreva, Ariz.

Dear Bro. Shelly:—Gladly do I comply with your request to write a short report of the work in Arizona.

First of all, I send greetings to the Conference, wishing a very blessed session.

The conditions under which we work here among the Hopis in Ariz. are peculiar. These people live in villages and would seem to be easily reached on that account. But the same circumstance makes it also possible for them to unite more in fraternities and ceremonies than would be possible were they more scattered. The strongholds of Satan therefore seem to be unusually fast. They talk *over* everything, and soon public opinion is formed about something, and woe unto him or her, who tries to disregard such public opinion. Adding many superstitious beliefs to this, makes it quite plain why the first ones are so timid about coming out definitely on the Lord's side. It really requires a great deal of "backbone" here, for a Hopi to "go his own way." Yet we know that God's grace is sufficient also for these conditions; and the first ones among them are coming out. They promise to be strong Christians, too. The two girls, who were baptized here a few years ago, are not so strong, because—we believe—they grew into Christian beliefs while away from many things that hold these here at home back so much; and therefore had not the power of resistance, which power only grows up *by resisting*. Yet they profess to be believers and we regard them as such, hoping and praying that they will grow stronger.

It seems that just at the present time the enemy is putting forth special efforts to hold his own. This we take as an assurance of God's Spirit, working more mightily, too. Therefore we are very much encouraged, knowing that God will surely win, and our faith and courage, too. And the peculiar conditions and circumstances under which we labor here, we shall only look upon as indications for modifying the methods of work.

While we are praying for you in the home work, we ask your united prayers for us, that we, at all times, may have faith to believe that the seed we are sowing will bring forth fruit; for to our *faith* is given the promise that it shall conquer the world.

I remain yours very fraternally,
J. B. EPP.

Home Circle.

Willie's Loss.

Willie couldn't do his sums,
Never read a story through,
Failed in almost every task
Father set his boy to do.
Mother looked perplexed and sad;
"What's the cause?" I heard her sigh.

"Lost his application, dear!"
That was grandma's reason why.
If you've lost what Willie did,
You can find it (he did, too)
By completing every task
That is set for you to do.
—[Morning Star.]

What Molly Learned.

"Yes'm, I can sew real well. I've been helping mother ever since I was ten. Mother lets me make all my own things now."

"Indeed!" Miss White's tone was non-committal and her eyes went intelligently over the dress of the youthful applicant. The girl was not over fourteen, and her clothes, while showing taste and considerable skill, yet evidenced haste and lack of care; and she was younger than any girl in the establishment.

But instead of dismissing her peremptorily, the fore-woman's eyes softened a little. There was something in the girl's manner, even if over-confident, that impressed her favorably. Then her motions were quick and decisive, though not jerky, and her fingers long and tapering—all good signs. Really expert, needle-women were hard to obtain, and were well worth the training.

"So you want to enter our establishment?" she asked, tentatively.

"Yes'm. I saw the advertisement saying you wanted expert needle-women, who were experienced and capable, and I showed it to mother. She said I might try, though she didn't believe it would amount to anything. Mother thinks I'm a little careless," frankly, "and she knows yours is the most particular establishment in the city. It seems odd that you don't have a single sewing machine."

"We do hand-work exclusively," dryly. "But about the work. You may come on trial for a few weeks if you like, and then we will decide as to whether it shall be permanent. We will allow you three dollars a week for the present."

The girl looked surprised.

"Why, mother said you wouldn't pay me anything, even if you took me on," she said delightedly. "They don't other places."

"We only take on girls who can be of some use, and we pay according to service. I think we shall find something for you to do."

"I'll do the very best I can, and work as hard as ever I can," the girl promised, enthusiastically. "Where shall I sit?" looking toward the women at the various tables.

"Nowhere, just at present. You will stand here," indicating a table near them. "I will bring you some work."

Miss White went to another part of the room, soon returning with her arms full of a soft, fleecy mass which she threw across the table.

"I want you to be very careful with these," she admonished. "Draw them over slowly and examine every part, pulling out all the basting threads. Do not leave a single one. The curtains are very costly ones, and we want to send them home looking nice. When they are ready let me know, and I will wrap them up myself. And—oh, yes, what is your name?"

"Molly—Molly Tate. But don't you think I'd better start in to sewing, Miss White?" hesitating, and with a troubled look on her face. "I'd be worth more to you. Anybody can pull out basting threads."

"Possibly; but I think I will let you do that work for a while. It will save time for the others. As I have an oversight of all the girls, I can judge best what each of them should do. I am glad you intend to do the best you can, but would rather not have you work as hard as you can. Change that 'hard' to 'careful,' and you will come nearer our ideal."

Molly pulled the basting threads very carefully, as she thought. Indeed, when she finished and called Miss White, she was ashamed of the time she had consumed. But the fore-woman, with a few deft turnings of the folds, disclosed a number of short basting threads still remaining in the hems.

"One has to be very particular, Molly," she observed. "You will have to go over the curtains once more. I was afraid you were doing the work too rapidly. Remember, care here is appreciated more than hurry. Thoroughness is the one quality that we absolutely insist on. After the curtains are done, I will give you a dress which will call for even greater care, for the basting threads will be far more numerous."

At night, when the girls were leaving the shop, the fore-woman approached Molly.

"What has most impressed you here to-day, Molly?" she asked—"about the girls, I mean?"

"Why, let me see—oh, they're so awfully still," complained Molly. "I've hardly seen one of them look up or heard them speak, unless it was about something to do with the work."

"Excellent qualities that go toward making the expert workman," smiled Miss White. "I am glad you are so observing, Molly."

When she reached home her mother's first question was: "Have you learned anything to-day, Molly?"

"N-no." Then with a grimace, "Miss White did say I was improving on basting threads, and—and I've found that experts don't talk or look around much."

"Why, why, Molly!" laughed her mother. "That is a tremendous big lesson for one day. Some people require a whole life-time to learn all that."—[Selected].

Boys That Succeed.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?" inquired his wife.

"Because the very first thing that he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I do not think so."

Three days later the business man said to his wife: "About that boy I mentioned two or three days ago. Well, he is the best boy who ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work, he performed very faithfully and systematically the exact duties assigned him, which he had been so careful to have explained to him. When he had finished, he came to me and said: 'Mr. ——, I have finished all that work. Now, what can I do?'

"I gave him a little job of work, and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man. Such boys always succeed in the end."

Cowards quit in the back stretch; good blood never gives up.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

"The Foreign Element."

About seventy per cent. of the immigrants coming to America settle in four cities, New York, Chicago, Boston and Philadelphia. Many see in this a great problem to be solved. How are the foreigners to be gotten out of the cities into the thinly settled districts, where they are most needed? It must be remembered that the majority of these people are unlettered and unskilled. We are in times of prosperity, just now, and any man who can swing a pick or handle a shovel is sure to get all the work he wants. But when hard times come as they surely will, first to feel their brunt is the man without a trade who can only work as a laborer. People of this class, when in need, will either become criminally vicious or will throw themselves upon the charity of the community and in either case trouble is sure to follow. The vicious will shed blood and the public will soon tire of feeding an army of paupers.

There are districts in these large cities in which are huddled together forty, fifty or a hundred thousand people of one nationality. What is to be done with them? Americanize them, at least do not neglect to make their children thoroughly American in life and thought. Such a task is easy enough so far as the children are concerned, they are quick to learn our ways and when they start out in life for themselves they usually live better than their parents did. But the problem of what to do with the parents who speak a strange tongue and will always do so still confronts us. There is but one thing to do if our cities are to be safe and that is to Christianize them. The work of the city missionary among the foreign element in our great cities is a difficult and trying one but it is very necessary and laborers for that field are as scarce as for the work among the heathens. Our church has not taken up any work along this line but we have been talking about it and making plans. We should be doing something The foreign element is the burden of the whole church in America, we should be doing our part. The brethern of the "old" church have taken up this work and we are glad to note the excellent success with which they are meeting in their city mission work. Why are we not at work along the same line? G.

The Pace that Kills.

The original writing paper of the Greeks was an oyster shell. The citizen used it as a ballot and the philosopher for making notes. One day while a scholar was walking along the sea-side in search of writing material an oyster dropped from the sky and killed him, It seems that the crows would fly up into the air with an oyster and let it drop upon the rocks below in order to break the shell so that they might feed upon the contents. In this particular case the crow made a fatal mistake in taking the philosopher's head for a rock but it set the Greeks to looking about for writing material other than shells and shortly after the oyster ceased to be considered an article of stationery. A single calamity in our day never sets men about thinking of a safer way for doing things. A great casualty, even, hardly moves them. Boats sink, trains smash, elevators fall, but we ride on them just the same. The thought that we may be the next victim hardly ever is permitted to bother us. We have persuaded ourselves that such risks are necessary and we do not permit the idea of personal danger concern us. Now it is necessary to move about, we admit, boats, trams, trains and lifts are a necessity and cannot be dispensed with, but the speed mania can and should be. That it is absolutely necessary for one to cover the distance between New York and Chicago in eighteen hours is a foolish assertion. Not so very long ago fourty hours was fast enough for most people. Yet people will take the swiftest express even though it does leave an occasional smash up. Then here is the speed fiend on the automobile. He must go at break neck pace no matter how many victims are mowed down and that only to gratify his foolish craze for going fast. The construction of our great buildings cost lives as well as money. Blood is the foundations upon which they are built. They say that for every story of a sky scraper at least one life is lost. And building sky scrapers is but one of the many kinds of dangerour occupations into which people go to earn a living. The mines, the factories, the rolling mills turn out thousands of dead men as a by-product We might go on making this little article a chapter of horrors but enough has been said to illustrate our point.

The least we think about today is danger. The great array of victims seems to make little or no impression upon the people of America. What is the matter with the people? Are they too selfish to care, even for themselves? It is now about time for the state to notice the dangers her population is in and surround the laborer with better protection. It is also time that the speed-fiend's wings are clipped. Border ruffians and outlaws had more regard for life than do the wealthy, whose rushing across country may be pleasure or sport to them, but to our mind it is nothing short of criminal disregard of the rights of fellow man. If a man has no regard for his own life he ought to be made to know that he has no right to endanger that of another. This mad chase ought to be stopped and every community should make an effort to stop it at once. We ought to do as did the Greeks, when a thing becomes dangerous find something safer and better to take its place. G.

The Longfellow Centennial 1807—1907.

Continued.

One thing that helped to endear Longfellow to his countrymen was the fact that he was heart and soul an American. So many of his poems are filled with a fine and high spirit of loyalty to his country and of glowing pride in all of her achievements. He chose an American subject for his first published poem, and there is an essentially American feeling in all of his poems. His Commencement oration at college was on "Our Native Writers," and in closing it he said: "And well may each of us feel a glorious and high-minded pride in saying, as he looks on the hills and vales,—on the woods and waters of New England:

'This is my own, my native land.'"

It was June of the year 1825 when Longfellow graduated from Bowdoin College. He was then eighteen years old and life was full of hopes and of harmonies. He was not wholly decided as to just what he would do, but he had a conviction that it must be something along the line of literature. Writing to one of his college friends at this period of his life he said: "Somehow, and yet I hardly know why, I am unwilling to study any profession. I cannot make a lawyer of any eminence, because I have not a talent for argument; I am not good enough for a minister,—and as to physic, I utterly and absolutely detest it."

His father had hoped that young Henry would become a lawyer, but soon the following letter written by the future poet to his father must have been proof of the fact that the boy was not "cut out" for a lawyer:

"Whether Nature has given me any capacity for knowledge or not, she has at any rate given me a very strong predilection for literary pursuits, and I am almost confident in believing that, if I can ever rise in the world, it must be in the exercise of my talent in the wide field of literature. With such a belief, I must say that I am unwilling to engage in the study of law."

The elder Longfellow felt that literature was a profession in which the pecuniary rewards were so small that one could hardly hope to support one's self with the returns from one's pen; and he did not encourage his son's literary ambitions. Thus it was that the youthful graduate entered his father's law office in Portland after leaving college. The next year, when he was but nineteen, he went to Europe on a sailing vessel to prepare himself to accept the chair of professorship of modern languages at Bowdoin College. The offer of this professorship was made because of the remarkable manner in which he had translated one of the odes of Horace while at Bowdoin College.

Longfellow was twenty-four years old when he married Miss Mary Storer Potter of Portland. The house in which they were married is still standing in Portland. It was of her that the poet wrote—

"The being beauteous.
Who unto my youth was given,
More than all things else to love me."

The young couple went to Brunswick, Maine, where Bowdoin College is, and here they lived until the spring of the year 1835, when they both went broad, the poet wishing to continue his studies. It was while they were in Rotterdam in November of that year that the most searching sorrow of his life up to that time came to Mr. Longfellow in the death of his young wife. Mrs. Longfellow was a woman of the greatest refinement of character and a devout Christian. Her young husband said in writing the news of her untimely death to her father that between her

paroxysms of suffering just before her death she frequently repeated these lines:

"Father! I thank Thee! may no thought
Ere deem thy chastisements severe,
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear,"

(To be concluded.)

A Letter For Mothers.

MY DEAR:—

Thank the women for their loving sympathy. I have felt that many kind friends were praying for me at this time. Early in May we realized that mother would not get well again, but we did not think she would go so soon. It was a relief to get back from the hills and into the work again so the time between mails would not seem so long. Some days I cannot realize that she is gone. On other days I feel so alone in the world. I know, however, that I am just where she wants me to be, and that I must continue to work for the people she loved so much. She is nearer to me now than before, and what joy we have to look forward to! It has been very hard to be so far away from loved ones at this time, but God has sustained me, and He will care for me, I know.

In looking over the old letters, I found one that mother wrote me about January, 1895, when I was deciding upon my work. She writes:

"When I think of the work, I only wish I were in your place and could go on such a mission, for there is so much in the work, and although you feel alone and strange now, you will soon find firm friends, for that is the kind that go off to those distant places. You will find some one to go with you by the time you are ready to go. I know you feel timid, for you have not been away from home much. Now the question is, Are you ready to take your life in your hand and, by the help of God, to spend and be spent in His work? If I have understood you all these years, I think you are. It is not wrong for you to feel a love for home and friends, but your love for the Lord's work must overreach all that, and strengthen you for the trial of going. I hope you will feel the great privilege you have of being helped by so many kind friends, for such a chance is not often given to poor girls, and I hope that you will do the best you can to show them that you will repay them in the future by an earnest life in the work."

I feel that I am not worthy of such a mother. You see why I was drawn to this work. My sister wrote that mother considered me her answer to her prayers for India. May I ever be true to her wish. When I left the first time she told me that God was sending me out in answer to her prayers. When I asked her about returning this time, she said, "If you want to make me happy, go back."

Sincerely and lovingly yours,

ANNIE E. SANFORD.

GUNTUR, INDIA, August 23, 1906.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 17.

WHAT IS SUCCESS? Prov. 3, 1-18.

QUESTIONS.

1. What is real success? Josh. 1, 8; Prov. 3, 1-2.

2. What is necessary for success? Prov. 3, 5-6; 1, 7; Ps. 15, 1-5.

3. What have we to avoid to be successful? Prov. 3, 7.

4. Is giving to the Lord losing anything? Prov. 3, 9-10.

5. Is success always apparent? Prov. 3, 11-12; Ps. 12.

6. How does true wisdom insure success? Prov 3, 13-18.

MEDITATIONS.

To succeed is to obtain the object desired. Real success is obtaining an object worthy to be desired.

If a thief or defaulter succeeds, it would be better for him if he had not succeeded; while it is true success doing the desired will of God. We can attain this only when we diligently study the Word and will of God and are guided by that wisdom which begins with the fear of God.

The more we try to ascertain the will of God, the surer we are of success in doing it. But we must avoid all false ambition and being wise in our own eyes. We can really succeed only by fearing Jehovah and by departing from evil.

Some things appear to be a success, for instance the accumulation of riches, while indeed the man's life, who accumulates the riches, is a failure, since no one can take them along when he dies, and only treasures in Heaven are of lasting duration. He is the most successful who succeeds in doing the most good; while he fails who lives only for himself, is selfcentered.

Apparently the latter may be the successful one, but in reality only he is successful, whose life is governed by love.

True wisdom, seeking the right aim in the right way insures success, therefore we should ask wisdom, true wisdom of God, so that we may be successful indeed.

QUOTATIONS

The Duke of Wellington used often to remark, that the secret of success lay in embracing every opportunity of being useful; and that he never forgot the golden rule, which he learned in the church catechism,—"of doing your duty in that station of life to which it shall please God to call you."

Admiral Farragut gave the following account of his start in life: "My father was sent down to New Orleans, with the little navy we then had, to look after the treason of Burr. I accompanied him as cabin-boy, and was ten years of age. I had some qualities which I thought made a man of me. I could swear like an old salt; could drink a stiff glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of the dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me, 'David, what do you mean to be?' 'I mean to follow the sea.' 'Follow the sea.' Yes, be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign clime. 'No,' I said, 'I'll tread the quarter deck and demand, as you do.' 'No, David; no boy ever trod the quarterdeck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man.' My father left me and went on deck. I was stunned by the rebuke and overwhelmed with mortification. 'A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and to die in some fever hospital.' That's my fate, is it? I'll change my life, and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble. And as God is my witness, I have kept those three vows to this hour. Shortly after, I became a Christian. That act settled my destiny for time and eternity."

Now in frail bark, and on the storm-tossed wave
Doth this, my life, approach the common port,
Whither all haste to render up account
Of every act—the erring and the just.
Wherefore I now do see, that by the love
Which rendered Art mine idol and my Lord,
I did much err. Vain are the loves of man,
And error lurks within his very thought.
Light hours of this my life, where are ye now,
When towards a twofold death my foot draws near?
The one well known, the other threatening loud
Not the erst-worshipped art can now give peace
To him whose soul turns to that love divine
Whose arms shall lift him from the Cross to Heaven.

—Michael Angelo.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Mar. 17.

SUBJECT: Jacob and Esau. Gen. 29:15—23, 41—45

GOLDEN TEXT: Lying lips are an abomination to the Lord: But they that deal truly are His delight. Prov. 12:22.

THE GOD-CHOSEN HEIR.

The crowning element in the promise of blessing given to Abraham is the declaration of God's purpose of grace to be bestowed through him (Abraham) and his seed to all the earth. It was his faith in this offer of grace, as we have seen, that was counted to him for righteousness. But then came the question of succession. Where was the descendant through whom this purpose of God should be carried forward toward fulfilment? Who should be heir of this promise? Abraham and Sarah, looking to the power of nature, thought it necessary to manage this affair by the help of a bondwoman, to provide an heir and thus secure the blessing. But the Lord provided Himself an heir in Isaac.

The Abrahamic blessing was given to Isaac when the Lord appeared unto him and gave him the promise, "In thy seed shall all the nations of the earth be blessed." Being as yet without child, Isaac entreated the Lord for Rebekah, his wife. The Lord heard his prayer and gave him two sons. Between these two, God made choice of the younger one to be the heir of the covenanted blessing, and clearly indicated His choice to the mother.

Thus from the beginning and on down through the following generations, the covenant blessing followed a line of descent according to God's own election. In Jacob's family the Messianic line was in Judah, the fourth son. Later, in Jesse's family it was David, the eighth; and again David's youngest son, Solomon; and so on down to the obscure peasant maiden of Nazareth, God sought out the lineage of Him in whom this wonderful promise should be fulfilled.

NO ONE EXCLUDED.

The election of grace thus divinely exercised did not exclude any upon whom the election to this peculiar honor did not fall, from the Messianic blessing, which should be to *all the nations*, yea to every individual soul appropriating the same by faith. Though Esau was passed by in favor of Jacob in regard to being the channel of the Messianic covenant, it lay in the province of his own choice to be a sharer in its blessings—blessings vouchsafed to all true sons of Abraham in all generations.

ABOUNDING GRACE.

When we come to study Jacob and inquire as to his deserving the honor that came to him, we find that for such a thought there can be no room. Instead of finding any merits in Jacob, it appears that when God took a Jacob out of whom to make an Israel, He did so to the magnifying of His grace; for in Jacob we see, as C. H. Mackintosh observes, "human nature in all its obliquity" and therefore we see (on God's side) grace in all its moral beauty and power. From the facts of Jacob's remarkable history, it would seem that before his birth, at his birth, and after his birth, the extraordinary energy of human nature was seen. To the turning point of his history in chap. 32, without exception, his course exhibits nothing but the most unamiable traits of nature; but all this only serves, like a dark background, to throw into relief the grace of Him who condescends to call Himself by the peculiarly touching name 'The God of Jacob'—a name most sweetly expressive of free grace."

Let us not think therefore, that because God owned and blessed Jacob, He thereby put the stamp of His approval on Jacob's crookednesses. On the contrary we see God's disapproval in the bitter experiences that come to him as the fruit of intriguing conduct while at the same time God overrules it all, "bringing good out of evil and causing His grace to abound over all the sin and folly of His poor servant."

CARNAL WEAKNESS.

Isaac was going to give Esau the birthright blessing. Why? Did he not know what God had said to Rebekah about it? Did he not know that Esau had despised his birthright, selling it to Jacob for a morsel of meat? We are told that his peculiar love for Esau had its root also in carnal appetite (ch. 25:28), and when he would give him the blessing, contrary to God's choice, he will do so under the stimulus of his savory venison. We can not help seeing in this an exhibition of weakness, to say the least. Esau now desired the temporal prosperity involved in the blessing though he probably had little thought or care for the spiritual side of it. He shed angry tears over his failure to get the former, but found no place of repentance, that he might gain the latter (Heb. 12: 17).

SINFUL CUNNING.

On the other hand the cunning deception practiced by Jacob at the instigation and with the help of his mother, is reprehensible from any point we may view it. However fully in accord with God's will may have been the object sought, the means employed for its attainment must be condemned. Lying lips are an abomination to the Lord, and no less so when they are employed ostensibly for a good cause. We must never do wrong to attain a good end. Whatever may be attained in such a way will have a sting in it that must be removed by repentance and the grace of God, before there can be any real blessing. When we compare this devious lying way in which Jacob sought to get what had been definitely promised him of the Lord, with the patient abiding in the will of God which we see in our Savior, refusing absolutely every suggestion of Satan to attain the promised results in a wrong way, there can be no question which we should take for our example to follow. The lesson of leaving results with God while we patiently wait for and abide in Him, is one that we all need to learn. It is only when we get into the position of hanging in childlike dependence upon God and being entirely content to wait for His time, that we can be truly blessed.

Deaths.

HAHN.—On February 23, 1907, in Summerfield, Ill., Susan Hahn, nee Ruth, aged 91 yrs, 4 mo. and 8 days, of dropsy. The deceased was born in Harnheim, Palatinate, Germany. In 1827 she was baptized, when she joined the Mennonite church. In 1846 she was married to Frank Hahn who passed away on July 11, 1862. Two of their children—six in number—died in infancy. Two daughters were married but both preceded in death their mother. The deceased had moved years ago to Kansas but returned again to Summerfield, where she found a good home with her niece, Mr. Jacob and Mrs. MaryRuth. At this home a funeral service was conducted by Bro. Van der Smissen. He based his remarks on Is 46:4.

Contributions.

For the Chinese Famine Sufferers.

E. E Lincheid, Westbrook, Minn., $5.00; A. Zurflueh, Bluffton, Ohio, $5.00; H. I. Loewen, Bingham Lake, Minn., $2.00; Prayer Meeting Collection, per John Lichti, Lucien, Okla., $2.00; S. S Mennonite Church of Wisner, Neb., per J. P. Boehr, $44.00; Annonymous, $1.00; First Mennonite Church, Halstead, Kan., per J. W. Ruth, $80.00; Herman Sudermann, Newton, Kan., $10.00; Chris. D. Gehring, Moundridge, Kan., per Wm. Galle, $17.00; M. Dueck, Beatrice, Neb., $2.00; John Schowalter, Cook, Neb., $2.00; Jacob Rupp, Jr., Avoca, Minn., $3.00; J. J. Friesen, Lehigh, Kan., $10.00; A Brother, $9.00; B. Rempel, Butterfield, Minn., $100.

Per Gerhard Vogt, Summerfield, Ill., the following:— Henry Berger $1; C. H. van der Smissen $2; Hela. van der Smissen $1; John Hirstein $1; Sam Baer $2; Lizzie Showalter $1; Lizzie Krebiel $2; Kath. Krebiel $5; Peter Eicher $1; Elizabeth Eicher $1; Abraham Hirstein $1; Kath. Hirshier $5; Mary Reibold $5; C. Vogt $10.

Per G. Wiebe, Beatrice, Nebr., the following:— Jacob Claassen $5; Wm. Hamm $5; H. Wiebe $5; John H. v. Steen $5; G C. Wiebe $5; Penner & Penner $5; J. H. Penner $5; Anonymous $5; Anonymous $5; H. Jantzen $2.50; Wilh. Wiebe $2.50; S. Ruth $1; Gerhard Penner $1; Anonymous $1; Anonymous $1.

Jacob W. Toews, Altona, Man., $15; Collected at Wedding Lowenberg-Krebill, Donnellson, Ia., per Peter P. Hilty $6 80; Jacob Buhr, sr. Edenburg, Man., per Ben. Ewert, $10; Jacob Buhr, jr., ditto $5; "A Friend" Newton, Kans., $5; Anonymous, ditto $5.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

For Foreign Mission.

During the month of February the following gifts were received:

I. FOR GENERAL FUND.—From friends of mission, Swift, Ala. $11.40; Halstead, Kan., congregation, $67.85; mission family, Halstead, Kan., $50; Summerfield S. S., $23.20; Mrs. M. Pletscher, Summerfield, Ill., $20; Della and Erna Pletscher, ditto, $1.80; Luella Krehbiel, Buffalo, N. Y., $5; Alexanderwohl cong, $7; Mennonite cong., Beatrice, Nebr, $185.85; Hoffnungsau cong., Buhler, Kan., $60; ditto, $12.12; Hillsboro Mennonite church, $10.60; anonymous, part of tenth, Marion Jct., S. Dak., $25; West Zion church, Moundridge, Kan, collection on day of dedication of the new church building, $112; Pleasant View Menn. S. S., Aurora, Nebr., $12; First Mennonite church, Geary, Okla., $16.50; Jacob Hege, Reiben, Baden, $3; Swiss Menn. cong., at Bluffton and Pandora, Ohio, $75; Mission Sewing Society, for Bro. Petter's station, ditto, $25; anonymous, Plymouth, Nebr., $25; per Abr. Penner, Mt. Lake, Minn., $1; anonymous, Newton, Kan., $50.

II. FOR INDIA MISSION.— From a Bundesbote reader, $5.

III. FOR ORPHANS IN INDIA.—Bethel Y. P. S. at Rosthern, Sask., for the support of an orphan at Janjgir, India, $15.75.

IV. FOR LEPERS IN INDIA.—From the Barkman S. S., Goessel, Kan., $3; Mission Sewing Society, Bluffton, Ohio, $25; Thanksgiving, anonymous, Marion, S. Dak., $50.

V. FOR TREASURY OF SEWING SOCIETY.—Mission friends of the Emmaus church, Whitewater, Kan., $6.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

Donations to the Mennonite Home for the Aged at Frederick, Mont. Co., Pa.

Upper Milford Congregation cash $20.75; Mrs. Fravie M. Freiz, Deep Run, $2; Joseph H. Moyer, Bechtelsville, $5; Friend of the Home D. L, $25; Otto Eisenlohr, $20; H. Landis, Phila., Pa., $25; S E. Landis, Phila., Pa, $10; Zion Mennonite Church, Souderton, $25.

UPPER MILFORD CONGREGATION. Mrs. Chas. Moyer, 25 lbs. of flour; Daniel Schantz, 2 bu. oats, 1 bu. potatoes, 1 can lard, 2 qts. beans, 1 pack soap; Mrs. Henry G. Schantz, 2 bu. oats; Henry Geissinger, 1 bu. potatoes, 2 bu. oats, 3 lbs. dried apples; Samuel Schantz, 1 bu. potatoes, Henry B. Schantz, 1 bu. potatoes ½ bu. turnips, 3 pieces soap; Henry Diehl, 1 bu. potatoes, 2 bu. oats, 6 quarts beans, 6 lbs. dried apples; Mrs. Daniel Moyer, package store goods; William M. Gehman, 50 lbs. flour, 80 lbs. bran, 92 lbs middling; Ambrose Schantz, 2 bu. potatoes, lot sage, lot dried apples; John S. Gehman, bag corn, William Hiestand, 2 bu. potatoes; David C. Hiestand, 2 bu. potatoes; Mrs. Geo. Carl, 1 lb. coffee, 3 lbs. sugar; Nathaniel Hiestand, 1½ bu. oats, 1 bu. corn, 1½ bu. potatoes; Harvey Hiestand, 2 bu. corn, 2 bu. oats; Henry Hiestand, 2 bu. oats; John Schantz, 2 roosters; Mrs Adam Krause, 1 bag buckwheat flour; Wallace Stauffer, bag potatoes, bag corn; Mrs. Reuben Reoder, bag beans; William Stauffer, bag corn, bag oats; Henry Stauffer, bag corn, bag potatoes; M. B. Schantz, 2 roosters, lot dried apples, bay corn meal, bag potatoes: Joel Gehman, 2 bu. oats, bag corn, lot dried apples; J. K. Laudensiager, Phila. 11 lbs. spices; William C. Gerhart, Phila, meat cutter, sausage stuffer and lard press. The following persons donated hauling of coal from Boyertown to the Home: Joseph Wile, 3 loads; O. A. H. Jacob, 2 loads; Daniel Slemmer, 2 loads; Harvey Bechtel, 1 load; John R. Grubb, 1 load; Henry Swinehart, 1 load; William Miller, 1 load; Jonathan Gilbert, 1 load; William Little, 1 load; Henry Kehl, 1 load; Dr. G. A. Weida, 1 load; Henry Stoudt, 1 load; Isaac Hunsberger, 1 load.—Nathaniel Umstead, 12 jars canned fruit, lot sweet potatoes, pot apple butter; Frank Hunsberger, 25 sheaves corn fodder; Mrs. E. Hoffman, 34 lbs. grapes, 9 pumpkins, 2 set pigs feet, 1½ bu. apples; Mrs. Mary Carricken lot lemons; M. M. Kremer, 26 honey cakes, 2 doz. pietzels, lot apples, 1 pack grahsm waffles; Mrs. I. W. Stetler, 1 peck pears, 1½ doz. oranges, 1½ doz. apples, 9 lbs. candy, 13½ doz. cakes, lot pop corn; Mrs. Mary Geiger, 3 boxes jelliteon; Mrs. H. M. Singmaster, 1 sheep skin, lot apples; Otto Eisenlohr, 1 Morris chair; Josiah Sweisford, 10 maple trees; Geo. Shaw, 4 pieces soap, 1 pack soap powder, 2½ doz. bananas, 20 doz. small cakes, lot horse radish; Mrs. Ellwood Shelly, 1½ doz. oranges; Jacob Markley, cleaning organ in Chapel; A. C. Stetler, 4 lbs. flitch.

The following persons donated the amount opposite their names towards the erection of the back porch at the Home: Mrs. I. W. Stetler, $10; Horace B. Kratz, $5; J. R Allebach, $5; M. A. Kratz, $5; I. H. Smoyer $3; M. M. Kremer $5; M. H. DeHaven, $1; G. P. Shaw, $1.50; F. G. Hunsberger, 25cts; William G. Hunsberger $1; I. S. Stettler, $1; M. C. Gottshall, $3; H. S. Gottschall, $1; A. C. Stetler, $1; Jacob B. Nester, 50 cts.; William J. Little, $1; H. W. Williams, $1; H. B. Freed, $1; V. G. Prizer, $1; E and J. W. Leaver, $3.07; M. K. Stauffer, 50 cts; C. M. Allebach, $5; Mrs. Annie Allebach, $1; Milton Dotterer, 50 cts.; Benjamin Bertolet, $2; J. Horace Landis, $2; Joseph Wile, $5; J. B. Clemens, $1; Walter B Bertolet, $1; Clarence E. Hunter, $1; G. A. Weida M. D.; $2; A. S. Shelly, $1; Jonathan Gilbert, $2; M. B. Hunsberger, $1; H. W. Stetler, $2; D. M. Landis, $1; Wm. H. Laggert, 25 cts.; A. B. Oberholtzer, $1; Henry S. Geissinger, $2; H. L. Stauffer, $2; Harry Bieler, $1; W. O. Bieler, $1; F. S. Shelly, $5; Mrs. L. Y. Meschter, $2; Leauna Stetler, $1.50; Agnes Stauffer, 75 cts.; Mary S. Gehman, $1; O. Bieler, $1; Annie Bieler, 50 cts.; Stauffer Bros. $1; Mrs. L. Erb, 50 cts.; Howard Bieler, 25 cts.; Elmer Bieler, $1; Lena Hiestand $1.

Gratefully acknowledged,
JOHN L. BAUER, Financial Sec.

News of the Week.

Domestic.

59TH CONGRESS AT AN END.

LAST ACT OF THE BODY WAS THE BEST.

WASHINGTON, March 4.—With a new record for large appropriations and far reaching legislation, the Fifty-ninth congress was brought to a close shortly after noon to-day. The last few hours were calm, in fact tame by comparison with what had been expected. Long before noon Senator Gallinger's fight for the passage of the ship subsidy bill had been abaddoned and the filibuster against it, conducted by Senator Carmack being no longer necessary, he surrendered the floor, much to the disappointment of the galleries. Extreme fatigue, due to continued night sessions in the house during the last week, had a dampening effect upon many congressmen and the usual excessive "last day enthusiasm" was confined to less than half the membership. Despite these conditions the audience in both houses were as large as they ever have been. Thousands thronged the corridors eager to secure admission to either branch.

One of the interesting features incident to the close of the congress was the visit of President Roosevelt, who with his cabinet, white house staff and a number of guests occupied the presidents' room in the senate wing. Seated at a big table in the center of the room he signed bills as they were enrolled and presented to him.

WASHINGTON, March 4.—The total appropriations aggregate $919,948,679.-63, of which $756,622,674 27 is for the annual expenditures of the government for the fiscal year ending June 30, 1908 The revenues of the government for 1908 are estimated at $850,000,000, which, it is stated, would leave a surplus of $20,000,000 and not a deficit, as has been predicted in some quarters.

The appropriation on account of the Panama canal during the Fifty-ninth congress was increased over that during the Fifty-eighth by $69,-500,000. During the same time the postal expenses increased $50,000,000.

BILLS PASSED AND BILLS BEATEN IN 59TH CONGRESS.

Measures Enacted, First Session.

Railroad rate.
Pure food.
Meat inspection.
Oklahoma statehood.
Nonimmunity act.
Employers' liability.
Denatured alcohol.
Consular reform.
$900,000,000 budget.

Second Session.

Currency reform.
Limiting railroad men's hours.
Japanese exclusion.
Immigration restriction.
Santo Domingo treaty.
Denatured alcohol.
Government appeal.
Raises salaries.
Stops corporation campaign funds.
Brownsville investigation.
Smoot seated in senate.
$1,000,000,000 budget.

Measures Killed.

Ship subsidy.
Nine hour day.
Anti-injunction.
Anti-child labor.
Copyright reform.
Philippine tariff.
General tariff revision.
Publicity campaign expenses.
Insurance regulation.
"Original package" bill.

Chinese Forced to Eat Human Flesh or Starve.

INDIANAPOLIS March 4.—George Baird, who was graduated from Butler College, last year, and who is now a missionary in China, recently sent an article to Miss Ethel Woody, editor of the Butler Collegian, relative to the famine in that country. Mr. Baird is at Chu-Cheo, near the territory suffering most from the dearth. Mr. Baird writes as follows:

"The greatest famine for a quarter of a century is now being felt in the region north of us. Much suffering comes to our very doors. The refugees are camping in an about the city in tens of thousands. Several committees have been organized and work is being done to relieve the suffering, but this is but a drop in the bucket. There are said to be 10,000,000 people in the famine region.

VISIT REFUGEE CAMPS.

"A few days ago I was one of a committee appointed to visit the refugee camps to inspect the condition of the people. We saw between 20,000 and 30,000 people living in mat sheds five feet high at the highest point and about six by eight feet ground space. An average of five people live in one of these huts.

"At the first camp we visited, where about 8,000 live, the people had some straw and some cooking utensils, and some of them rice. But in the second camp, where there is estimated to be 15,000 people, they are encamped in the bed and on the bank of a creek, and the place is very low and damp. There had been some rain the night before and the puddles of water stood everywhere and their huts were right down in the mud.

"These people had very little straw, many of them none, almost no cooking utensils or belongings, and were not well clothed for the cold weather we are having, for every night thick ice freezes on the ponds.

PEOPLE EATING GARBAGE.

"The people were eating garbage, the refuse leaves from Chinese cabbage, the dregs left in making bean curd, which is commonly used to feed pigs. Their faces had a hopeless, drawn look and yet few of them begged us to help them. They told us of the long journeys they had made, some of them two or three hundred miles, with the hope that the officials would give them the musty rice that is given to the poor here in winter. But the distribution has not yet begun.

"Another camp of many thousands we could not visit that day. Numerous small camps are scattered all over the city, and still hundreds are coming every day. Those that are absolutely destitute, who have no matting to put up a hut, are sent back to the villages and not allowed to remain here.

EAT BODY OF CHILD.

"Just across the river a gentleman was hunting a few weeks ago, and he found the body of a child, six or seven years old, from which the flesh had been cut—not torn by dogs, but cut with a knife by those whom hunger had made cannibals. We seem as helpless as babes before this Niagara of starving people. A collection has been taken from the foreign residents of the city, and all gave liberally, but we received scarcely $500."

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Princeton Professor Quits.

PRINCETON, N. J. March 4.—Princeton students were surprised Saturday to hear that Henry Van Dyke, D. D., LL. D., is to resign from the faculty of Princeton University. He will continue to live in Princeton but will give up his entire time to literary work.

As head of a course in English literature for seniors, Dr. Van Dyke, in the last eight years in which he has taught, has endeared himself to his students. With his resignation one of the most enjoyable features of the university will disappear.

Dr. Van Dyke was graduated from Princeton in 1873. He is now at Harvard delivering an annual course of lectures of a fortnight. On March 16 he sails for Palestine, where he will stay two months.

President of Wellesley College Dead.

WELLESLEY, Mass., March 4.—The death from pneumonia of Miss Ada L. Howard, first president of Wellesley college, at Brooklyn, N. Y., last night, was announced here to-day.

Foreign.

Swettenham Resigns.

LONDON, March 4.—The resignation of Governor Swettenham, of Jamaica, has become an accomplished fact, and he will leave that island so soon as his affairs can be arranged.

Swettenham is the official who insulted admiral Davis, of the United States navy, when the latter offered to assist the earthquake sufferers at Kingston.

Canada's Sunday Like Old New England Day.

MONTREAL, March 4.—The Lord's day act went into force throughout Canada yesterday. It does not affect the province of Quebec, however, as at the time of the passage of the bill in Parliament members from Quebec protested, and a clause was added to the bill permitting such provincial legislatures as wished to evade the new law to do so by enacting a law of their own.

Some of the principal provisions of the act prohibit the following on Sunday:

Public entertainments given for money, advertising any such performances, baseball, football, gambling, racing, hunting, shooting, fishing, the sale of intoxicating liquors except in physicians' prescriptions, the sale of cigars, the bringing into Canada or selling of any foreign newspaper or selling of goods, carrying on of any business, or the employment of any person to do on the Lord's day business or labor. Work of necessity or mercy is permitted, and the act gives a list of two dozen kinds of work that are permitted on Sunday.

Russian Douma Opens.

ST. PETERSBURG, March 5.—The Douma, or lower House of the Russian Parliament, was formally opened at noon to-day in the Tauride palace in the presence of all the ministers and many high functionaries. No member of the imperial family was present. The first ceremony was a religious service, in which the metropolitan of St. Petersburg, Antonius, the higher clergy of the diocese, and a full choir participated.

M. Golubeff, vice-president of the Council of the Empire, accompanied by Baron de Gyldenbandt. Secretary of the Empire, entered the hall after the service. The former immediately called the lower House to order, and in a colorless speech invited the members to sign the oath of allegiance to Emperor Nicholas. The Conservatives cheered the mention of the name of the Emperor, but the opposition members remained silent. The Social Democrats did not enter the hall until M. Golnboff had finished speaking, when they came in a body, demonstratively.

After signing the oath, the balloting for president of the lower House began. There was no serious disorder, but the crowds outside the palace were unruly, and several times had to be driven back by the infantry and mounted gendarmes.

RED FLAGS AND SPEECHES.

After the adjournment a great demonstration was organized in honor of the Socialist deputies. Revolutionary speeches were made and red flags were displayed in the crowds, which had by that time swelled to about forty thousand persons, who packed all the streets for blocks around the Tauride palace. Some of the demonstrators began to pelt the police with snowballs, and the police charged and broke up the demonstration, mounted policemen riding down the crowds and using their whips right and left. Many persons were beaten, but no one was seriously injured.

At 7 o'clock this evening cavalry patrols occupied all the important thoroughfares, but no more demonstrations had been reported. Thousands of revolutionists at that hour were holding a meeting at the university, where fiery speeches were delivered.

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The Mennonite.

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Vol. XXII. BERNE, INDIANA, MARCH 14, 1907. No. 11.

This World is Full of Cares.

This world is full of sorrow,
This world is full of care;
We each one have our burdens,
We each one have our share.

You must not tell to others
Your sorrows and your cares;
It will not ease your burden,
It will not lighten theirs.

But if your heart is laden
With grief you cannot bear,
Just tell it all to Jesus
In supplicating prayer.

For he's the One who's promised
To lighten all your cares;
You have His faithful promise
To answer all your prayers.

So what's the use to worry
Your friends with all your care,
When Jesus waits to hear you
And grant your earnest prayer.

Our lives would be much brighter
In sorrow and in care,
If we would cease to worry
And spend more time in prayer.

So do not tell to others
Your sorrows and your care;
For each one has his burdens
And each one has his share.

—Selected.

Items of News and Comment.

The awful famine in China is still raging.

Means of fraud and deception lead surely to failure and fate, regardless of person, place and position.

Many conversions are reported under the preaching of Gipsy Smith, in the meetings at Chicago in January.

Thirty young people take part in the catechetical instruction given in the Alexanderwohl church near Goessel, Kan.

The silver anniversary of the Ladies' Aid Society of the First Mennonite Church, Philadelphia, will be celebrated on the evening of March 14th.

God does neither want nor need any one's lying, deception or falsehood to carry out His plans, no matter how critical the case may seem to be.

In a letter from Dhamtari, India, the statement was made that a disease was making itself manifest that partook of the nature of the plague.

On Wednesday evening of the Passion Week, March 27, Stainer's Crucifixion will be rendered by the choir, largely augmented by able talent, in the First Mennonite Church of Philadelphia, Pa.

Rev. H. Voth, (Mennonite Brethren), of Bingham Lake, Minn., is holding meetings in the church west of the Silver Lake, Marion Junction, S. D.

It is reported of the Young People's Missionary Movement, that during the first year more than 60,000 young people made a systematic study of home and foreign missions. Many books, charts, maps, pamphlets and literature, pertaining to this subject, were sent out.

The March meeting of the Menno Friendly Beneficial Association was held in the lecture room of the First Mennonite Church, Philadelphia, on March 12th. The readers will find the Fifth annual report of the secretary of this association in another column of this issue.

A new city mission was formally opened at Toronto, Canada, on March 3, by the Mennonites of the General Conference B. A Gospel service was held in the forenoon and a S. S. in the afternoon. Bro. S. Honderich, of Goshen, Ind., with three assistants is in charge of the work.

The affair of John Alexander Dowie is a very sad case. Wise people did not accept his many boasting claims, nor the extravagant statements in regard to "divine healing". He, for some time a very sick man, died of disease on March 9th. Christians should at all times heed the Bible warnings against false prophets.

Bro. Daniel Kauffman (Editor) returned to Scottdale from Washington Co., Md., on March 4. He had intented to start west on the 6th, but was taken down with an attack of appendicitis. After a few days his condition began to improve and he expected to start for his home at Versailles. Mo., early this week.—Gospel Witness.

On Tuesday evening, April 2nd, the office of Elder will be conferred on Rev. J. W. Bayley, pastor of the Germantown Church. Mr. Warren Shelly will be inducted to the office of Deacon at the same time. The services will be in charge of the pastor of the First Church, and will be assited by the other ministers of the Conference District. The members of the First and Second Churches are cordially invited to attend.—Weekly Bulletin.

The 175,000,000 annual tribute paid by the drink trade to the government should potently arouse and startle the American people in regard to the internal revenue system. Is not this gigantic amount the key to the fact, that for forty years no President of the United States has cared or dared to touch upon the question of the legalized drink traffic in his message to Congress? The apparent gain of liquor money—also in the form of revenue—is evidently detrimental and a great loss to the upbuilding of our country—socially, morally and religiously.

The Lenten season has become associated in the minds of most of us with a few trifling observances, and a great deal of superstition. But, now that the danger of leaning toward the Church of Rome has passed away so completely that even the most suspicious amongst us has no longer any fear of it, may we not ask ourselves if we cannot gather from this ancient fast-time some spiritual help? Is it not a wise and a fitting thing to remember, especially at this time, the lessons that lie written in the life and death of our Lord? Self-denial is a perennial obligation. The crucifixion of the flesh is still a duty, and hours of prayer are rich with possibilities of spiritual blessing. Why should we not, without yielding one jot to misconceptions of duty that we have lamented in others, make this a special season of prayer and self-denial that upon our church and nation may come richer blessings?—Chr. Guardian.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror for intoxicating drinks He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or because he is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.

Smoot Remains Senator.

The following article from the Christian Cynosure Solicits a careful consideration of the peculiar Smoot case.

The difficulties under which the Senate has labored is somewhat realized when one remembers that about eighty-five per cent of our congressmen are said to be Masons and "are bound to him by a tie stronger than human hands can impose;" for leading Mormons as a rule are Masons as well as Mormons.

The Endowment House oaths in 1889 in a trial before Thomas J. Anderson, Associate Justice United States Supreme Court, in Salt Lake City, were shown to be so disloyal that in summing up the case before him Justice Anderson said that "an alien who is a member of said church is not a fit person to be made a citizen of the United States."

The origin of the Endowment House oaths may be learned from the "History of Freemasonry in Illinois," written by Harmon G. Reynolds, Past M. and Secretary, etc., etc., of the Grand Lodge of that State. Stephen A. Douglas obtained a charter for the Mormons at Nauvoo from the Illinois Grand Lodge, and visiting the city, he instituted the lodge

among whose charter members were Joseph Smith, Hiram Smith, Sidney Rigdon, Brigham Young and others. Later the Mormon lodge rebelled against the Grand Lodge of Illinois and lost its charter as a *legitimate* lodge; but Joseph Smith and his compeers slightly changed the phraseology of the oaths, inserting "church" for "lodge" and went on with their work.

One of the Mormon witnesses before Judge Anderson, in the case referred to above, testified that the penalty of death was attached for revealing these Masonic—mark the word Masonic—ceremonies. Other witnesses at that time stated that the Endowment House ceremonies were "like the Masonic ceremonies."

The embarrassment of our senators is evident, even though there were no question of bargaining with the Mormons for Republican supremacy in those States where Mormons have the deciding vote.

Mission.

From India.

Missionary P. A. PENNER writes to the Mission Board:

Ebenezer! Hitherto the Lord has helped us! This is the message that sounded in our ears at the beginning of another year.

When I review the experiences of the past year and remember the many dark hours it seems hard to thank the Lord for all of them. And yet, one had to be blind in order not to see the love of God manifested towards us. When I was left alone, not knowing how to spend my time in my solitude, the Lord sent Brother and Sister Burkhard from Dhamtari to Champa. Soon after these had left Brother and Sister Wiens arrived who became not only a perpetual comfort to me but also a great encouragement in my trials. If I recall to my mind the many assurances of interceding prayers from dear ones at home, the many blessings received in the work at Champa, the sweet communion in the closet, when the Lord spoke so friendly and encouragingly to me, and the fruits of our labors in the asylum, it would be highly ungrateful on my part to murmur against the Lord. No, I will rather say: "Lord, I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant." May the new year become still more fruitful of blessings than the past has been!. How would we rejoice if during this year even one single soul would be converted unto the Lord! This is our constant prayer.

The past quarter was a busy one for us. With but a few interruptions we preached the Gospel, under the blessing from God, on every Bazaar-day. If what we had an opportunity to hear concerning the word preached has any significance our preaching has not been without any effect. Moreover, the perverseness of some of those who heard it gives testimony that our preaching was not altogether in vain. Whenever there is no contradiction against what has been said we may be pretty sure that there is something wrong with the preaching. The colporteur work has also increased. While at the beginning of the year we sold but few books the sales, now amount to Rs. 2-8 to Rs. 3. Among the books sold are a number of tracts. We would at all times rather sell parts of the New Testament than tracts, but all who are acquainted with the history of missions know that the Lord at times makes use of tracts in performing wonders by bringing people to Himself. Today I gave a publication to a Brahmina, which he promised to read. Three years ago this same Brahmin derided us and came here with the purpose of setting our religion down." While we are preaching at the Bazaar he occasionally comes and listens.

Our orphan girls are more industrious and better behaved than during the previous quarter, so that I have but little to complain on their account. The one whom we were obliged to suspend from the congregation has not yet shown sufficient repentance to be taken up again. We feel sorry on her account. But as long as the Spirit of God has not brought her to repentance we have to let her stand where she is. But this child is to be pitied otherwise. She shows unmistakable signs of leprosy and we are obliged to put her into the asylum.

When we view our small congregation here and at the asylum we find much to be thankful for. The members are by far not what they ought to be. But how is it with some of our congregation at home? Do we not find envy and irreconcilableness, contentions and quarrelings, distrust and jealousies, and other things that are still worse, in some of them? And these are Christians who have generations of Christianity behind them, while our Christians here know the name of Jesus but for a short time. Who knows how the Lord will eventually judge. On one occasion when I was somewhat cast down on account of the lives of some of our Christians, a female missionary said to me: "O, Mr. Penner, you ought to go home only once and you would come back so satisfied." How much satisfied I would be then I do not know, but one thing I *do* know, that, considering the limited amount of knowledge our Christian possess, we have reason to be satisfied with them.

Last Sunday was a day of special blessing at the asylum when 13 lepers confessed their faith in Jesus and received the rite of holy baptism. Our congregation at the asylum now numbers 33 members. These I would herewith commend to the earnest prayers of the Mission Board.

Champa, C. P., India, Jan. 15, 1907.

Missionary P. J. WIENS writes to the Mission Board:

Another quarter has passed since we are here, yet we can not write of any direct mission work done. We have, however, continued the study of the language, which we began on September 7, 1906. But this much we can report, that we have not been idle but have done our best in the line of study. We have so far advanced, that we can understand the greater part of a sermon. But when it comes to speaking we are still farther back. We are like little children who, as a rule, can understand more than they can speak. But we are encouraged by knowing, that the good Lord and Father, who has been our help thus far, is faithful and will be our help in the future. During the month of December we had several interruptions, but we could begin the new year without any hindrances and we hope to continne so. We have an excellent teacher who does all in his power to advance us as rapidly as possible.

No doubt many other letters about important things will reach you with this one. But there is one thing to which I would like to call your attention and that is in regard to workers for India. As you will notice from the letters of Kroeker and Penner, a vacancy will most probably occur here before long. This requires that more workers should speedily be sent if both stations are to remain supplied. But there is another point to be considered. The Board should not overlook the fact, that Brother Penner can not work on much longer the way he has been doing without breaking down. It would therefore be most desirable and much to the benefit of the mission here if a vacation could be given Brother Penner in a year from now at least.

Brother Suckau ought to be sent to India at once and then another family besides him. One can not go to work at once after his arrival here. It takes some time until he is ready. Are there really no young people among our Mennonites who are willing to fill up the depleted ranks, as we find this in some other missions, as for example in China, when a little over a year ago a number of missionaries were murdered, others were ready to take their places when a call was extended?

And we should not forget to call for a physician for our field, as we are surrounded by the needs of the heathen on all sides. If the physicians in America could see how necessary a physician is needed here I am sure several would be willing to come at once. May the Lord send us laborers whom He can use in His service and who are willing to take His cross upon themselves and follow Him!

Looking back upon the past year we can speak of many manifestations of the grace of God and of many blessings received. One of the greatest privileges we enjoy is, that we were permitted to come to India, where it is our earnest desire to labor for the Lord as long as he can use us. May the loving Father grant that this be a long time!

Champa, C. P. India, Jan. 15, 1907.

Humanity.

By J. H. DONNER.

When one begins a study of humanity, he finds that he has undertaken one of the greatest tasks that can confront the careful observer, and as he sees the restlessness and discontent that is manifest in the human life, he can not help but wonder at the reason of this state: the differences in men as to habits, or pursuits of life, some going to one extreme, others to another, and some seemingly indifferent as to one's aim in life, drifting into one and another channel, just the way the tide seems to be pressing them the hardest.

Man is a peculiarly created being. He pursues an object, believing if it were attained the result would be rest or satisfaction. That is, a man believes that if he had an abundance of pleasure, he could be entirely satisfied, so he launches his life out in that one direction, and sails on and on over the waves of pleasure, only to find that there is no stopping place, no place of rest, no satisfaction. Another thinks that if he had enough of the goods of this world he would be satisfied, but, like the other, he finds no place to stop, no satisfaction. The other class believe the way to attain to peace and rest is just to drift with the tide of life, who nevertheless find no rest but are always complaining that the tide is either too high or low. Thus we see that man has a void in life that he is continually, whether consciously or unconsciously, trying to fill.

The question therefore arises, "Is man to blame for this state, even in his own life?" and if not, who is to blame? If there is a void in the life of man, should he not seek to fill it? If he realizes that he is incomplete in his own life, should he not seek that which will bring him to completion? Is he not born with this longing outside of himself, and is he not therefore reaching out after something to satisfy his nature?

It is a fact that man was never complete in himself and this realization that he has within himself, that is of being dissatisfied or incomplete, is an attribute peculiar to humanity. And he cannot but believe that there is something somewhere that can fill this void in the life of humanity. Man may say that he is satisfied without the filling of this vacant place, but with no great amount of truth. For there is that in man that will not be satisfied until it finds that only that can fill this place. And when he has found this void in his life, it does not follow that he cannot find that which makes up the whole man. Neither should he make the mistake and seek this missing quality in things inferior to himself, but in that which is superior to his own being.

The reason that man was born with this quality missing, although so much is needed, can be easily answered. Had man been born or created complete in himself, there would have never been any sociability among men, no desire for friendship, no love for fellow beings. And there would have been no love for nature. Man would have had no desire outside of himself. But because of this void he is drawn to nature as well as to his fellow beings. But again were it possible for one man to find this satisfaction in one thing and another man in something else, it would only have a tendency to drive them further apart in their relation. Thus the necessity of this missing quality is clearly seen. It was so arranged that men might only unite in one object and that object must of necessity be superior to man and therefore infinite. And because men are complete in one object when it is attained, the aim of the designer is clearly seen, and furthermore does not seem inconsistant.

Wheaton, Ill.

Wants to Go to Jesus.

A little boy whose father died about a year ago, asks his mother so many questions, which she is sometimes not able to explain. Once when she was washing her hands, the little boy, whose name is Paul, asked her if his papa was also washing his hands over yonder with Jesus. The mother did not know what to answer, because she did not know how to make him understand.

Another question he once asked her, why they laid his father in the grave, in the cemetery, and yet they say he is with Jesus.—Sometimes he will say, "I want to die and go to Jesus where my papa is."

Recently he was stricken with pneumonia and his mother, like any good Christian mother, could not keep back the emotion. Then he said, "Mother, do not cry, I will not go yet; I will go when you go." The child has not deyeloped to the full understanding, yet it knows enough to love Jesus. It has a desire to be with Him. C. F. M.

A QUAKER'S TEMPERANCE LECTURE.

This old story will have ever new application and importance as long as there is a "respectable" saloon left in the land.

Several persons, among them a Quaker, were crossing the Alleghany Mountains in a stage.

A lively discussion arose on the subject of temperance and the liquor business, and those engaged in it were handled without gloves.

One of the company remained silent. After enduring it as long as he could, he said:

"Gentlemen, I want you to understand that I am a liquor dealer, I keep a public house at ———; but I would have you to know that I have a license, and keep a decent house.

"I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar.

"I sell to decent people and do a respectable business."

He thought he had put a quietus on the subject, and that no answer could be given. Not so. The Quaker said:

"Friend, that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them.

"But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them.

"When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off; and thee ensnares others and sends them on the same road to ruin."—*Epworth Herald.*

Home Circle.

Some Russian Riddles.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind, but show others the way; deaf and dumb, but know how to count.

2. People pray for me and long for my company, but directly I appear they hide themselves.

3. I have four legs and feathers, but am neither beast nor bird.

4. There are four brothers under one hat.

5. Four brothers run side by side, but never catch one another.

6. What walks upside down overhead?

7. Who are the two brothers that live on the opposite sides of the road, yet they never see each other?

8. A pack of wolves ran by. One was shot. How many remained?

Answers: 1. A milestone. 2. Rain. 3. A feather bed. 4. Legs of a table. 5. Wheels of a cart. 6. A fly. 7. Your eyes. 8. One—the dead one.

The Device of the Devil.

A man tells of a dream he had of a prayer-meeting which Satan tried very hard to spoil. Among many devices used was this one: The devil met the people as they were coming in, and persuaded them to sit back as far as possible. He said to them, "You are tired, and should not be expected to take any part. Moreover, you are not prepared and should wait for the moving of the Spirit; besides, others can speak and pray more to edification than you; then, it will look more modest if you do not put yourself forward at the front of the meeting."

Of course the plot succeeded. This reminds one of the old minister who said to his people, "Brethren and sisters, these empty seats in front are full of evil spirits; please come forward and crowd them out." This advice would be in place in many parts of our land. The devil begins to lay his mortgage on many a young Christian's life when he gets him to sit in the rear part of the congregation. Move up toward the front.

"They Don't Pay Me a Cent More."

"Father, I don't believe I will stay with Stephens & Co. after this next month."

"Why is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there; and I'm just discouraged."

"Perhaps you are not worth a cent more, my boy."

That was not pleasant to hear, and Hal shrugged his shoulders by way of an answer. His father hid a smile with his handkerchief, and then continued:

"Do you do your work quite as well, and are you as much on the lookout to advance the interest of your firm as though they gave you double the salary, Hal? In other words, are you doing your very best?"

"Why, no, father, I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect. Make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary."

Would You Tell God That?

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks and thinks afterwards, and very often when too late he is sorry for what he has said.

One day he came home very angry with a schoolmate about something that had happened on the playground. He told Mary about it; and the more he thought and talked about it, the angrier he grew, and he began to say very harsh, bitter, and unreasonable things about his comrade. Some of the things he said, Mary knew, were not true, but he was too angry and excited to weigh his words. She listened for a moment, and then said gently: "Would you dare to tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said.

Then I wouldn't tell it to anybody," said Mary.

"O that's all right for you to say," said Ralph; "but if you had such a temper as I have"—

"I'd try and get control of it," said his sister gently. "When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare to tell God that?" and it won't be long before you'll break yourself of saying such terrible things."

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Editorial.

Our Sabbath in Danger.

The Puritanical Sabbath, which enforced a period of strict observance every first day of the week, may have been an extreme application of the Christian idea of the Sabbath days. Laws which sent a man to jail for kissing his wife on Sunday certainly made ridicule of the observance of the first day of the week as a holy day, but granting that several hundred years ago people did fall into such foolish ways it is better to-day to have a Puritanical Sunday with the foolishness cut out than it is to have no Sunday at all.

During the last twenty years, or so, the only great Sunday victory has been the closing of the saloon on that day in several of the states. The Sabbath seems to be losing ground to-day and that on account of several reasons. The idea of a Continental Sunday is getting a strong hold on the population of the cities. To be sure, every city is full of people who won't attend church or observe Sunday religiously but who make it a day for amusement. These people must first be converted before anything is to be expected of them along this line. Sad to relate is the fact that church going people are falling into the habit of doing as they do in Germany especially during the summer months, going to church in the morning and to the concert garden in the afternoon.

The foreign element is another element to be considered in this connection. They, especially the Jewish portion of them are beginning to assert themselves politically. They are organizing to vote only for men and measures guaranteeing them a model liberal Sunday. Those who want the saloons open on Sunday are joining hands with them and the politicians are not inclined to ignore their demands.

The improved methods of rapid transit may be a blessing in some respects but they strike hard at the Christian Sabbath. They furnish the people with a speedy and cheap way of getting to parks and resorts of various kinds.

These three factors then, the carelessness of the Christian people, the foreign element, and rapid transit are the monsters seeking to destroy our Sunday, what are we to do on account of them? Certainly we can't hang men who break the Sabbath as they did in olden times but the Christian vote is strong enough to protect the Christian Sunday as we know it to-day. Our powers of persuasion if only properly used may count for something. It must appear reasonable to most men that one who makes the Sunday a day of pleasure helps to create a condition that robs many others of their day of rest. Most people do not want an "open Sunday" with liquor flowing freely, yet it is apparent that the desire of those who want a more liberal Sunday is chiefly for Sunday beer. No workingman wants to lay bricks or dig ditches on Sunday but if certain classes of working people, railway employees, attendants at places of amusements and popular resorts, and the like *must* work on Sunday it is sure to follow that other working people will soon be compelled to labor on that day also. G.

The Power of a Single Idea.

A thousand men of one idea may become a grave danger to a community when that idea is a mischievous one. We see an example of this in the awful work accomplished by a mob bent on lawlessness and riot. When a single political notion gets hold of the majority of voters things in the nation must go as that majority demands.

There is an old saying which holds out this warning, "Beware of the man of a single book." When that single book is the Bible neither men on earth nor devils from hell can shake the faith of the one who pins his hope on it.

The church will attain its greatest power when under the spell of one great idea. We do not mean, of course, that the church should always stand for a single thing, but we do hold that one idea at one time, and that the idea of all, insures the greatest measure of success. Suppose that every member of our church became possessed of the idea that missionary enterprise is the one thing, above everything else, which should command our energies. What would be the outcome? It would make missionaries of all the church members. We would have all the help that our foreign field requires; our people would give great amounts of money, our missions and missionaries would be certain of the supporting prayers of every man, woman and child among us, and the outcome of it all would be that the General Conference of the Mennonite Church of America would become the greatest missionary body in the world. Suppose we were to turn our energies in the same way along the line of home missions, what then? There would be a Mennonite Church in every community and we would never find ourselves under the necessity of answering the question, "who are the Mennonites?" Were our efforts directed along educational lines in this way our church would come to the position of moulding the life and thought of our country's great thinkers and most useful citizens.

Naturally we ask, upon which of these three lines or upon what other line should we concentrate our energies? We are not in a position to say which, but we will say, that the work which succeeds in gaining the interest and support of all of our people will make the church the most powerful along that line. Here is an opportunity for our various boards to stir up a friendly rival and "hustle" for the hearts, purses and prayers of our communicants. Perhaps the single idea which should possess us all is the idea of hustle. There are so many possibilities in hustling that we hesitate to venture a forcast on the final result. G.

Correspondence.

COLFAX, Wash., March 4. It is quite a long time since anything appeared in the columns of the MENNONITE from this section of the country, that it may be of interest to some of our friends to read a few items from here.

The long wished for spring has now made its appearance; and we all hope the backbone of winter is broken for good. It was indeed a long and dreary winter, the hardest since 19 years ago. Although the mercury never fell so very low, only a few degress below zero, yet it held on so much longer and had more snow and rain than usual. The railroad traffic was much interrupted by either snow or washouts, and since there was a shortage of cars nearly all winter in handling the products of this section, it added greatly to the inconvenience of the state of affairs. It is gratifying to know that there are many railroads being built through this section, which ought to remedy part of the existing troubles. The new transcontinental railroad from St. Paul will pass through this county, and an electric road from Spokane falls to Colfax is nearly completed, the electric power being taken from the falls at Spokane about 88 miles from here. Another railroad along Snake river is now nearly done and still other roads under survey.

The coal and coal oil famine was also felt to some extent here, not creating any serious troubles, but at the same time quite a lot of inconvenience. Some people had to drop back to the old fashion candles for light.

Although the winter was severe, fall sown grain got through it very well, it being well covered up during the cold spells, and everybody predicts an unusually good crop, the ground being moist to a very great depth.

The singing class of this place closed a term of 16 lessons by a concert on March 28th. A very interesting programme was rendered and proved that great interest was taken by the 31 scholars of which 21 were neither absent nor tardy. The leader, Arnold Aeschliman, has proved to be an excellent leader and teacher for vocal as well as instrumental music. The class will from now on meet every 2 weeks and keep the good work going.

Church and Sunday-school are quite well attended, there being services every Sunday morning and every other Sunday evening. Brother Adam Hilty left here about 2 months ago to visit relatives near Bluffton, Ohio. On his way back he stopped a while near Pulaski, Iowa, and later was delayed some by washouts and after a trip of about 7000 miles he landed at Colfax, with a happy bride. They intend to make their home in our midst. We all join in giving them a hearty welcome and extend to them our best wishes.

With best wishes to the editor and readers,

S. R. AESCHLIMAN.

ZIONSVILLE, Pa., March 11.—Over two weeks ago our beloved pastor Rev. W. S. Gottshall went to Mountain Lake, Minn., to conduct evangelistic services. We were all very glad to hear that many came foreward and believed on the Lord Jesus Christ. May they keep faithful to Him who has promised to be with us always even unto the end of the world, is our earnest prayer. We rejoiced to see him back again. On Sunday, March 10, Rev. W. S. Gottshall preached a very interesting ser-

mon. He had for his text, "Thou shalt not kill." I hope that none of us will break that commandment.

ANNIE G. GEISSINGER.

The Longfellow Centennial 1807—1907.

(Concluded)

After the death of his wife Mr. Longfellow went to Heidelberg, where we are told that he buried himself in "old dusty books." On his return to America in December of the year 1836, Mr. Longfellow went to Cambridge to reside and became professor of modern languages at Harvard College. He took rooms at what was then known as Craigie House, one of the most interesting and historic houses in Cambridge, and a house made all the more interesting by the fact that Longfellow became the owner of it and spent most of his life in it. It was here that he died and here his daughter, Miss Alice Longfellow, still lives. The house was built in the year 1759 by John Vassall and it was one of a number of large houses on this street that were called Tory Row because they were owned and occupied by prominent Tories. It is doubtful if there is a house in Cambridge that has entertained more distinguished visitors under its roof. It was here that George Washington had his headquarters when he had charge of the American army and it was here that Mrs. Washington came to reside. We are told that "She arrived in great ceremony, with a coach and four black horses, with postilions in scarlet livery. During her visit she and her husband celebrated their wedding anniversary, though the general had to be much persuaded." The room in the house that was General Washington's office afterward became the study of Longfellow, and here he wrote most of his poems.

Longfellow's marriage to Miss Frances Elizabeth Appleton, of Boston, occured in 1843, and they took up their residence in Craigie House. Longfellow had by this time written a great many poems, and among them "Hyperion" and "Outre-Mer," and his fame as a poet had been noised abroad. He had also made a third trip to Europe, where he found that his poems had become well known. Mrs. Longfellow was a very highly cultivated woman and one in full sympathy with her husband. His eyes had begun to fail him, and Mrs. Longfellow acted as his amanuensis a part of the time. Sometimes she suggested subjects for poems, and there was the greatest harmony of thought and feeling between them. Mr. and Mrs. Longfellow had six children, and their home life was nigh ideal until a great and terrible tragedy came into it in the death of Mrs. Longfellow from the effects of her clothing catching fire on the tenth of July in the year 1861. This was a sorrow that Longfellow bore bravely, but his friends saw that it aged him perceptibly, and many of his poems took on a tinge of sadness afterward.

In the year 1868 Mr. Longfellow made his fourth and last trip to Europe. He returned to America in the fall of 1869 and took up his pen to produce some of the poems that must make his name immortal. Of the after events of his life none touched him more deeply than the occasion on which a thousand grammar-school children of Cambridge gave him a reception as a part of the ceremonies attending the celebration of the two hundred and fiftieth anniversary of the settlement of Cambridge on December 28, 1880. The poet made a brief speech to the children and thanked them for having two years before made him a present of a beautiful arm-chair made of the "spreading chestnut tree" referred to in his famous poem, "The Village Blacksmith." This tree had stood before the smithy of Dexter Pratt, a Cambridge blacksmith, and Longfellow tried to keep it from being cut down when the street was widened. He could not do this, and the children of the public schools had an arm-chair made of a part of the wood and presented it to the poet, Longfellow gave orders that no child in Cambridge who wished to see the chair should be denied the privilege, and the result was that for a number of weeks his home was oyerrun by children, to the dispair of his housekeeper, who probably did not agree with the sentiment of Longfellow's poem entitled "Children:"

"Ye are better than all the ballads
That ever were sung or read;
For ye are living poems,
And all the rest are dead."

Longfellow died March 24, 1882, and all the world sorrowed. An American poet, Miss Guiney, writing of the bust of Longfellow in Westminster Abbey, voiced the feelings of thousands when she wrote:

"Not any with God's gift of song
Served men with purer ministries:
Not one of all this laureled throng
Held half the light he shed so long
From that high, sunny heart of his!"

—J. L. Harbour, in the American Boy.

Temptation tries us all; but blessed is that man who, when temptation comes, has strength to resist it.

The Sky Telegram.

A gentleman, while buying a paper from a newsboy, said to him, "Well my boy, do you ever find it hard to be good?"

"Yes, sir," responded the little fellow.

"Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir."

"Then just send a telegram."

The boy looked up in amazement.

The gentleman touched the boy's forehead with his finger, and said, "What do you do in there?"

"Think," said the boy.

"Well, can God see what you think?"

"I suppose he can."

"Yes, he can and does. Now, when you want help to sell papers, or to be a good boy, you just send a sky telegram this way: think this thought quickly, 'Jesus, help me,' and God will see it, and send the help."

The best preparation for the future does not consist in thinking about it, nor in planning for it, but in doing the work to-day with the largest intelligence and the keenest conscience.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 24.

THINGS YOU HAVE LEARNED FROM NOBLE MEN AND WOMEM OUTSIDE OF THE BIBLE. 1 Thess. 1, 2-8.

1. Courage. Menno, Luther.

2. Selfdenial. Menno, Our Forefathers.

3. Love of enemies. The Baptistminded, Menno, Hans Denk.

4. Constancy. John Huss, Landis.

5. Faith and trust in God's care. Aug. H. Franche, George Mueller.

6. Love for lost souls. John Williams, John Paton, Wm. Carey.

7. Endurance. David Zeisberger, Wm. Gardiner.

In church history we have many examples of courage. When Menno Simons was fleeing before his enemies, he reached a monastery and found on the door a description of himself with the reward for his capture. He went in and preached the gospel to the monks and went away unharmed.

Luther when warned by his friends not to go to the Diet at Worms said: I will go to Worms if there are as many "devils at Worms as there are tiles on the roofs."

The Christians of all ages had to practice selfdenial as they were told by our Savior. Menno Simons gave up his fame as orator, his lucrative position and became a poor hunted fugitive. Our Forefathers left their homes, their positions, their prospects to be true to the recognized truth. One of them writes: The world rages and tells lies against us and scares us with murder and incendiarism. We are scattered like sheep, who have lost their shepherd etc.

The Bible tells us to love our enemies. A Baptistminded when followed by an enemy over a frozen river, saw him break through the ice, turned and saved his life; but was himself caught and executed. When a ship with reformed refugees was ship wrecked near Wismar and none of the Lutherans would help the heretics, Menno and his congregation came to the rescue, fed them and clothed them, but were haughtily repulsed as being heretics when they offered them lodging. Many Christians suffered death for the gospel. So John Huss went to the stake singing a psalm.

Hans Landis always returned to his home, when he escaped his enemies. The executioner on the way to the execution asked his forgiveness and Landis said: "I have forgiven you, may God also forgive you. The executioner dropped the rope, all thought he was giving Landis an opportunity to escape and no one would have hindered him, but Landis refused to flee and was beheaded.

We Christians ought to trust in God our Heavenly Father and walk by faith. We have glorious examples of such trust in God in the two renowned fathers of the orphans, Aug. H. Francke and George Mueller. Francke built and maintained the large orphanage in Halle, always trusting God for the necessary means and never being disappointed. George Mueller of Bristol did the same with his large orphanage, where thousands of orphans have found a home.

The Christian is filled with love for lost souls. So John Williams, the apostle of the South Sea, went from one cannibal island to the other, always victorious, converting hundreds and thousands by his preaching until he died a martyr's death.

John Paton suffered much to bring the gospel to the heathen and Wm. Carey, the consecrated cobler, went to India as a missionary to save lost souls.

We have to endure much in the strength which our Master gives. Of the many examples of endurance we will mention only two, David Zeisberger and Wm. Gardiner.

David Zeisberger, a hero of Indian missions. He loved the Indians and they returned his love and made him a member of the Onandago tribe and keeper of the council house of the Iroquois, the long house. Again and again his very successful work among the Indians was destroyed by war. He founded 13 different settlements of Christian Indians and died among them, 87 years old.

Wm. Gardiner was full of zeal to bring the gospel to Tierra Fuegos and died there of hunger praying for his mission.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Mar. 24.

Subject:—Woes of Drunkenness. Isa. 28:7—13.

Golden Text:—Wine, and new wine take away the heart. Hos. 4:11.

Isaiah was a prophet in Jerusalem. The time of his prophesying coincides with that of four kings the last of whom was Hezekiah. In the northern kingdom, at Samaria, the crises came during Isaiah's lifetime, when those ten tribes were taken into captivity, the Lord having given them over into the hands of their enemies on account of their idolatry and attendant immorality. Isaiah refers repeatedly to the conditions at Samaria. In the first verses of this twenty-eighth chapter he speaks of the drunkenness there and predicts the downfall of the profligate city. And then as he turns the searchlight upon Judah and Jerusalem, in our lesson verses, he sees things not much better than these. "These also have erred," he says. The passage assigned for our lesson falls into three parts, which may be designated thus: 1. Evidence of woeful depravity, vs. 7, 8; 2. Correction scornfully rejected, vs. 9, 10; 3. God must speak in judgment, vs. 11—13.

Depravity in Evidence.

Are we right when we speak of the influence of strong drink as depraving? What else could we say? Look at its effects as everyone may know them by observation. See the physical wrecks all around us, the outward filthiness and the moral debauchery on the part of frequenters of the saloon, the beclouding of the intellect, the perversion of the judgment, the blunting and final loss of all the better emotions, the letting loose of the beastly passions, the breaking up of once happy homes, the untold yea unspeakable misery and suffering directly and indirectly traceable to the drink habit, and finally the dark hopelessness of a drunkard's grave—oh, who can say that the darkest picture ever drawn or possible to be drawn, is an exaggeration of actual facts and conditions for which the alcohol habit is responsible? Surely we are safely within the truth when we say that alcohol in any form of beverage spells degradation and ruin. The Spirit says truly, Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise.

What a sad picture the prophet presents to our view! Men arrayed in garments emblematic of holiness in which to appear before the Lord with sacrifice and incense of solemn worship; others again professing to have visions by the Spirit of God and to speak in His name to His people—these men who should have stood in the breach to stem the influx of immorality and wickedness, these men weakly yielding to the forces of evil and dragging their holy garments in the mire of filthy debauchery. When the warning voice is no longer heard from the sanctuary, when priest and prophet, instead of pointing the way of a godly life, lead by their evil example in the opposite direction, how sad is such a case! How is the case much better where the minister in his public instruction and his personal intercourse has no word to say of warning against the subtle enemy that is dragging down its victims all around, but perhaps on the other hand has only disparaging words for those who would rally the forces of righteousness against the advance of the destroyer?

Correction Scorned.

In verses 9 and 10 we probably have the scornful answer of those with whom the prophet repeatedly remonstrated in the name of Lord. "We are not little children," they mean to say, "that he needs to come to us with his instruction. Here he comes with precept upon precept, line upon line, here a little and there a little, until we are sick and tired of it. We will have none of his childish reproof." It is the same to-day. Strong drink not only causes persons to lose their heads while under its intoxicating influence, but it also dulls the moral perception and perverts or weakens the will so that they either can not or will not see the evil of their indulgence. It is also true of a life of sin in any form that as far as the sinner is kicking against the pricks of a better conscience, he is impatient of reproof. Even the silent reproof of a godly life in his presence exasperates him. If he could he would shut God and godly things out of his thoughts entirely. And there comes a time when such will be given up unto a reprobate mind (Rom. 1:28). However even when

God Speaks in Judgment

unto a rebellious people it is another call unto them to repent, that out of the judgment fires they may yet come purified from their sin. He had spoken to this people through the faithful prophet in plain terms of loving rebuke and inviting them to the rest and refreshing of a reformed and godly life (v. 12); but since they would not hear. He must yet speak to them by men of strange lips and with another tongue (v. 11 rev. ver.). This plainly refers to the judgment He would bring upon them through a conquering nation by whom they would be broken, and snared and taken (v. 13). He would indeed give them precept upon precept, line upon line, here a little and there a little according to their own scornful words. In the dire consequences that men bring upon themselves by their sinful lives, their neglect and scornful rejection of God's loving counsel is often forcibly brought to mind. And if by persistent disobedience the life finally ends in perdition, the sharpest pang of a just retribution will probably come from the poisoned shafts of one's own words turned back upon the head of their author.

Deaths.

Jacoby.—On Feb. 28, 1907, at Milford Square, Pa., Catharine, widow of Henry Jacoby, nee Shelly, aged 81 years, 4 months, 13 days. Funeral services were held and interment made at the West Swamp Mennonite church on March 5. Funeral services conducted and funeral sermon preached from Heb. 4:11, by A. B. Shelly.

Cressman.—On March, 3, 1907, at the home of his father-in-law, William B. Shelly in Richland, Bucks Co., Pa., with galloping consumption, Robert James Cressman, aged 23 years, 9 months, 22 days. Funeral services were held and burial made at the East Swamp Mennonite church, on Friday March 8th. Funeral sermon preached by A. B. Shelly from Job 19:10.

Loudenschlaeger.—On March 3, 1907, at Spinnertown, Pa., Eliza Anna, widow of Charles Loudenschlaeger, nee Kline, aged 72 years, 6 months, 7 days. Funeral services were held and interment made at the Trinity German Reformed church on Saturday, March 9th. A. B. Shelly spoke at the house on Gen. 49:33 and James A. Oswald at the church on Psalm 23:3-4.

Contributions.

For the Chinese Famine Sufferers.

J. P. Linscheid, Arlington, Kans., $5; Salem's Congregation, Dayton, O., per David J. Moser, $46; J. M. Wiens, Herbert, Sask., $5; Cornelius C. Epp, Edmunds, N. Dak., $5; "A Friend," Dallas, Ore., $2.50; Jacob J. Goering, Moundridge, Kans., $10; Sewing Society of the Neuhoffnungstal Congregation, Meno, Okla., per Mrs. Maria Unruh, $10; Dorcas Society of the Wayland, Iowa, Mennonite church per Miss Lena Schlatter, $10; Schweizer Mennonite Church of Bluffton and Pandora, Ohio, per Jacob Luglibill and per Gustav Harder, $50; Friedensberg Congregation at Loretta, S. Dak., per Cornelius Ewert, $66; Elizabeth Hubin, Westbrook, Minn., $4; "Anonymous," Moundridge, Kans., $1; A. P. Schmidt, Avon, S. Dak., $3; Isaac W. Wiens, Sec. & Treas. of the Herbert S. S., (Herbert, Sask.) $10; Saron S S., Orienta, Okla. per D. F. Ratzlaff, Sec., $18; Benjamin P. Wedel, Korn, Okla., $25; "A Brother," Newton, Kans., $5; Herold Congregation, Bessie, Okla., per P. A. Quiring, $64; Brudertal Congregation, Hillsboro, Kans., per Heinrich Riesen, $84 11; Young Peoples Society of the Mennonite Church, Berne, Ind., per J. F. Lehman, $601 25; Jacob Krause, Moundridge, Kans, $5; Menno-Simons Congregation's S. S., Butterfield, Minn., per Jacob Linscheid, Jr., $4 70; Sichar Congregation, Cordell, Okla., per Abraham Froese, $11; New Home, Church, Rose Hill, Minn., per H. K. Rupp, $20; Neuhoffnungstal Congregation, Meno, Okla., per B. B. Becker, $73.04; Collection at the Neff-Deuker Wedding, per Peter P. Hilty, Donnelson, Iowa, $4.10; Henry Bentzinger ditto, $2; Anonymous, Henderson, Neb., $3; Deer Creek Mennonite Church, Deer Creek Okla., per J. C. Peters, $30 17; A. Schoenhuth, Ritzville, Wash., $5.

For the Russian Famine,

Jacob Krause, Moundridge, Kans, $5.

Gratefully acknowledged,
Harrison Landis, Treas.

Fifth Annual Report of the Secretary of the Menno Friendly Beneficial Association.

January 1st, to December 31st, '06.

To the Officers and Members.

Your Secretary respectfully submits for your consideration the following report:

Receipts.

Balance, Cash on hand Jan. 1st, 1906,.	$277 34
Received during 1906.	
Entrance fees,.....	17 00
Monthly dues..... ..	780 00
Interest from banks,.....	8 64
Total receipts.	$1082 98

Disbursements on Orders.

To Sick benefits paid to members,.....$	357 00
To Death benefits paid during 1906,.....	75 00
To Relief Committee, dues, carfare, &c., ...	27 25
To Building & Loan Assn. Dues, ...	86 00
To Incidental Expenses, ...	37 75
To Salaries, postage, &c., ...	46 95
To Balance Cash on hand Dec. 31st, 1905, ...	454 03
Balance,	$1082 98

Statement of Assets.

Balance, Cash on hand Dec. 31st, 1906,.....	$454 03
Building & Loan Assn. Account,.	281 53
Surplus Fund,..... ...	215 00
Total Assets, Dec. 31, '06.	$950 56

News of the Week.

Domestic.

DOWIE IS DEAD.

Only Three Faithful Friends at the Bedside.—Wife and Son not Present.

Chicago, March 9.—John Alexander Dowie is dead.

He passed away at 7:40 this morning, at Shiloh House, Zion City. There were present with him when he died only Judge D. N. Barnes and two personal attendants. It has been his custom summer and winter to hold religious services every Sunday afternoon in the parlor of Shiloh House. About 350 of his original followers remained faithful and attended these services. Dowie always wore his apostolic robes. Five weeks ago these meetings ceased and Dowie appeared no longer in public. The Sunday meeting, however, was still held by his adherents. Since that time Dowie had gradually been failing. Friday afternoon, however, there was no indication of approaching death.

Shortly before 1 o'clock this morning Dowie became delirious and his talk was the same as at a religious meeting in the days of his prime. He denounced people with the old-time vigor, ordered the guards to throw out disturbers and acted just as he had on so many previous occasions.

Wife and Son Absent.

A large number of followers and others gathered at Shiloh house after Dowie's death was announced. Mrs. Dowie, Judge Dowie, the prophet's father and his son, who have been at IlenMcDhu, Michigan for some time, were notified. Judge Barnes, who was at the bedside of Dowie, is a member of Voliva's council, but remained friendly to Dowie, believing him to be insane and not responsible for his actions. Dowie's wife, father and son held the same view, and it is therefore believed, though they were estranged, that they will attend the funeral.

Rise and Fall of Dowie.

Chicago, March 9.—John Alexander Dowie was born in Edinburgh, Scotland, May 25, 1847. In 1860 his parents removed to Adelaide, Australia, where for seven years the youth was clerk in a business house. Here Dowie developed the commercial instinct that served him so well later in life. He saved enough money during this period to return to Edinburgh at the age of twenty, to take a five-years' course in theology and the arts. He became a master of Greek and Hebrew, and cultivated a literary taste that resulted in after years in a library of 10,000 volumes, with which he was thoroughly familiar.

Six years of denominational activity wearied Dowie, who longed for a wider field of operation. He forsook his church and in 1878 went to Melbourne, where he set up a Free Christian tabernacle—the first of its kind—and organized a divine healing association, which afterward became international in character. He became president of this association and gained fame by going out into the country during the prevalence of putrid fever and, apparently effecting many cures by prayer and the laying on of hands.

Dowie landed in San Francisco in 1888, needing money. He needed $250 and had just told his wife he had "asked God for it," he said, when a man he had not seen in months came along and put the amount in his hand. That was the starting point in his wonderful money-getting career in the Western world. Two years of wandering along the California coast followed, and then in 1890, "Dr." Dowie, his wife, his son, Alexander John Gladstone Dowie, and his daughter, Esther, arrived in Chicago, which was to be the theater of his great work.

During the next five years Dowie was arrested at least a hundred times for violation of the city ordinances relating to the care of the sick, but the more trouble that was made for him the more he prospered.

As "Elijah, the Restorer"

The Christian Catholic Church in Zion City, the outgrowth of the original International Divine Healing Association, was formally organized in February, 1896. Dowie became general overseer. Four years afterwards Dowie, before a large audience in the Auditorium Theater, announced that he was Elijah, the Restorer, spoken of in Malachi. This assumption of a biblical personality created even more of a sensation among his followers than any of the worldly successes of the "prophet."

Previously to this Dowie had marked out his plans for Zion City, the crowning effort of his life. Six thousand acres of land was purchased or obtained by options, and in August of 1901, the first building was erected in Zion City, which a year later had a population of 10,000.

In Zion City as well as the church Dowie was supreme. The title of the 6,000 acres bought with the money of the sect rested in him. Lots were leased, not sold.

Running for 999 years, these leases were filled with the following restrictions: "The premises shall never be used for a slaughter house, saloon or beer garden. tobacco store, opium joint, theater gambling establishment, dance hall, circus, pharmacy, drug store, office or residence of a practicing physician or surgeon, place for surgeon, place for selling pork or secret meeting place."

Supplanted by Voliva.

Eighteen months ago Dowie began the promotion of a second Zion City in Mexico. While engaged in this undertaking his health failed and he went to Jamaica shortly before Christmas, 1905, for his health. While there he suffered a stroke of paralysis, from which he never fully recovered. It was at this time that he appointed Wilbur Glen Voliva his first lieutenant and general overseer of the church. A month after Voliva took charge in Zion City he, by a power of attorney vested in him by Dowie, had all the property belonging to the church transferred from Dowie to overseer Granger, charging extravagance and gross mismanagement by Dowie.

At the time the transfer was made, Voliva called all the Zionists to the tabernacle in Zion City and denounced Dowie. With the exception of about 200 of Dowie's former followers, all the inhabitants of Zion City chose Voliva as their future leader and word was sent to Dowie in Mexico that he had been deposed. He immediately started for Chicago and took the controversy to the courts for settlement.

French Liner Deluged.

New York, March 10.—The French liner La Savoie, from Havre March 2, carrying more than 1,000 passengers, arrived here to-day after perhaps the most severe experience of any transatlantic liners that have reported rough weather at sea. The steamer ran into a series of gales which increased in violence until Thursday, when a monster wave swept the main deck and forced Captain Tournier to bring his trembling craft to. She drifted eight hours before the voyage could be safely resumed.

Frightful Horror in Mexico.

El Paso, Tex, March 8.—Advices received from Chihushua to-day state that thirty-five persons, men, women and children, were killed at San Andoes, twenty leagues from there, yesterday by the accidental explosion of a large quantity of dyuamite.

Radicals Win First Skirmish in Douma.

St. Petersburg, March 8.—The first skirmish for control of the opposition in the lower House of Parliament was won to-day by the Radicals, who compelled the constitutional democrats to abandon their candidates for vice-presidents and accept the nominees of the Radicals. During the afternoon the socialists in caucus disussed the immediate introduction of a bill for general amnesty.

"John Brown's Body" Did Not Save Bill.

Topeka, Kas., March 12.—One of the last acts of the House late last night was the killing of an item in the general appropriation bill of $6,000 providing for the erection of a statue in the hall of fame at Washington of John Brown, of Osawatomie. A dramatic scene preceded the killing of the appropriation. The item had been introduced by Senator B. P. Waggener, of Atchison, and when he learned that the conferees were threatening to cut it out he asked the members and employers of the Senate to follow him in singing "John Brown's Body Lies Mouldering in the Grave." A number of Senators took up the song and then Waggener asked them to follow him. At the head of fifty legislators and employes the Atchison Senator led the way first to the House, then to the conference committee room and finally to Governor Hoch's office, singing the song at the top of their voices.

Consumptives Must Leave.

Denver, March 12.—Great suffering, possible death in some cases, will result if the order of the fire and police board, that every house tent within the city limits shall be removed is carried out. This order will be imposed more rigidly in cases where the tent dweller is a consumptive than where he is in good health.

Real estate men are behind the order, and they have requested the city government to enforce the order.

There are thousands of house tents standing within the city limits. A large part of these tents are occupied by consumptives from the East. They are compelled to live in these tents or live in Denver not at all, because it is difficult to induce a house owner to rent to a consumptive.

Huge Icicle Kills a Niagara Motorman.

Niagara Falls, N. Y., March 12.—A huge icicle dropped from the cliffs of the Niagara gorge on to a trolley car of the Gorge road this afternoon as it was passing the whirlpool rapids. The motorman was killed. Dr. and Mrs. H. B. Nervy, of Sioux City, Ia., and Miss Nervy were struck on the back and badly bruised, and S. C. Lindsay and wife, of Pittsburg, were injured, the former having his hand mashed. The injured were taken to the Prospect House.

Roosevelt Has His Way.

Sacramento, Cal., March 11.—President Roosevelt has again appealed to the legislature of California to stop all Japanese legislation. The president has sent a telegram to Governor Gillette urging that the legislature suspend all Japanese legislation and expressing the fear that the action of the senate Saturday in passing the two Japanese bills and a resolution may render ineffective his efforts to secure the exclusion of Japanese laborers by friendly agreement with Japan.

The governor transmitted the president's telegram to the assembly this morning where action was to have been taken to-day on the two bills, and the resolution adopted by the senate, with a message recommending and urging that the president's request be acceded to. On Stanton's motion the assembly by a viva voce vote decided to take no action on the bills on file.

Foreign.

Many Perish on French Warship.

Toulon, France, March 12.—A powder magazine on board the French battleship Iena blew up to-day while the vessel was in the dock, owing to the explosion of a compressed air torpedo. The casualties number from 200 to 300. There were about 630 officers and men on board the Iena at the time of the disaster, but many of them jumped into the water.

Further explosions on the battleship occurred every moment, and debris was sent flying over the dockyard for a distance of 500 yards. The windows of the work-shops around the scene of the explosion were all broken. The electric wires flashed in the fuses and then broke down, all about the dock. A shell weighing twenty pounds was buried a quarter of a mile before striking and sinking into the ground.

The Iena was undergoing an inspection of her machinery in the first basin of the Missiessy dock when the explosion occurred. The concussion caused by the explosion of a compressed air torpedo set fire to the after powder magazine, blowing the whole afterpart of the vessel up.

Squads of workmen and sailors approached the scene of the disaster at the peril of their lives, and as they neared the Iena's deck they could dimly observe, through dense smoke, human bodies flying constantly in the air, following further explosions on the doomed vessel, which presented a terrifying spectacle and caused the arsenal employes to wring their hands with horror. Blackened forms with haggard eyes, rushed madly through the lines of the spectators, not knowing where they were fleeing.

The officials declare that the magazines of the Iena were completely filled with explosives.

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Vol. XXII. BERNE, INDIANA, MARCH 21, 1907. No. 12.

My Savior.

Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.

Thorn-crowned His blessed head,
Blood-stained His weary tread,
Cross-laden, on He sped
For me.

Pierced were His hands and feet,
Three hours on Him beat
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine.
Lord, make me wholly Thine;
Grant grace and strength divine
To me

In thought and word and deed
Thy will to do;—Oh, lead
My soul, e'en though it bleed,
To Thee.

Items of News and Comment.

Notice the "call" for help to relief the Famine sufferers in Russia.

Silence and indifference in the face of sin are wrong and often criminal.

On March 10th Rev. Peter Regier conducted a well attended Gospel service in the school building at Rosthern, Sask.

On March 9th, Rosthern, Sask., a ministerial meeting was held at the residence of Bro. David Toews, teacher at the Rosthern school.

As no man ever had a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him.

Bro. Gerhard Schroeder, of the St. Mark congregation at Paso Robles, Cal., reports that Rev. M. Horsch, of Upland, Cal., conducted there a series of meetings.

The Jewish nation before its fall had gone into sin of every kind, especially the sin of intemperance. The emphatic warning of Isaiah needs repetition before the world to-day.

Bro. Harrison Landis, 1710 Randolph St., Philadelphia, Pa., treasurer of the Emergency Commission, credits promptly in the Mennonite and the Bundesbote the gifts that are sent to him for relief work—the Famine sufferers in China, Russia, etc.

Pastor A. M. Fretz will spend next Sabbath with the church at Bowmansville, Lancaster Co., Pa., assisting Rev. S. Ott in the services.

The correspondent of East Perry, Okla., reports that the peach and plumb trees are already in beautiful bloom and the birds are singing their merry songs.

Rev. H. W. Shelly, of Quakertown, will fill the pulpit next Sabbath, Mch. 24th in the absence of the pastor at Souderton at 10:15 a. m. English. Leidytown 7:30 p. m.

At a meeting of the directors of the Bethesda Hospital Association, on March 4, a resolution was passed to make several improvements in regard to the equipment for performing operations at the hospital.

On March 15 a local preliminary oratorical contest on peace subjects was to take place in Goshen College. Five contestants have labored long and diligently on their several productions.

Corncobs.—The department of agriculture is developing a new industry in the production of alcohol from corncobs, which, the department says, promises to be of much commercial value. Investigations are being made at Hoopeston, Ill., and have proved that the large quantities of corncobs which every year go to waste, can be made to produce alcohol in sufficient quantities to justify the erection of a distilling plant in connection with a corn cannery.

The San Antonio, Texas, Liquor Dealer says:

It is the duty of the liquor men throughout the country to "spot" every Congressman and member of a legislature who is suspected of strong temperance proclivities, and exert themselves to the utmost to defeat him.

Indeed! What, then, is the duty of people who believe in temperance? If the liquor dealers draw the line, there will be more step over it in the direction of temperance than in the opposite direction.

Rev. H. R. Voth and Evangelist C. Frei, both of Kansas, were holding a series of meetings in the little congregation at Coy, Okla. Several members joined the church.

The prudent sees only the difficulties, the bold only the advantages, of the great enterprise; the hero sees both, diminishes those, makes these predominate, and conquers.—Lavater.

Souderton Church. The Sunday-school is preparing a special Easter service to be rendered on Easter Sunday, 2 p. m. The school is in a very prosperous condition with a corps of efficient officers and teachers. The school now has, besides the regular Bible classes, a cradle roll, a beginners' department, a primary department, a home department and a teacher's training department.

Bro. A. B. Kolb, of Elkhart, Ind., has been appointed by the Department of Commerce and Labor to gather statistics for all branches of the Mennonite denomination, and is sending out blanks to all the congregations to be filled out by the minister or person appointed by the congregation to do the work. It is the desire of the Department to have this work done as expeditiously as possible, and it is therefore desired that those to whom the blanks are sent will fill them out and return them so that the complete report may be sent to the Department at the earliest moment possible. The report is to include statistics regarding home and foreign mission work, educational interests, Sunday-school work, orphanages, Old People's Homes, etc., also the distinguishing features of every branch of the denomination. The Department is desirous of obtaining a fuller report than has yet been published, and we hope all necessary data will be promptly supplied. The envelopes sent out in which the returns are to be sent require no stamp, as they are furnished by the government for this special purpose.—Herald of Truth.

He lives best who lives in other lives.—Anon.

Appeal for Aid of the Famine Stricken in Russia.

(Translated.)

Some of our Mennonite brotherhood in America have seriously considered the advisability of aiding the famine stricken in Russia of which many of us have been frequently informed through the press and through correspondence. What great abundance of bread, wheat, corn, fruit and all conceivable food supplies have not been poured out into our laps from the bountiful hand of God, although we are no better than others.

Certainly it ought not to be difficult for us to make up our minds what part of our abundance we should devote to the stricken in Russia and China, who must die of hunger if others as well as ourselves do not help them out of their calamity, and help *at once.* Our gratefulness to God and our compassion with our suffering fellowmen should impel us to hasten to their aid. And as we have not heard of any shipload of wheat, flour and other food stuffs being prepared to be sent (which would certainly be commendable and by no means impossible) let us *quickly give* our *money!*

Our fathers once found a hospitable refuge in Russia and they and their children enjoyed there for a hundred years and more under the excellent priyileges granted by the Russian government and its friendly tolerance the most profound peace and great prosperity, under which they became well to do, and many of them even wealthy.

Thus it is but fair that we now gratefully offer our aid to our former fatherland now sorely stricken with famine. And others of our brotherhood, though not descendants from Russia, will no doubt also gladly offer a helping hand.

The following "Call" from our brethren in Russia shows us that they are also collecting funds for aid through a committee appointed among them who will apply these gifts at the seat of greatest need. A copy of this "call" was sent by *Bro. Heinrich Unruh, Muntau, South Russia,* to his relatives here, with the expectation that something

may be done here too towards this mission of mercy, and it is our wish and urgent prayer that gifts may be collected here at once and sent direct to the appointed aid committee in Russia, e. g. to Bro. Unruh, of above address, a member of the committee. * * *

Our Emergency Relief Committee of the General Conference, through its Treasurer, *Harrison Landis, 1710 Randolph St., Philadelphia, Pa.*, will gladly accept the gifts offered and forward them direct to Bro. Unruh, at above address.

Trusting implicitly that this appeal for the suffering in Russia will receive a hearty hearing within our brotherhood, and greeting all heartily I remain,

Your Brother,
PETER BALZER,
Goessel, Kan.

"A Call"

FRIENDS, BROTHERS, SISTERS.

A cry of distress rings through our fatherland. A cry of countless thousands of men, women and children.

What do these poor people want?

Bread! bread! bread!

Have you eyer suffered hunger with no prospects to still it? With the terrible prospects of going hungry to-morrow, the next day, and so on until your mind gave way or famine typhoid led you to a certain graye? Certainly not! None of us! Thank God we don't know what it means when strong men collapse from weakness out of want of food, or when women grow desperate at the sight of children crying and moaning incessantly for food with none in sight to give to them, and leave them to their fate and flee from their miserable homes. How great must the distress be when parents sell their children for food to save their naked lives? No, no, we are ignorant of this experience and have not a shadow of idea what such distress means, or we could not sit complacently to our own tables. Think for a moment! While we have an over-abundance of food greedy stomachs crave for the crumbs and offal from our tables which our dogs and swine devour. For what is taken for food out there in inner Russia by man: bread from bran and bark of trees, acorn meal etc., would hardly be eaten by our dogs.

And then the cold; 30 to 35 below zero (Fahrenheit) and no fuel and not so much clothing as to cover their nakednes! We would have to have hearts of stone not to offer our aid.

Therefore brethern, help! and sisters help! Help all! Help with all your possessions! With money, clothing, grain and flour! And help at once! For who helps quickly helps doubly.

The undersigned pray for your confidence. We will take care that your gifts will be distributed directly to the needy by responsible persons.

The committee will report from time to time in our papers of its activities in relief work.

Elder: HEINR. UNRUH, Muntau.
ABR. WALL, Halbstadt.
JAC. PENNER, Muntau.
J. PETERS, Neuhalbstadt.
J. Fehdrau, Neuhalbstadt.

From Our Montana Mission.

A paper written for the Eastern Ministerial Conference, held at Perkasie, Pa., on January 21, 1907.

Dear Brethren:—Bro. Shelly has requested me to write something about our Mission in Montana for your Ministerial Conference. It is with pleasure that we will try to comply with this request, hoping that it may be of interest to you.

The question that invariably comes to us, when requested to write something, is: what shall we write? Not that there is lack of material but to pick out just what would interest and to give it so that it may be understood without becoming too lengthy with tedious details, is the difficulty. Things that would probably be of great interest to others have become a matter of course to us. Incidents of the establishing of this mission station have been reported a number of times in our papers and we hardly feel justified in burdening these things upon our mission friends another time—yet experience has proven to us that a great many of our people—even such whom we know to be ardent supporters of and in close touch with our mission activities on the different fields—that even such were ignorant of facts which we had considered known to all our people. So that one is somewhat at a loss to know just what to write within a small space giving that which is most interesting without enumerating what is already known.

It will probably not be amiss here to recall a few points of history concerning this station and thus lead up to our present work and to the present state of affairs here.

Bro. Petter's attention was called to the Northern Cheyennes by the Southern Cheyennes who had friends and relatives up here. He made several visits to the Northern Chey. and found that they were spiritually uncared for. The Catholics did indeed have, and still have, a mission school in the northeastern corner of the reservation but little or nothing was, nor is at the present time, being done by them to bring the Gospel to the old Indians. So our Mission Board decided to extend its work to these Indians. Since Bro. Petter had by arduous labor reduced the difficult Chey. language to writing it was the more desirable to give the result of his labors the widest possible range; so in obedience with our Master's command to bring the Gospel to all people, our Board took up the work here as soon as the way seemed clear to do so. I wish to add yet that the desire to have missionaries stationed among them was expressed by some of the chief men of these Indians to Bro. Petter when here on his visits so that the field seemed to be ready for our denomination to occupy.

We shall not soon forget the feeling we experienced on that chilly May morning (1904) when at five o'clock we stepped from the train onto the depot platform at Crow Agency, Mont! The train that had sheltered us the last few days and nights left us and we had no home to which to turn, no familiar face to greet us anywhere, 35 miles from our destination and no conveyance with which to get out to it. Bro. Kaovess, who was to come from Okla. at the same time in order to help us failed to show up, so we, my dear wife and myself were left alone—yet not alone. The dear Lord who cares for the ravens did not forsake us nor leave us. The next day we drove out to our destination with nobody to guide us, only a few directions to go by. After having secured a location from the Indian Agent, who, by the way, was not in sympathy with the cause we represented, and after the 40 acre lot was surveyed, the building of the station was next in order. Being 20 miles from our postoffice, 65 miles of bad road from the nearest place to buy as much as a nail or anything else in building material or where a carpenter or mason could be secured caused a great deal of driving, hauling and camping out. Fences had to be made, well and caves dug, also the cellar for the house, the rocks for foundation gotten out and hauled also all the sand and water had to be hauled. Besides this we had quite a little corresponding and writing to do so that our time was very much taken up, so much the more so since circumstances were such that we had to do this work without any help. But the Lord was gracious, for despite various delays and hindrances we could in October move into the mission house, and before Christmas even the chapel was done, and spiritual work was begun in Sunday services, which were well attended to our great joy. Next spring Sister Williams and Bro. Kaovess were sent here from Okla. to assist in the work. Unfortunately this altitude proyed to be too high for Sister Williams so she was obliged to leave us and go back to Okla. after haying been here nearly a year and a half. She had just gone thru the trouble of having a house put up for herself with an addition for Bro. Kaovess and had otherwise just gotten herself arranged so she could begin to devote her time altogether to the spiritual work among the Indian women when she was obliged to return to Okla. much to our regret. Bro. Kaovess is still with us. Besides assisting in the Sunday services he goes out among his people from time to time to bring to them God's Word,

Most of these Indians are quite willing to hear the message of Love. Of course, heathendom is strongly intrenched here, and the Evil one is alert so as to keep his own. The objections generally offered to the Gospel is that it costs too much; they are not able to comprehend as yet that it costs far more not to accept salvation in Christ. Others wish to wait until they will know more abont it; some are or seem to be quite indifferent in regard to this matter. Lately our services haye not been attended so well as they were sometime ago, but we hope the Indians will come better again before long. Our adult attendance of the year just passed was about 50 per meeting; if the children were included it would increase the number considerably. Some Sundays it happens that there may not be more than 10 or 12 adults present; other Sundays again many have to sit on the floor or stand up as the seating capacity of the chapel at such times is not adequate. We had nearly 300 names of adults on our roll last year; some of these were present only once or twice, others oftener while a few were quite regular in their attendance.

Another chapel is to be built at Lame Deer, the agency about 20 miles from our present station. Various unavoidable circumstances have delayed the erection of this chapel so far, but the way is opening now so that it will, no doubt, be built in spring.

We are very much in need of another missionary here even now but this need will be much more urgent when the chapel at Lame Deer is erected and services are to be held there. Besides this there is another small field which should be taken up by our denomination, namely on the upper Tongue River where a day school is being erected and the same will be opened next fall. There are, as Supt. Eddy tells me, about 150 Indians there and he is anxious to have a protestant missionary stationed there and has as much as asked us to do so. This place we do not consider in our sphere as it is on the other side of the divide and is about 50 miles or so from our present station, and must be about 20 miles from the Catholic mission school. I cannot speak very definitely in regard to matters on the Tongue River as I have not been able to get away so as to visit the Indians over there. However, I mention this merely to show the need of more help here.

Here at our present station we have, besides the Sunday morning services which are conducted almost exclusively in the Chey. language, also services in the evenings at the Gov. school, there, of course, in English. The week days are taken up with preparations for Sundays, sewing days with the Indian women each fall, occasional visits with Indians but more often waiting upon Indians that come for medicines, or to have a letter read and translated and others written; then our own correspondence. This besides the domestic duties usually fills our time and I am sorry to say does not leave us much time for language study proper.

As to results we may say they are as yet not great and yet in another sense they are inestimable. Numerically they are not great, as we have so far been privileged to accept but one woman into Christian fellowship. Yet on the other hand the results already attained by the grace of God are certainly beyond all computation. Whereas 3 or 4 years ago the name of Jesus was strange to these Indians and the Word of God was sealed for them; they even did not know of its existence, scarcely, now there is hardly an Indian to be found on this reservation who has not heard more or less about the Word of God, and quite a few of them have a fair understanding of the plan of salvation. Just what this may mean no human figuring can tell. Looking at it in either way we have much cause for rejoicing and thanking the Lord who has given success to His word.

We, of course, crave your most ardent prayers for us and these Indians that many precious sheaves may be garnered in soon, not only here but on all our fields, yea in the Master's whole cause.

With fraternal greetings from the field,

Yours in His service,
G. & A. LINCHEID.
Busby, Mont.

Why Does the Farmer Stand It?

If a farmer takes his cabbage, and places it in a stenner, and stamps it, and pickles it—what do you call that?

Thrift, and sour-krout.

If a farmer takes apples he is afraid will not keep all winter, and out of some makes cider, and the other he boils, and boils, and boils—what do you call that?

Good judgment, and apple-butter.

If a farmer takes grapes, and cooks them, adding plenty of sugar, and then strains the product—what do you call that?

We call that all right—and jelly.

Well, suppose the farmer puts his apples through another process, and makes apple jack? Suppose, out of the grapes he makes wine? Suppose out of the rye he makes whiskey; suppose out of his other grains and hops he makes beer—what is that?

That is all wrong—and the farmer is a candidate for jail?

Why can't the farmer do with his crops exactly as he pleases—especially if in the manufacture of some things there are many times more profit than others?

On account of the law.

Is there any equity, moiety, reason or justice in such law?

No.

But why, then, is it possible for some men, here and there, known as distillers, to do it?

Because of a special privilege, alike unconstitutional and outrageously unjust?

Why does the farmer stand it?

Glass Bricks.

The manufacture and use of paving and building bricks made of devitrified glass have attracted some attention recently in Europe, especially in France. Broken bottles, broken window-panes and other glass refuse are turned, by a patent process, into tiles, paving squares and flags for sidewalks. A rough surface like that of common brick can be given them. In the city of Lyons a piece of street pavement formed of this material has withstood as hard usage as any pavement would be subjected to. The makers claim that it possesses greater resistance than stone, is impermeable to water, and is a "poor conductor of cold." In Hamburg, Germany, translucent glass bricks have been used for the walls of buildings which are required to be at once fire proof and windowless.—Selected.

One way to prevent a reviyal is to keep your hands in your pockets when you ought to be shaking hands with everybody.

Home Circle.

Never.

Never talk about your neighbor;
He has faults, and so have you!
But if you must chat and gossip,
Stick to what is right and true.

Never judge by outward tokens
Of the hidden inner man;
Dive beneath the crust of seeming—
Search the spirit if you can.

Never wound a friend or brother
By a sharp or bitter word;
Heart-ache is the worst of ailments
With the fount of feeling stirred.

Never overreach another—
Give good measure full and free.
Scripture measure overflowing
As thou wouldst have him give to thee.

Never drink of joy or pleasure
That will leave a pang behind;
Better is an easy conscience
Than to wear bright chains that bind.

Never fear the speech of people
When you do the best you can;
He who faces duty nobly
Ever is the better man.

The Habit of Contradicting.

It is very easy to get in the habit of contradicting and denying the truthfulness of statements made by others. The "it is" and "it isn't" dialogues in which children so often indulge are foolish, for flat contradiction never yet establish a point in dispute. There must be some positive evidence presented to show the true grounds of contradiction. While the habit may seem foolish in children, yet it is no more foolish than the conversations which often occur between grown people. It is well to refrain from contradicting the statements of others until you have good evidence to produce, showing that you are right. A single ounce of such proof is worth more than tons of mere denials.

Another matter of importance for disputants is to be able to differ without bitterness. Children especially should be taught the folly of becoming angry because others do not think just as they do. All argument should be given courteously. And as for mere contradiction, which means nothing and proves nothing, let it be omitted altogether.

Smartness and Greatness.

Dear young friends, don't mistake smartness for greatness. As a rule, a smart boy makes a shrewd, long-headed schemer, a man of questionable methods.

A smart boy is in great danger of being spoiled by being told so often that he is smart, and also because by cunning, shrewd methods he frequently can do quickly and easily things which other boys can accomplish only by a great deal of hard work.

It is a sorry day for a boy when he discovers that he can achieve his ends by cunning and indirection instead of by hard work. He thinks he has found a short cut to success, or a substitute for plodding, and the moment he becomes possesed with this idea that he can get his living more easily than other people, he is a failure.

It is a dangerous business, this trying to find short cuts to one's goal. Our prisons and jails are full of men who thought they had found an easy way to success, and tried to shorten the road to the goal. Hundreds of these wretches, now wearing the striped suits of disgrace, spent more time and energy in trying to get a living by cunning, long-headed methods and questionable pursuits than would have secured for them an ample competence and an honorable reputation. Clean, straight methods are always best. The moment a young man shows the least sign of crookedness he arouses suspicion and challenges confidence.

A determination to keep one's record clean at all hazards, position or no position, promotion or no promotion; this stern resolve never to allow one's name to be smirched, always to keep oneself above suspicion so far as honesty of purpose and integrity are concerned; this bold, fearless, straightforward honesty of purpose, although at times one apparently suffers from it, will really make greatness.

When will young Americans learn that no real success can come from crookedness; that nothing worthy, nothing desirable, nothing permanent can be obtained if the character is smirched, if the manliness is soiled, if the honor is stained.—The Young Evangelist.

Flying Moments.

It is but a little way from childhood to old age. So any one will tell you, after he has traveled over the road.

"The grave is near the cradle seen,
And swift the moments pass between,
But whisper as they fly:
'Unthinking man, remember this,—
Though fond of sublunary bliss,
Yet you must groan and die.'"

In a little while the babe becomes a youth, the youth a man, and the man grows old and feeble, and sinks into the tomb.

In life's morning is the time to prepare for the days that are to come; and every flying moment should be improved in doing something that will please the Lord and benefit our fellow men. Happy are the children who remember their Creator in the days of their youth, before the evil days come when they shall say, "I have no pleasure in them."

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Celebration of Easter.

The world does not despise the days in which the Christian is supposed to find some occasion for festivity. People are ready to grasp such an occasion and use it to their pleasure. The church celebrates Easter as a day of great joy because of the resurrection of our Lord; the world celebrates too, but with never a thought of the Saviour. The program for a worldly celebration is something like this: The very rich go to Florida to attend the races and succeed in finding some pleasure in watching a few reckless men chase automobiles of from fifty to one hundred and fifty horse power up and down the beach. The ordinary rich will go to Atlantic City or some other resort and parade up and down the board walk. People who are just so and can't get away celebrate Easter by going to the most fashionable church in the neighborhood and sailing down the aisles arrayed like Solomon in all his glory. There will be bonnets and gowns to furnish enough material for the gossips to talk about for some time to come. Our Lord complained of those who made His house a den of thieves and cast them out. We wonder what He would say of those who made it a show room for bonnets and dresses.

But to the one whose heart is set above sensual things Easter has another message. It speaks of a living Saviour, of eternal hope and life after death. G.

More About the Canteen.

The newspapers have not ceased their clamor for a canteen in the U. S. Army posts. The editorial section of some papers presents canteen literature with a regularity that cannot help but create the impression that the liquor people are paying for advertising space on the editorial pages. The similarity of the arguments suggests a common source; to be sure there is a common source. The devil inspires them all, but then it seems that one man or set of men are preparing the material which editors seriously give out as their own. They follow two lines of argument usually. The first is that, there being no respectable place at the post for the accommodation for the soldier, he fints a place to get drink at the low dives surrounding the post. A canteen they say would do away with the dives. The other argument would have the public believe that the difficulty experienced in getting men to enlist would disappear if the canteen were established. As though a man who wants to get drink prefers to try it under the eye of an officer who will prevent his getting drunk.

On another occasion we have informed our readers that army matters do not interest us very much. The MENNONITE considers such things entirely out of its line, but we cannot help warning our readers from taking seriously the printed matter marked off as a public sentiment, when in reality it is merely advertising inspired by rum money.

Does it seem reasonable that one who wants to indulge in whatever the "joint" has to offer will be content to remain at the canteen because he can buy a little beer there? The attempt to hoodwink the public into thinking that the canteen is the only thing that keeps men out of the army is "bosh." The country is flooded with young men who have been in the army and they are telling their friends of the treatment given them by their officers. Young America with plenty of ambition does not propose to throw away three or more good years in army service at a time when there is no great public danger. Times are prosperous and opportunities are plenty and why should a self respecting youth choose to become a servile nothing under a set of "snobs" bred at West Point.

We recently had a conversation with a man who heads a department that employs thousand's of young men every year. He told us that the many ex-soldiers who interview him very seldom express a fondness for the kind of service they were compelled to perform. The American young man can endure hardships and danger when the necessity for such things arises but a domineering young fool in the uniform of an officer is more than he will endure. G.

Correspondence.

RICHLAND, Center, Bucks Co., Pa., March 17. These few days we are enjoying fine March weather. The snow and ice are going fast, we have had much snow since the latter part of January and the last one was on Sunday, March 10, and a very deep snow.

One of our members, Mrs. Abraham Shelly, who was dangerously ill the early part of the winter, has again improved.

Rev. Harvey W. Shelly, our assistant pastor, moved on the 14th of March from East Broad St., to North Hellertown Avenue, Quakertown, Pa.

Rev. Andrew B. Shelly preached an inspiring sermon on Sunday morning, March 17, from James 2:23. We are so glad he is again able to preach and serve us. He treated the members and friends with a book, (The Church Bulletin) of 1906 containing the names of officers of the churches and its organizations, the financial statements, the names of all the members, the changes in membership, deaths and marriages and the calendar of services. It comprises the West Swamp, Quakertown and Flatland churches, Andrew B. Shelly, pastor, and William H. Grubb, Harvey W. Shelly and Warren S. Shelly as assistants.

We expect to celebrate the Lord's Supper on Sunday morning, April 14.

WAYLAND, Ia., March 17.—In the past few weeks we have been having very changeable weather, yet we have no reasons to complain. A week ago we had about five inches of snow, which was very wet and heavy, but it only lasted a day or two. Rain we have had very little in the last month, and rain at this season of the year is generally not an unusual thing, really we believe that several good rains would be very beneficial to the farmers and the people in general. The last week was exceptionally nice weather and reminds the farmers, that it is time to prepare for their early spring seeding. We believe that if this weather will continue so for an other week that there will be soon some oats in the ground.

Last Wednesday evening, Mar. 13, the Junior C. E. Society gave a social at the home of Bro. Musselman. This social was a grand success and largely attended by both young Juniors and the Juniors 2 of about the 60's. There were about 80 present and all had a very nice time. Refreshments were served and there were $16.25 added to the Junior treasury. We just wish to say that our Juniors are doing a splendid work. They are now organized a little over 2½ years and at the end of 2 years there were already 6 of our juniors added to the church by baptism. May God bless them and help them to continue to grow in His grace.

Our S. S. is being well attended and seems to be increasing in interest as well as in membership. In the past month we have added two new classes and two teachers. We have now 14 classes and 14 teachers with the prospect of one or two more new classes in the near future.

This evening our C. E. Society celebrated its 7th anniversary and we rendered a special program. Although we were unable to secure the speakers that we wanted and were obliged to use our home material and talent, we had a very good program. Our speakers all spoke well, the ladies' quartets and male quartets and the solo were well rendered. Also a paper was prepared and read for the occasion.

Educational Work of Church.

The Mennonites were among the first religious sects that advocated religious freedom and the separation of church and state, but I am very doubtful whether it was their intention that the education of their children should be wholly given over to the government.

A democratic state realizes that it must have intelligent and moral subjects for the sake of its own welfare and therefore finds it necessary to provide free instruction for all children and to this proyision no citizen should object. But while this secular education satisfies the needs of the state and at the same time serves a good purpose for the church yet the question arises whether from the standpoint of the true Christian Education it is an ideal training for the young people of the church.

It has been well said that "the true end of teaching is one with the true aim of life," and consequently for the Christian man, whose whole life is one of consecration to his God, the training must include, as its most essential element, that of religious instruction and exercise. For the Christian, reverence for God is more important than love of Country, the Sermon on the Mount is more fundamental than the Constitution of the United States, the history of the Apostolic church is more instructive than the narrations of our National Wars, the poetry and prophecy of the Bible is more inspiring than the best literature taught in the schools,

and therefore if he be wise he will say to his children, "Seek ye first the Kingdom of Heaven and all these things will be added unto you." More than this if he be as practical as the statesman he will see to it that the church provides for the religious instruction in as efficient a manner as the state does for the secular training in our public schools.

In recent years the church has made a great deal of progress in Sunday-School work and for the present no doubt the best that can be done to provide religious instruction of the common school grade is to improve the methods of these Sunday Bible schools and secure more co-operation from the home. But when our children take up higher grade work along secular lines and especially if they leave home, the church has a new problem to solve. We must have some means of surrounding our young people of high-school and college grade with strong religious influences and provide instruction in the Bible by teachers as scholarly and able and in courses as thorough and systematic as are the teachers and courses of our best high-schools and colleges.

If we allow our children to scatter among all the state and private schools in order to get their secular training the church will not be able to follow each one with the proper religious instruction and so the only feasible plan is to have the church establish schools of higher learning and take charge of all the educational work needed by our young people. Such an institution should be an ideal Christian home and school for our youths during the years when they are passing through their most critical years. All the needs for the full development of an ideal man physical, mental, moral and religious should be provided for and for a few years he should live in this atmosphere until his character is strong and stable.

In addition to the provision for the religious element in the general education there is the special problem of the training of the Church and Mission workers. This line of work is not at all provided for either by state or private institutions. There are of course Theological and Bible schools conducted by various religious organizations but can any denomination afford to depend on these? Any denomination that has any excuse for being has some distinctive features which it stands for and it is these especially that its workers need to be well grounded in and these will be taught only by the denomination that believes in them. What everybody believes can be learned almost anywhere and can be taught by almost anyone, but the principles peculiar to any class of people will be hotly contested and must be ably defended.

In general then I should say that the church is wholly responsible for the religious element of our general education and for the special training of Christian workers, and surely this is a large and responsible work. Has the church been faithful in performing this work? Are we doing all now that ought to be done? May God help us to see our full duty and help us to perform it.

N. E. BYERS, Goshen College.

The True Standard.

The papers of a few days ago announced the serious illness of Count Leo N. Tolstoy, the Russian peasant author and iconoclast, and intimated that a serious break-up of constitution had taken place, presaging the end. The world will be the poorer in honest purpose and high ideal with his passing away. Inconsistencies and extravagances have marred his life and weakened his teaching, as they have many another's, but his love for men was deep and abiding, and found expression in a service and self-sacrifice well worthy of emulation. Tolstoy sought reality; he was a hater of shams; he tried to build both his life and his teachings upon basal principles of honor and righteousness, caring more for the foundation than he did for the beautiful superstructure. And the world might do well to take a lesson from him.

As a Christian man Tolstoy cherished certain extreme views —at least, that is what most of us would call them. War he held to be an altogether inconsistent thing on the part of a man or a nation that professed to follow the Prince of Peace. What Jesus taught was to be followed, literally and unequivocally. When He said that His hearers were to turn their other cheek to their smiter, to go two miles with him who compelled them to go one, to give their coat also to him who had taken their cloak, he was laying down a law of life to be followed absolutely. The Sermon on the Mount was to be fulfilled in the spirit by being practised in the letter; the inheriter of the good things of this world was to show his worthiness of them by the humility and sacrifices of his life. And what Tolstoy taught he endeavored consistently to put into practice. Frugality, simplicity, devotion to the needs of others, even though their demands of him were not always reasonable, were the rules by which he aimed to guide his life.

And was he wrong? Possibly not so utterly astray as many of us might think. Take that one teaching of non-resistance. We have come to interpret such teaching as this in our worldly light as if it were cowardly; as if, indeed, according to it the Christian were expected to be a weakling, always giving up and knuckling under. We have come to pride ourselves on the strength that is prepared to give as good as it gets, and we have been saying that one cannot maintain his position or self-respect if he allows himself thus to be run over. But are we really sure that we are right? Does it take more courage and manhood to strike back when we are struck, than to endure, graciously, quietly, unprovoked? Is it weakness, or is it true, solid constancy of character that enables us to turn the other cheek instead of hitting back, to remain unmoved by the smiting and the injustice, with good-will untouched, ready to return good for the evil given? The question answers itself. And is such really a workable law for life? Somehow, when we sit quietly down with the Master Himself, we cannot but be impressed with the idea that He intended it to be, and when we read the story of His life it seems very plain that He, at least, made it such.

Whatever Tolstoy may have taught or done, Jesus Christ, both in word and deed, gave the world this truth, that the regulating of our conduct, according to the standard of God Himself, who makes His sun to rise every morning upon the just and the unjust alike, is the working ideal for the Christian man. To do unto others as we would that they should do unto us is a noble principle, but even that is not sufficient, as Jesus saw it. To love our neighbor as ourself was the ideal of the law, but Christ's ideal is a love without reference to ourself at all, a love with no standard or limit short of the all-creative love of God. And if the Son of Man taught anything He taught that such self-effacing love was something to be sought after as a pratical law of life. How it would work out in our lives in blessing and redeeming power His own matchless life makes plain.—*Christian Guardian.*

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
"Glory to God on high,
On earth be peace,
And love toward men of love,
Salvation and release!"

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 31.

HOME MISSIONS; THE PROGRESS OF THE AFRO-AMERICAN. Ps. 116, 16-19.

QUESTIONS.

1. What was the condition of the negroes in America before the emancipation.
2. What did emancipation bring to the negroes?
3. Why ought the negro to be thankful for the loosening of his bonds? Ps. 116, 16b-19.
4. Why ought we to take an interest in the negroes in this country? Ps. 116, 18.
5. Why ought the negroes to take an interest in the welfare of this country?
6. Whose servants ought the negroes to be as well as the white people? Ps. 116, 16.

MEDITATIONS.

The negroes were brought into this country against their will as slaves and most of them remained slaves.

The condition of these slaves was very different according to their masters' characters; yet they were slaves, liable to be sold any time, families to be separated and the individuals maltreated by inhuman masters and overseers.

The emancipation brought liberty to the negro slaves, but this liberty was not an unmixed blessing, for the slaves not having learned to provide for themselves suffered a good deal. Yet after forty years of liberty, in spite of many obstacles, the statistics show a remarkable progress in civilization and religion. That some of the negroes, perhaps a larger percentage than of white people, are shiftless, unreliable, sensual, is true, yet if we consider their former moral and spiritual condition we can only wonder at the progress made, especially in the last 25 years. Booker T. Washington, of Tuskegee Institute, is the benefactor of his race, and he and his many friends have, by the grace of God, been instruments to make the negroes of this country what they are.

The negroes ought to be thankful to God and to his white friends for his liberty and education and ought to seek the welfare of this country in which he lives as well as all white people ought to take an interest in the negroes of this country.

They are here, not by their own choice. The white people have grievously sinned against them and ought to do whatever they can to improve the condi-

tion of the negroes.

The negroes being emancipated ought to be servants of God as well as the white people, for we all owe Him allegiance, being all redeemed from the bondage of sin by our Lord and Savior Jesus Christ.

Alternate Topic for March 31, 1907. Easter through the year. Col. 3, 1-4.

QUESTIONS.

1. What is the meaning of Easter for the Christian?
2. Who can truly celebrate Easter? Col, 3, 1.
3. What is the consequence of having experienced Easter blessing?. Col. 3, 1-2.
4. What is necessary before we can truly celebrate Easter? Col. 3, 3.
5. How can we have Easter through the year? Col. 3, 2.
6. When will Easter be fully celebrated? Col. 3, 4.

MEDITATIONS.

Easter has its name from an old heathen goddess of spring, but for the Christian it means the victory of life over death. Christ is the prince of life. But only those can truly celebrate Easter who have been raised with Christ. Haying died with Christ to sin and the world, they now live a new life for God. For the living for God is the natural consequence of being raised from spiritual death to spiritual life. Being united with Christ by faith we die to sin and seek the things that are above, where Christ is, being raised together with Christ. In one sense Easter comes but once a year, but every Sunday is a remembrance of Christ's resurrection, and since our dying to sin is not only one act, but a continuous process, so Easter, the new spiritual life and the living with Christ is a continuous process. Easter will not be fully celebrated until there is no more dying, but eternal life without any disturbance from sin and death, when Christ shall be manifested and we shall also with Him be manifested in glory.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Mar. 31.

SUBJECT:—The Resurrection (Easter Lesson). 1 Cor. 15:12—22, 55, 58.

GOLDEN TEXT:—Now is Christ risen from the dead and become the first fruits of them that slept. 1 Cor. 15:20.

This lesson on the resurrection makes a fitting close for the study of this quarter. In the ascending scale of creation we have learned how the world, at first inaminate, came to be endowed with life by the Creator, beginning in the most rudimentary forms of vegetable and animal life, and rounding up in the God-like form of life in man, the crown of Creation. But scarcely had the earth been finished with its abounding life and man placed in dominion over it, when the whole was marred by the entrance of sin and death. Man, by his disobedience, the essence of all sin, brought upon himself, and upon the world which he was to occupy, the curse of God. He had sold himself into the power of Satan and as a natural, not arbitrary, consequence of his act he was made subject to death.

God at once promised man a redeemer and thus opened to him the door of escape, by the obedience of faith to return to God. From that time to this and to the end of the world, faith in the efficacy of the divinely provided redemption has been and continues to be the one bright star of hope for fallen man. By this faith Abel, Enoch, Noah, Abraham, Isaac, Jacob and many others in their time and in succeeding generations came unto God, were accepted and gathered unto the company of them that await the consummation of their redemption in the day of ressurrection.

In the eleventh chapter of Hebrews many lives that were lived in faith are spoken of, and then at the close we are told that while their faith in the promise had given them an assurance of things hoped for they had not received the promise in fulfilment. But now Jesus of Nazareth had been here, had claimed to be the fulfilment of all that had been foreshadowed in type and prophecy regarding the promised Redeemer. He had been pointed out as "the Lamb of God that taketh away the sin of the world." He loved to call Himself the Son of Man and as such He said He must be put to death. This death, in the light of Isaiah's prophecy which Jesus claimed to be fulfilled in Himself, was to be that of a lamb led to the slaughter because "the Lord laid on Him the iniquity of us all." But He had also said that after He had laid down His life for those whom He would save, He would take it again. To them that believed on Him He said, I will rise again," and "I will come unto you and ye shall see me; because I live ye shall live also;" and "the hour is coming in which all that are in the grayes shall hear the voice of the Son of Man and shall come forth."

Here then was one who had claimed to be the conqueror of death, the restorer of life to them who are in the power of death. Did He make His claim good? He was put to death on the cross. He was laid in the grave and to all appearances another life had ended in death. Was that all? If so, then He was not the Savior that He claimed to be and that man needs. His moral teaching, wonderful and with seeming authority as it was, would be but added condemnation to man down in the impotency of his fallen condition. His marvelous works of healing and helpfulness were of but temporary value lengthening but for a little while the struggle that would have to end in final defeat in death.

Such is the reasoning of Paul in our lesson. If Jesus remained in death, then it is vain to pin any faith to Him. Unless He has Himself broken the bands of death, He can not give victory to others, and as long as there is no escape from death the power of sin remains. In such a case "your faith is vain; ye are yet in your sins," says Paul; "those who you thought had *fallen asleep* in Christ, have in reality died a hopeless death, and we shall all be most miserable when we shall find our hope for the hereafter built on sand.

From this negative argument Paul turns to the positive side again with a note of exceeding joyfulness. "*But now is Christ risen* from the dead and become the firstfruits of them that slept." In the first part of the chapter he had adduced proof positive and absolute that Jesus had risen as He had foretold that He would. He is the liying One (Rev. 1:18), who *was dead* because He died for our sins, but who was raised for our justification (Rom. 4:25), and *is alive* for evermore and has the keys of death and of Hades.

If Christ is the firstfruits then all that have fallen asleep in Him, that is in faith believing in Him, are the resurrection harvest. They shall hear His voice and with many who have not fallen asleep, will meet Him in resurrection glory to be eyer with Him where He is (1 Thess 4:16—17; John 17:24). For them that have this hope death has lost its sting; the grave is robbed of its victory. Blessed be God for evermore!

What conclusion does Paul draw from this exultant assurance of victory? Look at his "therefore!" "Steadfast, unmovable, always abounding in the work of the Lord!" The believer may go into ecstasies over the heavenly prospect before him, but this must make him only the more enthusiastic, the more indefatigable in his efforts to bring the good news to others. Knowing that the time is short, that the harvest of souls to be gathered in is great, and that we have a Savior who is abundantly able to save all that come unto Him, we have no excuse for discouragement or delay. Paul himself was a noble example of an abounding laborer. What are you doing, my reader, out of gratitude for Salvation blessings you are rejoicing in?

Contributions.

For the Chinese Famine Fund.

Miss R. S., Colony, Okla., $5; Miss M. S., Colony, Okla., $1.10; Jacob Driedger, Winkler, Man., $5; Grace Mennonite Church, Pandora, Ohio, per Otto L'chti, $72; per H. P. Krehbiel:—David Funk, Hydro, Okla., $2, Tampa Mennonite Church, Tampa, Kans., per Daniel Schmidt, $21.50; per Mennonite Book Concern:—Jacob Wulliman, Berne, Ind., $5, Ben Habegger, Berne, Ind., $10; B. B. Leser, Henderson, Neb., $2; Ladies' Aid Society of the Silver St. Mennonite Church, Goshen, Ind., per Mrs. S. W. Paff, Sec., $25.50; Jacob J. Pretheim, Marion, S. Dak., $1; Hester Rosenberger, Richland Centre, Pa., $2; Mennonite Congregation of Rosthern, Sask., per David Toews, $143; Zion's Congregation of Lucien, Okla., per John Lichti, $3.60; Mrs. Klaas Martens, Medford, Okla., $4; Anonymous, Marion junction, S. Dak., $20; Jacob Isaac, Moundridge, Kans., $25; P. J. Gerig, Salem, Oreg., $5; per Chr. Schowalter:—Zion's Congregation, Donnellson, Iowa, $12 47, Anonymous, $30; J. H. Pankratz, Henderson, Neb., $5; Bethel Congregation, Inman, Kan., per Henrich Toews, $85; Johann H. Schmidt, Hillsboro, Kans., $2; Swiss Cong., Whitewater, Kans., per P. Zuercher, $20; Mrs. Lizzie Weber, Summerfield, Ill., $5; Peter P. Becker, Marion, S. Dak., per J. F. Lehman, $10; per Jos Kaufman:—Salems Zions Congregation, Freeman, S. Dak., $80, Sewing Society of the Salems-Zions Congregation, $12; Herold Congregation, Bessie, Okla., per P. A. Quiring, $13 32; per W. W. Miller:—Mennonite Aid Society, Pulaski, Ia., $20, Congregation, Pulaski, Ia., $32 47; Anonymous, per J. F. Lehman, Berne, Ind., $6; John H. Krehbiel & sister, Donnellson, Ia., $2; Geo. & Jos. Foth, Cordell, Okla., $5; Young Peoples Society of the Mennonite Church of Hillsboro, Kans., per H. D. Penner, $22 45; Salem Congregation of Cordell, Okla., per H. D. Schmidt $15.30; per Gerhard Wiebe:—2 Churches at Beatrice, Neb., $108.52, Peter Penner, sr., $5; Martha V. Steen, $1; Trenton (O.) Mennonite Church, per H. J. Krehbiel, $40.26; Hoffnungsfeld Eden Congregation, Moundridge, Kans., per J. P. Kaufman, $100; Young People's Society of the Schweizer Congregation, of Whitewater, Kan., per John Roth, $81.35; Sunday (?), ditto, ditto, $60 70; "A Brother & Family," $15; "Donor," Moundridge, Kans., $5.

For the Russian Famine.

Per H. P. Krehbiel:—Schoenthal Jugendverein, Goessel, Kans, $7.50; Henry H. Wiebe, Whitewater, Kans., $3; Post & Volksblatt, Newton, Kans., $5; Cornelius Loewen, Hillsboro, Kans., $5.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

Oklahoma Will Bar All Kinds of Liquors.

GUTHRIE, Okla., March 16.—One of the last acts of the constitutional convention yesterday was to appoint a committee to solicit funds to pay the expenses of the election, the convention having exhausted the money appropriated by Congress.

The sentiment of the age is indelibly stamped upon the constitution, and if it is ratified some modern reforms will be tried in the new State. The convention was overwhelmingly Democratic, being composed of 100 Democrats and twelve Republicans.

A fellow servant law is embodied.

Corporations are prohibited from owning more land than necessary for the operation of their business.

The issuance of watered stock is prohibited, and the books of all corporations are made subject to inspection at all times.

A commission is appointed to negotiate the purchase of the segregated mineral lands in the Indian Territory, valued at many millions of dollars, and State ownership and operation of the coal mines thereon is contemplated.

The legal rate of interest is fixed at 6 per cent. and the contract rate at 10 per cent.

A compulsory and separate school system is established.

The State is divided into seventy-five counties, twenty-one judical districts, forty-one senatorial districts and 105 legislative districts.

Woman suffrage was defeated by a few votes. The initiative and referendum, patterned after the Oregon law, was adopted, as was a provision providing for the nomination of all State officers and United States Senators by primaries.

Oklahoma will be a prohibition State, the most stringent liquor law in existence, prohibiting not only the sale, but the introduction of liquor into the State, being provided for. The enabling act provided that Indian Territory must accept prohibition for twenty-one years. The convention provided that the whole State shall vote on the question, and there is no doubt that the enabling act will be made uniform oyer the whole State.

The convention completed its labors and adjorned sine die. The constitution as prepared will be submitted to the people of Oklahoma and Indian Territory for ratification or rejection at a special election August 6 next.

Flood Damage May Exceed Ten Millions.

PITTSBURG, March 16.—The rivers are again back into their channels and the greatest flood ever known here is a matter of history. For twenty-four hours the water has been steadily receding and the stage at 10 o'clock to-day was twenty-one feet and still falling at the rate of about six inches an hour.

With the receding waters the extent of the damage caused is laid bare. The most conservative figures are $10,000,000 and they run from this all the way to $20,000,000.

The loss of life in the last three days is not yet definitely ascertained. At least a score of persons met death in the flood and many are said to be missing.

With the eighty miles of ice in the Allegheny river above Parker, Pa., and a drizzling rain throughout western Pennsylvania to-night, local river men are looking forward to another flood stage in this city. Although the Monongahela and Ohio rivers are slowly falling the Allegheny river is stationary.

ENTIRE FAMILY LOST.

MARIETTA, O., March 16.—The Ohio river reached 50.5 feet to-day and kept about stotionary, having previously raised half an inch an hour for several hours. The Muskingum is falling. William McCracken, his wife and two children were drowned. They were forced to the second floor by the flood and the swift current upset the house, the entire family was lost.

RAIN STARTS MORE FLOODS.

PITTSBURG, Pa., March 19.—The Monongahela, Allegheny and Ohio rivers are rising rapidly to-night on account of heavy rains throughout western Pennsylvania. Creeks and other small streams in this vicinity are already swollen beyond their banks. At 10 o'clock the stage registered here was 16 feet. Forcaster Pennywit, of the United States weather bureau, predicts a 25 foot stage by to-morrow afternoon. If this stage is realized it is sufficient to inundate the lowlands of Allegheny county.

$50,000,000 for Gotham.

NEW YORK, March 17.—The Herald to-morrow will say that, according to a member of John D. Rockefeller Jr.'s, Bible class and one who is also a personal friend of John D. Rockefeller and in a position to know of his affairs, the latter proposes soon to make a princely gift to New York city. It will amount to at least $50,000,000. It will be partly charitable and partly educational.

The Herald will add:

"This man said that when Mr. Rockefeller was conferring with his son at Lakewood, N. J., a fortnight ago the meeting was not for the purpose of discussing any immediate gift but was on the subject of Mr. Rockefeller's will, which document the oil king was then completing with the aid of his son and his lawyers."

Greater Pittsburg Fight.

PHILADELPHIA, March 18.—The Supreme Court of Pennsylvania to-day refused to grant a writ of error which would have carried a decision of that court, affirming an act of the Legislature providing for the consolidation of the cities of Pittsburg and Allegheny, to the Supreme Court of the United States. Former Governor William A. Stone, representing citizens of Allegbany, opposed to the consolidation, now will apply to a justice of the United States Supreme Court for an order carrying the case to that tribunal. The case will be appealed to the Federal Court on the ground that the consolidation increases the taxation of the citizens of Allegheny without their consent in violation of the Federal constitution.

Another Shock in Wall Street

NEW YORK, March 19.—Prices crumbled away in the early hours of dealing in the stock market to-day and the precipitancy of the decline recalled the market of last week and gave rise to renewed uneasiness. The greatest sufferers from the renewed pressure were the Hill and Harriman stocks, St. Paul, Reading and American Smelting. Selling for foreign account was an important element in the weakness, and fears were entertained that trouble was brewing in some of the foreign financial markets. It was believed also that there was selling out of accounts that were helped through the slump of last week, on condition that opportunity should be taken of the first recovery in the market to reduce holdings.

Detectives on Track of Kidnapped Boy.

DOVER, Del., March 19.—Dr. Harvey N. Marvin, whose four-year-old son disappeared March 4, had an interview to-day with private detectives regarding the information received from Erie, Pa., that the missing child may be in that city. Dr. Marvin and the detectives had much difficulty in getting accurate information from Erie. The detectives believe they are on the track of the boy, but decline to give any more information.

Foreign.

Railroad Disaster Near Harbin.

HARBIN, March 19.—As the result of a collision to-day between a passenger train and a freight train at Turushiche station, seventeen persons were killed and thirty-five were injured.

Honduras Port Taken.

MANAGUA, Nicaragua, March 19.—The port of Trujilio, Honduras, has been captured by the Nicaraguan naval forces. The Hondurans left behind them a piece of artillery, a number of rifles and a qantity of ammunition.

Two Ships Wrecked Near Lizard Light.

LONDON, March 17.—The White Star line steamer Suevic struck on the rocks near the Lizard in a thick fog at 11:30 o'clock to-night. Two life boats have been launched and others have been summoned to go to the assistance of the vessel.

The Suevic went ashore on what is known as Maentere rock, under a lighthouse. On board the vessel were 400 passengers and 160 members of the crew.

LONDON, March 18.—Almost within sight of the wrecked White Star line steamer Suevic, which struck on the rocks near the Lizard lighthouse last night, the Elder-Dempster line steamer Jebba, from Calabar, Lagos and other West African ports, for Plymouth and Liverpool, ran on the rocks under the cliffs near Prawle Point in the early hours of the morning. Her seventy passengers, many of whom were soldiers invalided home from the west coast of Africa, and her crew, were safely taken ashore by the breeches buoy. Heavy seas broke over the steamer, rendering the lifeboats, which stood by the vessel, useless. The Jebba will prove a total loss.

LONDON, March 18.—Details received of the disaster of the White Star line steamer Suevic, homeward bound from Sydney, New South Wales, by way of Cape Town, with nearly 600 passengers and crew on board, show that the steamer struck the Brandies rocks, during a fog, close under the Lizard lighthouse, at about 10:30 last night and probably will be a total wreck. Lifeboats and tugs from the Lizard and Falmouth soon reached the scene and, together with the Suevic's own boats, began landing the passengers. The women and children were first sent ashore. There were no fewer than 160 children on board, many of them being babes in arms whom the local fishermen and their wives lifted out of the boats and carried through the surf to nearby cottages.

A high wind and a rough sea and fog hampered the landing operations earlier, but the fog lifted at about 7 o'clock this morning and thenceforward boats loaded with passengers were sent ashore in quick succession. The Suevic is commanded by Captain Shelby, and is of 12,500 tons.

By 1 p. m. all the passengers had been landed, but the crew was still standing by the wreck. Captain Selby, commander of the Suevic, had been at sea for thirty-nine years, and this was to have been his last voyage.

Steamers, some of which are described as being large, are ashore near Rye, Dungenness, Dover and Chuckmere.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, MARCH 28, 1907. No. 13.

At Easter Dawn.

Sweetly the birds are singing
At Easter dawn;
Sweetly the bells are ringing
On Easter morn.
And the words that they say,
On this glad Easter Day,
Are, "Christ the Lord is risen."

Birds! forget not your singing,
At Easter dawn;
Bells! be ye ever ringing
On Easter morn.
In the spring of the year,
When Easter is here,
Sing, "Christ the Lord is risen."

Buds! ye will soon be flowers,
Cheery and white;
Snowstorms are changing to showers,
Darkness to light.
With the awakening of spring,
Oh, sweetly sing,
"Lo! Christ the Lord is risen."

Easter buds were growing,
Ages ago!
Easter lilies were blowing,
By the water's flow.
All nature was glad,
Not a creature was sad,
For "Christ the Lord is risen."

—Selected.

Items of News and Comment.

Rev. H. R. Voth, of Newton, Kan., recently made a trip to Lucien and other points in Oklahoma.

Pre. S. G. Shetler is holding a series of meetings at Lancaster, Pa., where a good interest is manifested.

On Monday, March 25, Rev. J. W. Kliewer returned to Berne from his trip to the congregations at Fortuna, Mo., and Trenton, Ohio.

At the Bethesda church, Henderson, Neb., there is a class of young people who meet regularly for Biblical or catechetical instructions.

On March 6th the dwelling house of Pre. Eli A. Borntraeger, of Fairview, Mich., was destroyed by fire, while he was on a trip through Indiana and Ohio.

Goyernor Hoch, of Kansas, says: "There are more towns and counties in this State to-day that are saloonless and jointless than ever before since the law was enacted. Results have been remarkable. In four-fifths of the 105 counties the prohibitory law is as well enforced as other penal statutes."

Widow Mary Burkhard, of Dhamtari, India, who was accompanied by her small children, arrived safely at New York City on March 21.

Bro. A. P. Friesen, of Great Deer, Sask., reports that they recently had a big snow storm, so that it was dangerous to be out on the open prairie to lose track of the road.

The Mennonites in Switzerland met in annual conference on March 23, on Sonnenberg, Canton Bern. Preceding, on March 19-20, and March 21-22, Bible courses were held respectively at Fuerstenberg and Moron.

The industry of maple sugar in Canada is quite significant. The average annual output amounts aproximately to 18,000,000 pounds. Canada provides nearly one-half the world's supply of maple sugar and syrup. It is a pity that still many adulterations occur before this product reaches the consumers.

Important.—The new State of Oklahoma proposed to start right. When the convention to draft a constitution met there was discussion as to whether a recognition of the existence of God should be inserted. Finally it was decided in the affirmative, and the following preamble was adopted unanimously: "Invoking the guidance of Almighty God, in order to secure and perpetuate the blessing of liberty, to secure a just and rightful government, to promote mutual welfare and happiness, we, the people of Oklahoma, do ordain and establish this constitution." It seems probable, also, that the constitution will embody a clause prohibiting sales of liquor forever. The sentiment among the delegates is strongly for prohibition.

Notice.

Please notice the change of the address of Bro. Harrison Landis, the Treasurer of the Emergency Commission. Address your letters to:

HARRISON LANDIS,
529 Columbia Ave.,
Philadelphia, Pa.

Encouraging Report from Japan.

The American Bible Society, New York, has received the annual report of its agency in Japan. It states that the two recent calamities which have afflicted Japan, namely war and famine, have resulted in an increased interest in Christianity and greater facilities for Christian work.

As an illustration of what the work in the hospitals has accomplished, one of the missionaries in Tokyo has a correspondence list of more than a hundred discharged soldiers who are seeking instruction, or earnestly at work for the Master among their friends and kindred throughout the different parts of the country.

The liberal donation of money on the part of Christians in the United States and elsewhere has not only made a deep impression on the minds of the famine sufferers, but also on the nation, as evidence of the Christian spirit of unselfish devotion to the welfare of mankind, regardless of creed and race. One of the residents in the famine region reports a deep and widespread interest in the teachings of Christianity, and in numerous places there are now not only a goodly number of inquirers, but also many who are true believers. At Iwanuma, near Sendai, one hundred are reported to have decided to become Christians. At one church in Sendai there have been forty-two baptisms. Among these there were officials, bankers, business men, and university, college, and middle-school students. There are still many earnest inquirers who are being instructed in the Bible. At another church were forty-six baptisms, and one of the missionaries writes that during an experience of thirty-two years he has never before seen such a hunger for soul food. From present appearances it would seem that this movement is likely to become general.

This state of affairs has made the work of Bible circulation during the past year particularly encouraging. More and more is there a real demand for the Bible, and a sincere desire to know what are its teachings. So general is this demand, that in the principal towns the bookstores are keeping Bibles on sale because of the increasing number who wish to purchase.

The late General Kodama is said to have made the following remarks: "Before the Russo-Japanese war, I could not but doubt the efficiency of Christian soldiers in case we might have war with a Christian nation. But now I know that such fear is entirely groundless."

Since the close of the war many soldiers visit the rooms of the Young Men's Christian Association in Tokyo, and a branch department has been opened at one of the barracks.

In Tokachi prison are confined the criminals of the worst type. To the officers in charge during the past year many copies of the Scriptures have been sold, as they find that the introduction of Christianity is the most effectual means of preserving discipline and true reform.

There are reported to be in Japan 17,000 Chinese and 800 Korean students, and Christian work is being carried on among them with much encouragement. They afford a new and interesting field for the dissemination of the Bible. The Chinese students represent a large part of their great country, and there are great possibilities in this dissemination of gospel truth.

The Japanese New Testament was published in 1880 and the complete Bible in 1887. This was the first translation, and there has been no revision. It has been felt for a number of years that with the development of Christian phraseology and the Japanese language, as well as the fact that there are now Japanese scholars who have a working knowledge of the Hebrew and Greek, that the present version could be much improved. A committee was therefore appointed at the last meeting of the Japanese branch of the Evangelical Alliance to confer with the permanent committee and Bible Society representatives on the subject. After a conference it was decided that before any further steps could be taken the power of the Japanese committee must be enlarged; and so nothing further is to be at-

tempted until this has been accomplished; which defers the matter until the coming meeting of the Alliance in May, 1907.

The sales during the year 1906 have far surpassed any previous record, and quite exceeded expectations. The receipts for the three Bible Societies for the year 1903 were 13,620 yen; for the past year the receipts of the American Bible Society alone were 13,844 yen.

Mission.

BETHANY MISSION, Busby, Mont., March 14.

Dear MENNONITE:—Having done some work in advance I now feel somewhat at leisure and shall take this opportunity to pen you a few lines.

The thought that is uppermost in our minds here at present is the very many cases of sickness and the many deaths among these Indians. The air seems to be surcharged with disease germs, one is almost afraid to breathe for fear of contracting one or the other disease prevalent here now. Whooping cough has been ravaging among the children, pneumonia has required a good many victims, the mumps seem to have started on the round now, besides these coughs and fevers and the inevitable consumption all are working together to depress our poor Indians. Already in this year, two and a half months, it is reported that about 30 deaths have occurred on this reservation. Considering that the whole number of Indians here is but a little over 1400 one can readily see that so large a number of deaths in so short a time would scarcely leave any unaffected. Now if you will recall that the Indian will not attend any public gathering for some time after the death of a relative, and also remembering the many cases of sickness which keeps the family and relatives at home, then you can readily understand that our gatherings on Sundays have lately been very small compared to what they were formerly. And if any children are brought along we at times have regular coughing concerts during services!

In spite of all precaution our darling Harold became sick also with pneumonia even before he was five months old and for a while we feared our little "Sunshine" would be taken from us but it pleased the Lord to spare him to us.

The work here is progressing much as usual. Though our meetings have at times been very small recently, yet we have been permitted to have services right along on Sundays. At present we are giving short discourses on the 10 commandments, and regret very much that the attendance is so small, but we hope to go over the same ground again before long enlarging upon it as we get a better command of the language. The services on Sunday evenings at the school continue as before. The first part of the winter we discoursed to the children on the life of Daniel drawing many lessons for ourselves from it. Recently we began a similar discourse on the life of our Lord and Master and we hope and pray that the children may be benefited thereby.

While we cannot report any conversions nor of any special times or movements yet we feel, we know not just why, but we do feel that a dividing, a sifting and a deciding is going on among our Indians. If we did not feel that this were the case we would become discouraged and feel like giving up the work. We know that His words shall not come back void.

Spring seems to be coming early, snow has already all melted away in the lower places —which is quite early for this part of the country.

With greetings, Yours,
G. A. LINSCHEID.

Easter in Russia.

Good Friday is a very sacred day in Russia. In Moscow, on the eve of Good Friday, the priests approach the symbolic tomb of Christ in the cathedral at midnight, singing. But as they draw near they suddenly cease. Then the thirty-two great bells of the Kremlin begin to toll for the dead Christ, and the five hundred other churches of the city answer with their deep-toned bells.

All the chief members of every Russian family are up and dressed, waiting this solemn summons; each and all, furnished with white flowers, wend their way to the churches. All are sad and silent; down the cheeks of many large tears may be seen flowing, one after another, in memory of Him who died for them.

The patriarch points to the closed tomb, and repeats in touching language the old, old story of Christ's cruel death on the cross, His agonies, His death and burial. After which the people lay floral offerings round about the tomb, and with kiss after kiss, and innumerable crossings and knockings of their foreheads on the pavement, they return as they came.

On Easter Eve, after a long procession through the streets, the patriarch and priests strike at the cathedral door and scatter incense over it.

All at once the doors fly open; the effect being magical beyond description. Then the immense throng of worshippers, bearing innumerable tapers, form two lines, through which the archbishop enters, followed by the priests, choristers and the vast assembly.

Amid a burst of light and song, all fall prostrate and worship, crossing themselves. Then the holy screen, or mystical door, is hurled back, and lo! the luminous picture of the risen Saviour gleams upon the multitude with an expression of divinest pity.

With all their souls in their eyes, they gaze in rapt wonder and love on that beloved face, and cross themselves again and again in lowliest adoration. This done, the whole congregation embrace each other three times, with the words: "Christos voskres—Christ hath risen," and the reply, "Voistine voskres—In truth He hath risen."

The Message of Easter.

The entire Christian world is coming more and more to observe Easter, not as a day that is more holy than any other on the calendar, but as a most fitting time for the emphatic proclamation of Christianity's message of victory. The resurrection of our Lord not only placed the seal of truth on all His claims and teaching and was the evidence of the divine acceptance of His work, but it also changed the whole aspect of affairs among His followers. The sad note of one of the two who walked that Easter morning to Emmaus—"We hoped that it was He who should redeem Israel"—was one that was vibrating through the whole body of disciples, for they had buried all their hopes that had come to center in Jesus when they placed His body in Joseph's tomb. It was an impenetrable gloom that surrounded them. They could only spell defeat out of all the happenings since the preceding Friday when their Master was crucified.

But that first Easter changed everything. The doubt or utter unbelief of the disciples yielded more or less rapidly as they came to realize the astounding fact that the Master had risen from the dead and was alive once more. Doubtless there were others like Thomas who were unwilling to accept any other testimony than that of their own senses in a matter so at variance with anything they had ever heard before. But the Master "showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days." It does not seem at all likely that He would have remained on earth so long after His resurrection, if they had understood His "after three days I will rise again" and their faith had confidently expected Him to do that very thing. But it was necessary, because of their unbelief, that He should remain long enough and appear often enough to sweep away from their minds the last lingering particle of doubt.

That having been accomplished the Master ascended to the Father; while His followers went everywhere with their Easter message—a message of victory. It is well that Christians everywhere should have their minds turned again to the truth. Of course, each Christian Sabbath in a sense tells this same story, for our only warrant for observing the first day of the week as the Sabbath is founded on the fact that it is the day in which He rose, but Easter lays peculiar emphasis upon the event and its significance. As an annual occasion it brings before the mind the attendant circumstances of this greatest event in the world's history.

Easter should cause a new impulse of faith and arouse to new activity. It rings with the notes of victory. It is prophetic of the final triumph of Him "who was declared to be the Son of God with power by the resurrection from the dead." This event comes just on the eve of the season of the year when Nature rouses herself from the sleep of winter and the forces of life which are in her bosom begin a new period of activity. The approach of spring calls forth the dormant powers of nature and life triumphs again over death.

The Church's need is just such a bounding impulse as must come from a new appreciation of the fact that she does not worship a dead Jewish Rabbi, but a living and glorified Lord. We need to be reminded that Christianity is founded, as one has put it, "upon an empty sepulchre," but a sepulchre which was emptied by the fact that its occupant had broken the power of death. Henceforth He who had been dead was alive forevermore. The Easter message then is that Christianity's Lord is a living Lord, that His cause is a triumphant cause.

The testimony that the early Church was to bear was preeminently as to the fact that Jesus had risen. And it was this very truth and fact that changed their sorrow into joy and transformed the disciples into living heralds of a Gospel of hope and victory. And they did bear such testimony not only by word of mouth, but also by their whole

bearing. May the Church in these days catch a new inspiration in the contemplation of the Easter message and bear witness by word and deed to the fact that her Lord is alive forevermore and that the time is coming when it can be said, "The kingdom of the world is become the kingdom of our Lord and of His Christ! and He shall reign for ever and ever."—*American Messenger.*

Seventh Anniversary.

A Paper by Mrs Mary Graber, Read at the 7th Anniversary of the C. E. Society at Wayland, Iowa, on March 17, 1907.

On the 18th of March, 1900, a small band of young people met at this place as a C. E. Society, although the society was not fully organized until later. They continued the meetings every Sunday evening for worship and Bible study. Its aim has been to get the young people interested in such a way that they would be better acquainted with the Bible and thereby learning to know God as our Master and Jesus Christ as our Savior.

To-night as we think of the past years we cannot help but wonder that it has been as successful as we had hoped for. We can see many mistakes we have made; but has ever anything been accomplished without some mistakes being made? Let us be glad for to-day and not be cast down because of yesterday; let us not be proud, not waiting for greater opportunities to-morrow, but given wholly to the work and the joy of to-day. Strength for to-day is all that we need as there never will be a to-morrow, for to-morrow we will have but another to-day with its joy, pleasure and sorrow. We believe that the past has been blessed and fruitful by the faithful labors of those who believed and worked for "Christ and the Church," which is the Endeavorer's motto.

As we have turned another mile-stone and we are at the eve of another year, let us all remember the work which lies before us. A few can not carry on this work successfully, but by united efforts, each others help, sympathy and prayers we can do a great work for the Master. Our place in this society is like that in any business, where each one has his or her place, and a definite part to do, with a personal responsibility. If all were to try or want to do the same part of the work, or if any get sulky and quit because they do not like the part assigned to them, the whole society must suffer, or some have to do the work of two.

One is our master, even Christ, who said, "I must be about my Father's business." Then we are all brethren and we should carry on this work in a brotherly spirit. Then let not any of us think or say that the work can go on without me, for the help is needed in this society.

The "little maid" whose name we do not know, whose words brought Naaman to Elisha, did a great act, although it was only a small matter that she did. Elisha himself in healing the leprous prince performed no nobler or greater act than she, for the greater would have been impossible without the less. Thus God uses us in our obscurity, and we may be performing His special will and life's noblest work when unconscious of doing anything more than toil and drudgery. It is not so much *what* we are doing as the *way* we are doing it that counts with God.

Let us regard each day as a new opportunity fresh from the hand of God. May this year, upon which we enter now, bring substantial growth, while we stand fast united in one spirit, with one mind striving together for the faith of the Gospel. Dr. Frances E. Clark once said that the fundamental and essential principles of the C. E. S. are *four* and only four, viz.: Confession for Christ; Service for Christ; Fellowship with God's people, and Loyalty to Christ's Church. And if we stand fast on these principles we can not help but prosper.

Useful Advice to Boys.

In mother's old scrap book we recently came across the following choice counsel for boys:

1. To throw stones.—Fold each one carefully in a featherbed, and give notice to all the neighborhood when and where you are going to pitch it.

2. To carry gun-powder in the pocket.—Soak it well in cold water, and then wrap it up in a cover of oiled silk.

3. To slide down the banister —Let a surgeon sit upon the lower stair. Also, carry a pail full of poultice in each of your hands as you may need it.

4. To cure creaky boots or shoes—Wear them always in going into the pantry to get some of mother's cakes and pies.

That heroism in daily life of which nobody knows but God; the heroism of the home, the shop, the office, and street, where men for Christ put self and all temptations under, and yoke themselves with the things which are from above, is with God an achievement worthy of the highest praise.

Home Circle.

The Boy Who Lives Next Door.

The boy who lives next door
Has freckles on his face;
His ears are red and hang
A way out into space,
And when I hear a dog ki-yi
And see it flee in terror, I
Can quickly guess the cause—
'Tis merely that one more
Poor little victim knows
A boy resides next door!

He runs across the lawn
I've nursed with jealous care,
And in the summer time
Knocks down the flowers there!
It seems to give him pure delight
To yell around with all his might
And every week or so
A pebble finds its way
Against a pain of glass
For which I have to pay!

He has no teeth in front,
His hands are cracked and brown,
Twice he has nearly burned
Our summer kitchen down!
He calls to people, "Hey, Watch out!"
And when they jump he whoops about.
I used to think if God
Would take him from below
Up to the sky, I'd try
To bravely bear the blow!

The little child whose love
Is all to me, one day
Was stricken suddenly
When I was far away—
The boy who lives next door forgot
To yell around, but ran and brought
The doctor to the bed,
And when I came at last,
Shrank from me with a look
Of pity as I passed!

The boy who lives next door
Brought in his tops and gun,
And pocketfuls of trash
To please our little one;
He played beside my darling's bed,
Turned cartwheels and stood on his head.
And God was good to me—
Let's wait awhile before
We utterly dondemn
"The boy who lives next door!"

S. E. Kizer.

"The Index Finger to the House."

"The index finger to the house!" That is what I once saw the dining room called.

I think this does not mean the room alone, but it and all that pertains to it; especially the table and the manner of serving and partaking of the food.

I shall never forget a little incident which occurred when we were "across the range" in Colorado. One of our parishioners, with her four children, came to spend the day with us. At the dinner table it was plain to be seen that they thought "fingers were made before forks." Their mother finally noticed them, and said severely, "Children, didn't I tell you just before we come in ter the gate that you were to use your forks to-day and not your fingers." Ah, yes, but their everyday manners could not be overcome by the telling "jest before they came in" that they were to use forks and not fingers. Constant care and practice are required before one can learn correct table manners.

Eating and drinking properly is a science as well as an art, and like all other arts and sciences it requires training to accomplish in the most approved style. So many little things enter in; the taking of mouthfuls neither too large nor too small; the conveying them properly to the mouth; the refraining from laughing or talking while the food is being mastificated; yet, withal, knowing how to enter into and carry on a pleasant, low-toned conversation when required, united with a complete lack of apparent stiffness, all combine to constitute a well-bred boy or girl, man or woman.

Those little children who visited me might have used their fingers for the following articles of food, and it would have been highly proper. Small cucumber pickles, celery which is placed on the table cloth at the right of the plate, and olives should always be taken daintily by the fingers. Lettuce should be taken by the thumb and second finger, dipping in the dressing or in salt. Strawberries are lifted to the mouth, one by one, when served with the stems on. The old-fashioned, delicious way of serving these berries with sugar and cream will never be entirely out of date, however.

Other whole fruits, the different varieties of bread and toast, small cakes, tarts and cheese are properly eaten with the fingers. Small pieces of a fowl or Belgian hare, which contain a bone, may be taken in the fingers and carried deftly to the mouth.—The S. S. Advocate.

"You Have My Parding, Miss."

A young lady, in hastily turning the corner of a street in London, accidentally ran with great force against a ragged beggar boy and nearly knocked him over. Stopping as soon as she could and retracing her steps, she said, very kindly, "I beg your pardon, my little fellow. I am very sorry that I ran against you."

The boy was wholly amazed; he looked at the lady one moment, and then taking off his tattered cap, made a graceful bow and said, as his face lit up with a smile: "You have my parding, miss, and ye're welcome to it. And say, the next time you run ag'in me, you kin knock me clean down and I won't say a word.

After the lady had passed on, the boy said to a companion: "I say, Jim, it's fine to hev somebody asking yer parding, ain't it?"—Selected.

The Mennonite.

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Editorial.

More Preaching Stations.

How shall they believe in Him of whom they have not heard? Rom. 10:14. It is the duty of Christian people to see to it that the world is not without preaching. The salvation of souls depends upon the opportunity the world gets to hear the word of God preached. Our responsibility to God and to the world is for the preaching of the word and and unless we have our part in work along this line we fall short of what is our clear duty.

But apart from the all-important fact that there are souls to be saved, our church has its peculiar part to perform in the evangelization of the world. We have every confidence in that form of Christian truth for which we stand. It represents the sacrifices of our fathers and the devotion of their children. We are proud that our history does "smack with fire," but the mere statement of our belief as a mere assent to it is only a half hearted acceptance of it. Unless we are aggressive in bringing that for which we stand to the notice of the people our church will continue to lose ground and her end may possibly be nearer than we suppose.

It is important that we preach the doctrine of our church to the world and that we see to it that there are those who do the preaching. Aside from the preaching that is done in our churches and to our people, every congregation should make provision for other services and have one or more preaching stations in localities where no services are conducted or where it is difficult for people to get away to their regular places of worship. In the old days the school houses were utilized for this purpose and there was hardly a backwoods school building in which there was not an occasional preaching service. But this custom seems to have died away in many communities.

With the many ministers with which nearly every Mennonite congregation is blessed we are particularly well equipped for maintaining preaching stations. It is unfortunate that so many of our preachers are not alive to their opportunities because if they were the church would grow and new congregations would spring up like mushrooms. Our people being a farming people furnish an excellent reason why services should be established in neighborhoods where they do not exist. Being farmers they are scattered over a greater territory but wherever they locate, be it only a single family, we have a sufficient motive for going there with regular preaching services. These farmers buy their land, this insures stability to the work and the probability of having a budding work destroyed by the removal of those most interested is not so likely to occur as it does in city mission work,

We recognize that there are burdens and responsibilities in store for those who undertake to widen the influence of their church and take up more work upon themselves. But growing responsibilities are no reason why we should slight opportunities. Too many preachers complain of their work when they ought to be enthusiastic about it. They say they have too much to do, or they are wearing themselves out, or the burden is too heavy on them and too light on others, etc. But a complaining preacher is a selfish one, who lacks the Christ-like spirit of sacrifice and service in a very great measure. One of the essential characteristics of a faithful and loyal minister of God requires that he endure whatever God sent his way without complaint.

Salaried ministers are an advantage to our church in many respects and our cause will prosper in proportion to the number of men we have who are kept in in circumstances which enable them to devote their whole time to the work of the ministry. But a salaried preacher may become a menace when he considers his work only in its relation to his salary. He is likely to work only for as much as he gets and he is certain to complain when the prospect of being paid for extra work is wanting. We will have the message of our church ringing from one end of the country to the other some day, we hope. But to bring such a condition about our preachers must be men who have no consideration for their selfish interests and devote their every energy to the cause over which they have been ordained as steward of God. G.

Correspondence.

SECOND MENNONITE CHURCH, PHILADELPHIA, Pa. March 23. On Monday evening, March 18, the Ladies' Aid Society held their ninth anniversary. The exercises were entertaining and listened to by a good-sized audience. After the exercises the Society served those present with coffee and cake.

The Sabbath-school is arranging for special Easter exercises.

The Junior C. E. has been reorganized and are having their meetings each Sunday at 2 p. m. before the Sunday-school session opens. Quite a number participate in the exercise. We are also pleased to note that an Intermediate Society may be organized in the near future.

TRENTON, Ohio, March 23.—At this time with us everything is budding and blossoming forth into new life and amidst the songs of birds nature is enjoying a resurrection. We pray that the same might be true in a spiritual sense,—that amidst the songs of the angels sinners might be resurrected from their sleep of death and saints might blossom forth into a new godliness. To aid the coming of this spring time of the soul Bro. Kliewer, of Berne, Ind., has been preaching in our midst since the 19th of March, holding an English evening service each day and also preaching at two German services in the church in the country. What a pity that like in Matt. 22: 5 some must go to their farm and others to their merchandise and seem to have no time to attend the preaching of the Word.

The evening services are well attended by the people of the village and no doubt through Bro. Kliewer's earnest, sincere and loving way of presenting the truth much good will be accomplished.

On Feb. 24 two ladies decided to accept Christ as their Savior and to confess Him publicly. They were baptized on that day and received into the membership of our church.—In the morning of March 14, I went to Middletown to meet my brother Daniel, who on his way from Buffalo to St. Louis stopped to pay us a visit. When we returned about 1:30 p. m., his train being 2½ hours late, we found to our surprise, that the parsonage was full of people who had come with well filled baskets to spend the day with us and in two rooms the tables were set ready for dinner. After we got our surprise we enjoyed a hearty good time with our older and younger in Christian fellowship. The day was so pleasantly spent that it will be long and gratefully remembered by those who were here. Some expressed their regret that the Miami R. was so high that the cars could not run and those who live beyond the river could not attend. Others thought it proyidential for they said, the house could not have contained all those who should have attended had the conditions been favorable.

After the Easter Communion services, March 31, we expected to leave this place for one year of travel and study. We are glad to know that in the person of Bro. J. E. Amstutz the congregation has secured the service of a sincere and able young man who can carry on the work here in both languages during our absence.

Our plan as outlined now is to go to Summerfield, Ill., where my family will stay during my travels. About the middle of April I intended to accompany a delegation of Mennonites to northern Texas to view some ranches with the object of securing one for Mennonite colonization. Later on we will attend my brother's wedding in western New York after which my mother, Sister Emma and I will sail for Europe. There we expect to meet my brother-in-law, Samuel Mosiman, and with him at the grave of his beloved wife to weep over his and our great loss, then to visit other places of interest in Germany, Switzerland, Italy, France and probably England. We hope on these journeys also to call upon some relatives and meet with some of the brethren in the faith.

H. J. KREHBIEL.

WISNER, Nebr., March 21. Dear Mennonite: We are glad to say that the winter is past for another year. We can thank our Father that the past winter was not severe in general. At present we have very nice spring weather. The lark and the redbreasted-robin are singing their merry songs.

It has been God's will that the widow Agusta Vollmer was called from labor to reward. Her husband preceded her a little over 9 years. She was no member of our church but she attended the same regularly and felt at home when she was with us. She also had a desire to partake of the Lord's Supper, and after she gave notice to the directors of our church she was permitted to go. Her career numbered 66 years, 9 months and 12 days. Our minister D. J. Brand preached the funeral sermon using as text 2 Cor. 5: 1—2. We were reminded again that our earthly home of our tabernacle will be dissolved, but that we also have a house built from God, which is eternal; but it is also necessary for each individual to be prepared to go when the Lord calleth!

On March 13 our minister D. J. Brand was united in marriage with Marie Boehr in our church. Rev. J. H. Langenwalter, from Halstead Kans., officiated. His matrimonial sermon was based on Ps. 37: 5. The words were especially fitting for the occasion, and of great value to the young couple, who made covenant with the Lord all through life. The words were also edifying to each individual present. We wish them God's blessings and hope that they will be a strength for our church, to promote the righteous cause, that the upbuilding of our Lord's kingdom may speedily proceed.

Rev. Langenwalter was with us on Sunday yet. He spoke to our Sunday-school and preached, using as text Luke 9: 23—24. Among other thoughts he mentioned, that we can only deny ourselves if we consecrate our hearts to Jesus, then will Jesus' will be our will, and His ways our ways. The greatest cross for a Christian to bare is the cross of love. How often have we made the experience already, that this cross is not very easy to bare, but may the grace of God lead us to the determination that we can speak with Paul (Phil. 4, 13). "I can do all things through Christ which strengtheneth me." Bro. Langenwalter left us on Monday morning. These were days of blessing.

With best wishes to the editor and all the readers,

J. P. BOEHR.

Hints to Singers.

1. All sing. Do not say, "I can't sing," unless it is absolutely true. Very few can say that.

2. Cultivate the ability to sing in order that you may sing in the prayer-meeting. I know a place where the young people take music lessons in order to sing gospel hymns well. Quite as useful as to study operatic style.

3. A good many moderately good singers can make very good music.

4. If your voice is trained to sing solos well, sing some for your Master.

5. In solo singing for Jesus, you must be absolutely unartificial.

6. Try to be on time to sing the opening hymn.

7. Pay attention to the service of song, the same as to prayer or testimony.

8. Study the hymn-book, so that you can sing with expression suitable to the thought of the hymn.

9. If during the meeting you think of an appropriate hymn, give it out distinctly. But not too often.

10. Remember that many have been converted by the singing of hymns. Pray for this, and think of it while you sing.

"Whatsoever ye do, do it heartily, as unto the Lord," is especially true of singing.—Our Young Folks.

Censure and criticism never hurt anybody—if true, they show a man his weak points and forewarn him against failure and trouble; if false, they can not hurt him unless he is wanting in character.—Gladstone.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 7. THE CONSECRATION OF ONE DAY IN SEVEN. Jer. 17, 19—27. Consecration meeting.

QUESTIONS.

1. When was the Sabbath instituted? Gen. 2, 1—3.

2. Why was the Sabbath instituted? Mark. 2, 27—28.

3. What is God's command concerning the Sabbath? Exod. 20, 9—11; 31, 12—17.

4. What is God's promise for the Sabbath? Isa. 58, 13—14.

5. How did Jesus keep the Sabbath? Luke 4, 16—24; Matt. 12, 1—13.

6. Who in Israel's history was especially strenuous in keeping the Sabbath? Neh. 13, 15—22.

MEDITATIONS.

God has given us six days in which to work for the sustenance of our bodies but one day He appointed which is "for the body's rest and the soul's worship." God instituted the Sabbath after He had created heaven and earth, when He Himself rested from creating, but not from preserving. Our Lord Jesus Christ says: "The Sabbath was made for man, and not man for the Sabbath. It pleases God, if we keep the Sabbath holy, because it is for our best and to His honor and glory if we do so. If men live only for this world, they become worldly; if they live for eternity, they become eternal. The Sunday reminds us of our real home, our Father, our Lord and Savior. We commune with Him, we are lifted above the smoke and dust, din and battle of eyeryday life, we breathe the air of heaven.

God commanded the Israelites to keep the Sabbath day holy and reiterated this command time and again. The Israelites by keeping the Sabbath holy showed themselves to be God's people, the covenant people. So do we show ourselves as God's people, if we keep the Sunday, the Sabbath of the New Testament holy. God does not only command His people to keep the Sabbath holy, but He also gives great promises to His people if they obey this command. He says, that they shall delight themselves in the Lord, that they shall ride upon the high places of the earth and be fed with the heritage of Jacob.

We find that the people which observe the Sabbath are stronger, more prosperous and that heavenly blessings come to them, which others who have no Sabbath do miss.

Our Lord Jesus Himself was wont to go to the synagogue on the Sabbath day, read or hear the word of God, and He did good on this day, healing the sick.

In the Old Testament Nehemiah was especially strenuous in keeping the Sabbath and He compelled others to do it, because He thought God could not bless His people if they neglected the covenant vows.

QUOTATIONS.

A Jew who had done a worthy act on the Sabbath, which others refused to do, was reproached for it, and replied, "Good deeds have no Sabbath."

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gates, and enter in to go no more out ferever. Beecher.

The Queen of England was scrupulous in the observance of the Sabbath, not allowing matters of state to encroach upon holy time, not even if presented by the nobility.

An infidel defied the law of the Sabbath, and boasted that he would do all the work on a certain piece of ground on Sunday, and have the best crop in town. All was done up to threshing the wheat, which was being done, when a flash of lighting fired the barn; and the result of a summer's labor was destroyed.

For a number of years, a flour-mill was worked seven days in a week. In making a change of superintendents, it was ordered that the works should be stopped at eleven o'clock Saturday night, and to start none of them till one o'clock on Monday morning. The same men, during the year, ground many thousands of bushels more than had ever been ground in a single year in that establishment; and the men, having time for rest and Sabbath duties, were more healthy, punctual and diligent.

A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.

BEECHER.

JACOB'S LADDER. Genesis 28: 12.

If the Lord our Leader be,
We may follow without fear;
East or west, by land or sea,
Home with Him is ev'rywhere;
When from Esau Jacob fled,
Though his pillow was of stone,
And the ground his humble bed,
Yet he was not left alone.
Kings are often waiting kept,
Racked with cares on beds of state.
Never king like Jacob slept,
For he lay at heaven's gate:
Lo! he saw a ladder reared,
Reaching to the heavenly throne;
At the top the Lord appeared,
Spake, and claimed him for His own.
"Fear not, Jacob, thou art Mine,
And My presence with thee goes;
On thy heart My love shall shine,
And My arm subdue thy foes;
From My promise comfort take,
For My help in trouble call;
Never will I thee forsake,
Till I have accomplished all."
Well does Jacob's ladder suit,
To the gospel throne of grace;
We are at the ladder's foot,
Ev'ry hour in ev'ry place.
By assuming flesh and blood.
Jesus, heaven and earth unites;
We by faith ascend to God,
God to dwell with us delights.
They who know the Savior's name
Are for all events prepared;
What can changes do to them,
Who have such a guide and guard?
Should they traverse earth around,
To the ladder still they come;
Ev'ry spot is holy ground,
God is there and He's their home.

JOHN NEWTON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for April 7.

SUBJECT:—Jacob's vision and God's Promise. Gen. 28: 1-5, 10-22.

GOLDEN TEXT:—Behold, I am with thee, and will keep thee in all places whither thou goest. Gen. 28: 15.

ISAAC'S PARTING BLESSING.

Jacob's deceit, practised on his father and against his brother, had brought about a painful situation. To thwart the murderous purpose of his brother and

saye his own life, Jacob must flee from his father's home. Rebekah realized this and at once planned to avoid the evil consequences of the lying that she had instigated. She was ready too with a good excuse to present to the father for his going away. Jacob must not take a Canaanite wife, as Esau had done. The older son's Hittite wives were a grief to Isaac and Rebekah (Ch. 26: 35), and so Isaac readily fell in with the suggestion that Jacob be sent away in search of a wife among their kinsfolk in Haran. In this thought they were, no doubt, in line with God's thought, and we see how wonderfully God overrules the devious and even sinful ways of man, and brings about His gracious purpose through man's often unwitting or even unwilling instrumentality.

Isaac called Jacob to him and solemnly charged him regarding this matter. Then without any mention of Esau's anger, of which he was possibly kept in ignorance, he sent him away with a parting blessing, in which he not only confirmed that which he had already pronounced upon him, but expressed its real significance more clearly. It is the blessing of Abraham, the fulfilment of all that God promised to that man of faith, that is transferred to Jacob. In this, too, Isaac now falls fully into line with God's thought, who had Himself made choice of Jacob for this honor and service. The Lord confirmed this to Jacob personally in that night vision when He gave to him the same promise almost in the identical words that had been spoken to Abraham when God first called him to become the father of the chosen race through whom He would bring salvation to the world:—"In thee and in thy seed shall all the families of the earth be blessed." (Comp. John 4: 22 last clause).

A Wonderful Dream.

Empty-handed and alone Jacob set out from Beer-sheba. The start probably was made before the break of day to escape the notice of his brother, and likely he went at a rapid pace in order to put distance between himself and the one whom he had cause to fear. So his first day's journey brought him to a place about forty miles from Beer-sheba. Weary and, no doubt, sick at heart he lay down to get such rest as the hard ground and a pillow of stone would afford. He seems to have been unaware of the history of the place he had lighted upon. The stone upon which his head was pillowed may have been one used by Abraham in the altar that he had erected there, but Jacob knew it not. It was to him simply a place to get a little much needed rest for his farther journey.

However, under the circumstances, it is but natural to suppose that he had been thinking much that day about the patriarch whose blessing he should inherit and about God, with whom he would thus stand in covenant relation. While his feet were carrying him rapidly onward the words of his father would keep ringing in his ears,—"God Almighty bless thee and give thee the blessing of Abraham." And while he was thus thinking, the Lord was directing his steps toward the place of hallowed associations, there to reveal Himself to this heir of Abraham.

While he slept, a significant vision appeared to him. He saw a ladder from earth to heaven; he saw angels passing up and down on the ladder; and he saw the Lord standing above the ladder. We need not trouble our imagination about how the ladder was constructed or about the appearance of the angels and of the Lord. The meaning of the vision only is of importance. For us the meaning is made clear by the application which Jesus made of its figure to Himself in John 1: 51. To Jacob it spoke of God's communicating nearness and His gracious provision of needed heavenly ministration. The Lord impressed this thought when He promised to be with him, to keep him, to bring him again to the land of his inheritance, and not to leave him while any of His promises remained to be fulfilled.

But it had also a prophetic meaning, which pointed to the blessing for the whole world through the seed of Jacob, the Messiah. In his seed should all the families of the earth be blessed, in that heaven should be open for God's redeeming love to come down in the person of His Son, who as the Son of Man, the divinely provided Mediator, should be the Way for man's ascension to God, even as the ladder in the vision, planted upon the earth, reached into the presence of God in Heaven. Through the mediation of Christ the ministration of angels and communion with Heaven are made possible. The angels of God ascend and descend upon the Son of man.

Jacob's Vow.

Awaking from his dream, Jacob realized what kind of a place he was in. He said, the Lord is in this place, this is the house of God—Bethel. But he was afraid and filled with dread in this holy presence. God had shown Himself to Jacob in infinite grace, but his heart was not at home in the presence of God; nor can any heart be so until it has been thoroughly empted and broken. God is at home, blessed be His name, with a broken heart, and a broken heart is at home with Him. But Jacob's heart was not yet in that condition."—*C. H. Mackintosh.* This came to Jacob years later when the angel of the Lord put the thigh of his Jacob-nature out of joint and brought him to his knees pleading for the blessing of mercy.

For the present Jacob makes a vow, but it is not the vow of unconditional surrender. He puts an "if" to the temporal blessings God had already promised, and conditions his allegiance to God on that "if." However, he sets up a pillar to mark the place, probably with the thought of establishing here, on his return, a permanment place for the worship of God, to which he is willing to dedicate a tenth of all that God shall give him.

This story of Bethel is woven beautifully into Mrs. Adams' hymn of aspiration to God. The picture is brought vividly to mind and gives force to the thought when we sing with her:

Though like a wanderer,
The sun gone down,
Darkness he over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

Deaths.

George:—On March 13, 1907 at Spinnerstown, Pa., Benjamin Y. George, aged 75 years, 1 month, 21 days. Funeral services were conducted by A. B. Shelly assisted by A. M. Fretz, and interment made at the West Swamp Mennonite church, where the deceased was a member, on March 19th. Funeral sermon preached from Heb. 13, 14. The deceased leaves a mourning widow, one son, one granddaughter, three brothers, three sisters and many friends.

Voth.—On March 12, 1907, in Upland Calif., Jacob P. Voth, aged 73 years, 9 mo. and 19 days. The deceased was born in Russia. He came to America with his family in 1879 and lived in Kansas until 1906. In September he came to Upland, Calif., to his son, Rev. J. J. Voth. But his stay here was short as the disease with which he was afflicted made speedy progress and the patient and at all times satisfied sufferer succumbed. His wife preceded him to the spirit world in 1904. He leaves to mourn their loss a son and a daughter, 16 grandchildren and two great-grandchildren. Funeral services were held in our church. Rev. M. Horsch preached in the German and Rev. J. C. Mehl in the English language. Interment was made here in the Ontario cemetery.

Contributions.

For the Chinese Famine Sufferers.

Alexanderwohl Church in Kansas, per D. Goerz, $243.94. Members of the Mennonite Church in Rosthern, Sask., $19 55; Jacob Rempel School, $1.75; Springfield Sängerchor, $6; Mennonites in Rosthern, Sask., $2; Mennonites in Hague, Sask., $50; per David Toews.—J. S. & C. B. Moyer, Centre Valley, Pa., $5; S. S. of Zion's Congregation, Dallas, Ore., per Marie Peters, $21.50; Marie Braun, Dallas Ore., $6 15; Halstead Mennonite Congregation, per Daniel Haury, $6; Annonymous, per J. F. Lehman, $2; S. B. Latshaw, Barto, Pa., $5; Hirman Baumgartner, Berne, Ind., per J. F. Lehman, $10; H. W. Tangeman, Newton, Kans., $5; Nelson Krehbiel, Moundridge, Kans., $1; Carl Krehbiel, Moundridge, Kans., $1; Celia Krehbiel, Moundridge, Kans , $1; M E. Krehbiel, Moundridge, Kans , $1; J. W. Krehbiel, Moundridge, Kans., $1; C. G. Pankratz, Hillsboro, Kans., $10; Mrs. V. Ingold, Newton, Kans., $5; Mr. and Mrs. C. Wirkler, Newton, Kans., $5; Miss Lizzie Wirkler, Newton, Kans., $1; Jos. D. C. Goering, Moundridge, Kans., $10; J. J. Krehbiel, Moundridge, Kans., $5, per H. P. Krehbiel.—Jacob J. Bolt, Osler, Sask., per Isaac Loewen, $1; Isaac Loewen, Osler, Sask., $19.20; First Mennonite Church, Philadelphia, Pa., per Rev. N. B. Gruhb, $8.80; S. H. Latshaw & Family, Pottstown, Pa., $2; from Mantoha per J. J. Bargen:—Pastor Hanson, Altona, $1; J. J. Bargen, Plum Coulee, $10; John Wiens ditto $1; F. J. Peters ditto $1; J. J. Sawatsky ditto 50c; Dr. McGarvin ditto $2; G. B. McTarvish ditto $3; Peter Epp ditto 50c; L. Mooks ditto $1; Albert Braudle ditto 50c; E Mecking ditto $1; Ant. Jockmon ditto 25c; M. Hendricks ditto 50c; John Wiehe ditto 25c; J. A. Lopky ditto 50c; L. Wagner ditto $1; W. J. Meachem ditto 50c; John Fritz ditto 25; Frank Donald ditto $5; R. Mechling ditto $1; A Friend ditto $1; A Friend ditto $1; B. H. Emerson ditto 50c; B. Ait ditto 50c; Johann Reichert ditto 50c; Fr. Melrose ditto 50c; H. Telchnor ditto 25c; D. C. Peters ditto $5; Wm. Stewart ditto $3; A. A. Lopky ditto 50c; Wilhelm Mahnky ditto $1; Jacob Dick ditto $1; Johann Heide ditto 75c; D. D. Toews, Rosewell, $2; Johann Frisen, Plum Coulee, 50c; C. Atkins ditto 50c; Carl H. Frisen ditto 50c; D. W. Peters ditto 50c: West Zion Congregation, Moundridge, Kans., $54; Veronika Kauffman, Moundridge, Kans , $2; per Jacob H. Krehbiel; Jacob W. Tschetter, Freeman, S. D., $10; Springfield Congregation, Eakly, Okla., per Chr. P. Stucky, $25; Congregation of Pretty Prairie, Kans , $83; Ladies Society of same, $25, per P. A. Graher.—Pulaski (Ia.) Congregation, per W. W. Miller, $26.-26; Upland (Cal.) Congregation, per Heinrich Schmutz, $19.50; Peter Kaufman, Moundridge, Kans., per J. P. Kaufman, $10.

For the Russia Famine.

Alexanderwohl Church in Kans., and forwarded direct to destination in Russia by D. Goerz, $557.28; B. Rempel, Butterfield, Minn., $200; Friedesberger Congregation, Loretta, S. D., per H. H. Koeh, $42.

For the China and Russia Famine.

Jacob Krause, Sedgwick, Kans., $5; Rev. Geo. Orlowsky, Newton, Kan , $3; A. A. Vesper ditto $2.50; Herm. & Marie Suderman ditto $10, per H. P. Krehbiel.

Gratefully acknowledged,
Harrison Landis, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

Big Four Flyer's Plunge From Rails.

Indianapolis, March 23.—Big Four train, No. 11, the Southwestern Limited, running an hour late and going down grade at the rate of nearly fifty miles an hour, plunged from the track near Big Lick creek, one mile west of Avon, Ind., at 1:15 o'clock yesterday afternoon killing John W. Gregory, of Indianapolis, engineer, and severely injuring a number of passengers. Few of the thirty-three passengers on the train escaped bruises or cuts, and many of them were prostrated by the nervous shock.

Senator Burton is Free.

Ironton, Mo., March 22.—Joseph Ralph Burton, who until his conviction in the Federal Court was United States Senator from Kansas, was this morning released from the county jail here, having completed his sentence of six months, imposed when he was found guilty of violating a Federal statute by appearing before a governmental department as the paid representative of an alleged "get rich quick" concern of St. Louis.

Burton entered the jail October 22, 1906. His release to-day is due to the law which provides for a deduction from a sentence for good behavior. Burton's sentence also included a fine of $2,500, and the statute under which he was convicted debars him from ever holding an office of trust or remuneration under the Federal Government. The fine, which has not been paid, will be held over him as a civil judgment. Accompanied by Mrs. Burton and his niece, Miss Dorothy Mitchell, Burton left for Abilene, Kas.

Proposes to Do Things.

Burton gave out the following signed statement:

"This is the first signed statement I have made for publication since the day I was indicted. The impression has gone out that I propose to live for revenge. This is a mistake. I have no such purpose. The wrongs done to me are the wrongs of others. Vengeance is thought to be noble only by the ignoble. 'Vengeance is mine, saith the Lord,' is the philosophy to which I have always subscribed in the past, and to which I shall adhere in the future. I am a thousand times more solicitous that I shall not wrong another than I am concerned about the wrongs others have done, or may do to me.

Foreign.

Russian's Account of a Disastrous Famine.

Indianapolis, March 22.—It is a tragic, pitiful story that Nicholas Shishkoff tells, in Charities and the Commons, of the famine in Russia. He says, in part:

"We stand face to face with one of the most awful calamities that ever Russia has ever witnessed.

"Our government, now fully awake to the magnitude of the famine, is doing all it can to bring grain to the starving provinces, and private charity has evidently given nearly all that it can give. But both seem helpless to provide for all the sufferers. If we can not get help, and good, strong help, too, from friends abroad, widespread epidemics of scurvy and typhus are sure to attack our broken-down peasants, and thousands upon thousands of lives will be lost.

"Months ago, in many villages, the people were living on acorn bread for want of rye or wheat.

"In most of these villages we have opened free kitchens, where at least some of the destitute peasants (mostly women and children) can get a bowl of hot soup and a piece of black bread once every twenty-four hours. Those that are fortunate enough to get a ticket for these dinners have at least a chance of living to see another harvest. But what of their fathers and brothers?

"The proximate cause of all this misery was the complete failure of all crops this year because of the terrible drought. For three months there was no rain, and not only the grain crop, but also the grass in the meadows was parched up and destroyed. Consequently great numbers of horses and cattle have perished already and probably about 75 per cent. of the total will go before spring. That means only ruin to thousands of peasant families because of want of horses; their fields will remain untilled and even next year's harvest will bring them no relief. But that is inevitable. Every year of such a famine sends thousands of small farmers to earn their bread either as field laborers or into the streets of our towns.

Mortality of Children Increased.

"One of the most tragic consequences of the present distress in Russia is certainly the greatly increased mortality of the children. When food is scarce, and especially when the absence of healthy food drives people to use different worthless substitutes to still the pangs of hunger, our hardy and frugal peasant manage to keep alive for months and months on nothing but a small portion of black bread and water, and although their health suffers and their strength gives way—life remains. Such is not the case with the children. The babies are the first to perish, when their starved mothers have no more milk in their breasts—and they perish by thousands.

"The youngest children, up to the age of five or six, are the next to go, their tender bodies not being able to resist the sufferings of hunger for any length of time. They waste away; and their slow agony and their ceaseless cries for food are often more than their mothers can bear. During the great famine of 1891-92 we had an asylum in Samara for children abandoned by their mothers and picked up in the streets where they had been cast out in the hope that the hitter frost would soon put an end to their misery. In less than a month we gathered in more than two hundred such children.

Thousands Sacrificed.

"These thousands of young lives—the hope of our future—are the tribute that we are now called upon to pay. If we can not get sufficient help, this tribute will be very high this year.

"Many committees have been organized by ladies in Russia specially to distribute food and clothes to the children; but, as far as I know, not one of these committees could collect or spend more than about $2,000 or $3,000 a month. That means relief for three or four thousand children in districts where at least 40,000 children under ten years of age are in need of help.

"In Russia even during a year of famine, $5 will keep a child alive till next harvest."

An American relief committee to gather funds for the suffering Russians has been created, with headquarters at 135 East Fifteenth street, New York, Bishop Henry C. Potter is the president, Samuel J. Borrows is secretary and the Morton Trust Company is treasurer.

Famous Russian is Dead.

St. Petesburg, March 23.—M. Pobiedonstseff, ex-procurator-general of the holy synod, died at 7 o'clock this evening.

M. Pobiedontseff had dominated the reactionary influences in Russia for twenty-five years. He was eighty-one years old, and until the recent ukase conferring religious liberty upon the empire, was the power behind the throne, with a long list of victories over the reform forces. As head of the Greek church, Pobiedonstseff was primirally responsible for the cruel persecution of the Jews and Polish Catholics in the Czar's dominions.

He had always been an unrelenting foe to the United States and to the spread of American ideas in Russia. His career shows him to have been possessed of great energy and ability. He was born a peasant, but worked his way to Kieff to study in the university there. He was tutor in the family of Alexander II, then privy councillor, and was made procurator-general by Alexander III, when the latter succeeded to the throne.

Peasant Rising Against Everybody.

Bucharest, Roumania, March 23.—Czernowitz, on the Roumanian border, Verpole and Pudesti have been captured by peasants, who took the places by assault and pillaged and devastated them. The attack on Misaleni continues, peasants persistently assaulting the town. The troops have thus far been unable to drive back the peasants, and many have been killed or wounded on both sides.

Against Everybody.

In the opinion of the Roumanian government, the rising of the peasants in Moldavia is more of an anarchistic character than anti-semitic. In reply to requests for a statement on the subject to-day, Finance Minister Ionescu wrote the following note:

"The present regrettable movement is not only of an anti-semitic but also of an agrarian and anarchistic character. The houses of Christians, both owners and tenants, have been destroyed. The government has taken all the possible measures to cope with the movement, which must now be regarded more as an anarchistic campaign than anything else."

According to the latest advices received here, the movement is spreading southward. Bands of peasants in the Brahilov and Buzeau districts, mostly armed with cudgels, are marauding over the farms, threatening the proprietors with death unless they ameliorate the conditions of work.

Capital of Honduras Falls.

Washington, March 25.—Senor Corea, the Nicaraguan minister, to-night received a dispatch from President Zelaya, of Nicaragua, announcing the capture and occupation of Tegucigalpa, the capital of Honduras.

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Vol. XXII. BERNE, INDIANA, APRIL 4, 1907. No. 14.

The Silver Lining.

There's never a day so sunny
But a little cloud appears;
There's never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Wbenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night:
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.—Sel.

Items of News and Comment.

"Six days shalt thou labor."

"Verily my sabbaths ye shall keep."

God deals graciously with man, at home and abroad, but how many fail to see and to realize it.

On March 25 Rev. W. H. Grubb preached in the First Mennonite church, Philadelphia, Pa.

In February the Sisters Van Steen, of Beatrice, Neb., were visiting the Mennonite mission stations in India.

The Rev. R. J. Campell, of England, has resigned the chairship of the London Board of Congregational Ministers.

Dr. A. T. Pierson will temporarily supply the pulpit of Christ Church, London, after the Rev. F. B. Meyer's retirement in March.

Evangelist J. Quiring conducted a series of successful meetings, from March 10—15, at the Canton church, McPherson Co., Kan.

The congregation in the Holbrook Valley, Colo., are greatly in need of a new church. Arrangements are under way to push the work to completion.

The successful meetings at Lancaster, Pa., were continued another week. About seventy persons made a public confession to stand at the Lord's side and to serve Him.

The correspondent at Orienta, Okla., reports that they had in March exceptionally warm weather, the thermometer registering as high as 99 degrees. The crops are promising there now.

Rev. W. H. Grubb announces communion services at Perkasie, Pa., on April 7, at 3 p. m. and in connection with this service baptism and reception of new members. Preparatory services on April 5th, 7:30 p. m.

Dr. and Mrs. Wilbur F. Crafts sailed March 8 for a nine months' crusading in Asia in behalf of the proposed treaty of all civilized nations to protect all aboriginal races in mission fields against all intoxicants and opium.

The Inter-Church Conference on Federation has already accomplished much that is worth while is a prominent thought in the first annual report of the executiye committee of the federation, compiled by Rev. E. B. Sanford, Sec. of the committee.

Endowment for S. S. work. In order to have a regular endowment for carrying on the work of the International Sunday School Association, the central committee proposes to secure before the convention to be held in Louisville, Ky. In June, 1908, one hundred life members, at $1,000 each.

On March 26, about 10 a. m. fire broke out in the rear part of the Mennonite Publishing Company's plant, Elkhart, Ind. The fire spread so rapidly through the mechanical departments that the employes were compelled to a hasty retreat. The fire destroyed a large part of the machinery, stock, other material, etc. The loss is estimated at $60,000, partly or nearly all covered by insurance. The entire plant will be refitted and put in first-class working order as rapidly as possible. During this sad and destructive occurrence the editors—J. F. Funk and A. B. Kolb—were attending a conference at the Yellow Creek church, Elkhart Co., and knew nothing of the fire until they returned and witnessed the desolation of the rear part of the four-story brick building. Fortunately the front part of the plant, the Book Store, was saved.

The Revival in India.

The great and marvelous "revival" going on in India is attracting none too much attention. True, it does not reach all sections of the great heathen country, nor does it include all the people of any section; but it is accompanied by such illustrations of divine power and grace as to give it place among the most remarkable revivals of modern times. It comes at a time when many faithful, earnest toilers had become heavy of heart, because of the lack of such signs as they longed for and prayed for. It began in a way unlooked for and surprising—among young girls in a school at Nellore, and thence it has spread and deepened until its phenomena are recognized over a large section of country. An article in The Baptist Missionary Review, published in India, says that during these days, "God has laid bare the hearts of His people, bringing to light things that we never knew or dreamed of. He has shown again His mighty power to save, His hatred of sin, and His infinite love for the lost." ...."The Lord has, indeed, come to His temple and cleansed it, and none have been able to stand before Him."...."Under the searching light of God's Spirit all hearts were laid bare, and every secret thing was revealed." "Deeds of darkness long hidden were brought to light."

The article says: "The greatest revelation of this revival is that the Indian Christian can weep over his sins. We had thought that impossible. We had thought there was something in the constitution of the Telugu, the Tamil, the Mahratti, the Bengali, that made him incapable of feeling his sins as we do. Missionaries have worked twenty and thirty years among these people, and have baptized them by the thousands, but, with very rare exceptions, have never seen them weep over their sins." Now a great change has come. "Cries of grief, and shame, and remorse are heard in many a station. Souls are struggling with the powers of darkness, and agonizing with groans and tears and lamentations, as the mighty conflict with evil goes on. Strong men are bowed to the ground; weak women cry out in weakness; little children weep bitterly as when some loved one is lost. Hearts of stone are broken and shattered asunder by the mighty hammer of God's Spirit."

"Business is Business."

We heard a man, not long ago, entertain half a street-car load of people with criticism of the Church. He talked to one man, but had an audience of a dozen. He said: "The Church doesn't keep up with the procession." It picks "inferior men for its offices." "Business is the thing." "Preachers have no business sense." "The Sunday-school is antiquated." "Teachers should pass examination." "Teachers should have salaries, and scholars should pay tuition." "A teacher who can't draw enough scholars to pay her salary should be bounced." "A preacher who can't fill the church and increase collections should have his salary reduced." "Business is business." "Preachers don't know any more about business than a cow does about music."

A man across the aisle told this oracle that he ought to go into a church near his home and "show 'em how to run things." Well, if he did, he "would show 'em for a fact." He would begin by bouncing two of the deacons, and he would get a preacher who "could preach at least a little bit, even if he did haye no business sense."

We do not know this man, but we do know something of his history. He inherited a fortune in a business and homestead, all of which he lost. Afterward the death of a brother left him another fortune, with which he again went into business, which ended in bankruptcy. Possibly his failures were not his fault.

He may be a good business man in spite of them, but if we had failed twice in business, we should keep very quiet about ministers knowing nothing of business. As a matter of fact, ministers stand near the top as good business men. It is rare to find one who does not pay his debts. That is a test of good business. We never knew a minister who took advantage of a bankrupt act. Were one to do so, it would be talked about in the town for years.

We asked a merchant who has two ministers among his multitude of customers how they compared with others as to prompt payment. He said one of them always pays his bill on the fifth of the month, and the other is never very much behind him. "What proportion of your customers," was asked, "pay as promptly?" "Not one in ten." He then told us what surprised us. That not one-third of his customers pay their bills within thirty days, and some take twice and three times that long. We asked him as to the per cent. of loss on accounts in his business. He said it was about eleven to twelve per cent. He had just charged off the account of an apparently well-to-do business man who failed, whose bill had been rendered with current additions, offset by a few small payments, every month for nearly a year. "How much," we asked, "do you lose on preachers?" "Never lost a cent on a preacher in my life."

We do not believe that business in the ordinary sense of the word is the important thing, either in the minister or the Church. The Church is a spiritual institution. The minister is a spiritual leader. Of course, things must be done decently and in order; but the man who talks about turning off a minister or reducing his salary because he does not increase collections, shows his incompetence to discuss the matter. We know a man whose work was blessed of God to the conversion of fifty children in a year. It was hard times and a poor community, and collections were not increased; but of those fifty children three are now ministers, and seven are elders. The "business is business" idea of church management which would reduce a preacher because he does not increase the collections, is worse than "penny wise and pound foolish." It is money wise and soul foolish. So is the theory that the Sabbath-school must pay its way or quit. The man who insists that Sabbath-school scholars must pay tuition doesn't know the first principles of the work of the church, which is, to persuade people, and even "compel" them to come, not to frighten them away with tuition fees. The man who says that church officers are inferior men shows his ignorance. The best business men in Cincinnati are church officers, and the same thing is true in other cities and throughout the country.—Herald and Presbyter.

Purity.

William H. Levering, whose home has been in Lafayette, Ind., since 1851, at the age of eight years, was made chorister in a union Sunday-school in Ardmore, near Philadelphia. In 1865 he was present at the reorganization of the Indiana Sunday-school Association, and has been officially connected with it from that time to this. In a recent communication, he says of himself: "I never drank a glass of intoxicating liquor; never used tobacco; never danced a step; never knew one card from another; never used profane language; never had a billiard cue in my hand; never read a Sunday newspaper; never knew a boy who had as good a time and as jolly a life as I have." Pretty good for an octogenarian!

Surely this must be a whole-souled man; a man who has not blotted his character with filthy lusts; a man who has set a most significant example; a man whose character can stand like a statue of marble, unspotted with the mind undefiled, and no heart crayings for tobacco, or other idols which are often hidden in men's hearts, and often in ministers who profess to be ministers of the Gospel. This is a good lesson for some ministers to study: How did Jesus live? What did He eat? What did He drink? Did He chew tobacco? Did He get intoxicated? Did He use bad language? Did He dance? Such brilliant lives, such noble characters can long be remembered. There should be more books printed of such men, and less Sunday papers and dime novels.

Where is the preacher who can chew tobacco, smoke a cigar or pipe, and study the life of that pure, undefiled Christ?

Therefore if Christ is the vine, and we the branches, we must be like Him. If the vine is pure, the branches also are pure. If the vine is corruptible, the branches also are corrupt.

With our Public Schools, equipped with physiology to teach our boys not to use any thing which degrades or wrecks the body, we find a large per cent who smoke cigarettes, the most injurious herb on the market, or some chew tobacco or smoke a pipe or big cigar,—all this they do because somebody else does it. In nearly every case the father is in the habit and the son will follow the father. Fathers should make their paths straight for there are sons coming after!

In the world's broad field of battle,
In the bivouac of life
Be not like dumb driven cattle,
Be a hero in the strife.

C. M.

Proverbs and Quotations.

We must eat a peck of salt with a man before we know him.

What cannot be cured must be endured.

While there is life there is hope.

Who perisheth in needless danger is the devil's martyr.

Speech is the gift of all, but thought of few.

Speak the truth and shame the devil.

Sour grapes, as the fox said, when he could not reach them.

Show me a liar and I will show you a thief.

Rule the appetite and temper the tongue.

Put no faith in tale-bearers.

Pride of heart foreruns destruction.

Prevention is better than cure.

Possession is nine points of the law.

Perfection is the point at which all should aim.

Patience is a flower that grows not in every one's garden.

Passion is ever the enemy of truth.

One scabbed sheep will mar a flock.

One is not so soon healed as hurt.

No man can serve two masters.

Humility is the foundation of all virtue.

Home is home though it be ever so homely.

He who marries for wealth does sell his liberty.

He that will not be counseled cannot be helped.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

A false balance is an abomination to the Lord, but a just weight is his delight.

A fool uttereth all his mind; but a wise man keepeth it till afterwards.

A fool's wrath is presently known; but a prudent man covereth shame.

A man of understanding holdeth his peace.

By much slothfulness the building decayeth; and through idleness of the hands the house dropeth through.

Go to the ant, thou sluggard; consider her ways and be wise.

Seest thou a man diligent in his business: he shall stand before kings; he shall not stand before mean men. Seest thou a man that is hasty in his words there is more hope of a fool than of him.

The Story of an Indian.

When this country was first seen by Columbus, in 1492, there were, as far as can be determined, about 500,000 Indians between the Atlantic and the Pacific oceans, and north of the Rio Grande River to the Arctic circle.

At the present time in the same area there are about 200,000 Indians, or less than one-half of the original number.

The reasons for the decrease in the tribes have been many—the destruction of wild game upon which they depended for food, the coming of the farmer who needed their lands, their own inability to work as the white man does with machinery.

But among the survivors of the old tribes there are a number of very intelligent chiefs, of whom Red Cloud, of the Sioux, is one.

Red Cloud, twenty-odd years ago, was one of the important war chiefs and leaders of the Sioux tribe. On his conversion to the principles of the Christian religion and practising them, he said to Dr. Sheffield, of the Indian Bureau of the government, who recently talked with him:

"I believe Indian and white man should not lie. I believe truth telling is best for all, then no more trouble can come between us. Indian wants to be the friend of white man.

"Sixty moons (seasons) or more have gone over my head. I believe in peace. I believe in Christ. I believe we should all live to do good to those about us. Your skin is white, mine is red; that makes no difference. It is the heart that makes men good or bad. I try to be good and have my people be good.

"My people used to go to war. I went to war with them, and we had much fighting. It did not pay. It made woman cry and it took fathers from their children. I see now the wrong of it. I want to do things that will help my white brother, my black brother, my own people.

"We should love one another—that is better than fighting. I think fighting does not pay anyone. It makes bad blood and puts friends far apart.

"I have my work every day—that is better than fighting. I want to see my people work. To do something in work is better than going on the war path. We all try to work in peace with our white brothers. I am an old man, but I feel I should work every day, and I ask my people to work—in the fields, with the horses, in the house.

We will not use liquor, and we keep away from bad habits, and we do all we can to take care of ourselves. That is what the Father above us asks, and we will try to do it."

As Dr. Sheffield repeated the translation of the conversation with the famous old chief, it was worthy of study by any white boy who in his after life may have to deal with the many different races the American flag now flies over.

Patience, care of what their past has been, gentle leading of them into civilized ways, may bring about just the state of mind in which the aged Red Cloud now is and this means peace and good for the whole nation.

Blood Money Statistics.

The Associated Prohibition Press places in a nutshell these interesting figures:

1. National Drink Bill (direct) 1906, $1,500,000,000.

2. Invested in Liquor Traffic (1906) $415,000,000.

3. Consumption of alcoholic beverages grown from 296,876,931 gallons and 7.70 gallons per capita in the year 1870—to 1,694,392,765 gallons and 20.37 gallons per capita in 1905.

4. There are 240,000 saloons legalized by law, in 42 states.

5. At least 75 per cent of the crime, 90 per cent of the murders, three fourths of the divorces, can be traced to the saloon door.

6. Only 5 per cent (or about 400,000) of the 8,000,000 young men in America are in the church, while at a low estimate over 2,000,000 are regular patrons of the saloon. Which stands the better chance to get the remainder?

7. The Liquor Traffic has a permanent lobby at Washington and at every state legislature, and during the last sixty years out of 500 temperance bills introduced in the various state assemblies at the demand of the decent citizenship, less than one per cent of the really important measures were passed, owing to the wide-awake defense of the liquor forces. Of State Prohibition and Local Option bills introduced in twenty-five states only in two or three instances were the temperance people victorious, yet the vast majority of the people in most of these states were believed to favor such legislation.

8. The nation now gets $195,000,000 annually from the liquor blood-money profits, and Congress constantly refuses to pass the Hepburn-Littlefield bill to protect all Prohibition territory from invasion by brewers and liquor agents under cover of present inter-state commerce regulations.

9. The astute leaders of the liquor business are now everywhere attempting to stem the tide of the Prohibition reform by securing the support of temperance leaders to the so-called high license legislation on the pretense of swelling "roads," "school" or "police funds," but in reality to so solidly establish the business in the economic systems of municipal and state governments as a permanent source of "income" that nothing could avail against the legalized pestilence.

"The Simple Life."

Emperors and kings are not the most fortunate people in the world. Indeed, they have more than their average of sorrow and danger. Some one has figured it out that of 2,500 kings, emperors and rulers of whom history takes note, who ruled over seventy-four peoples, all were engaged at one time or another in war. One hundred and eight were executed, while death by assassination was the fate of 151, and twenty-eight committed suicide. One in every nine died by violence.

We know a man who traces his genealogy back ten generations, and then traces it forward in scores of branches showing that he has relatives in almost every State in the Union, as well as in foreign lands, and that they are counted by thousands. He does not find a single king or emperor in any of the lines, but he does find a great many preachers and elders and deacons. He also finds lawyers, judges, doctors, teachers, and a great many merchants and farmers. He does not find the record of a single assassination or suicide, or arrest for crime. He does, to his regret, find one divorce and two bankruptcies, and several hard drinkers, and four deaths by accidents, showing that his widely-scattered connection is not entirely free from human weakness and misfortune, though the proportion, considering the number of people, is very small.

It may be hard to persuade some, especially those who are ambitious for distinction and power and luxurious living, of the fact, but it certainly is a fact that this family connection, in which ninety-nine of a hundred people live simple, honest, peaceable, prosperous, comfortable and useful lives, is more blessed than the 2,500 kings and emperors with their 287 deaths by assassination, execution or suicide, not to speak of those who died of worry, remorse, and the varied diseases resulting from royal luxury and vice.

The really blessed people are those who walk in the law of the Lord and serve Him in the places He has assigned them. Some emperors and kings do this, but more do not. High places are places of temptation. One who is called to rule or handle great wealth needs great grace. Even with this the position is one of trial and possible sorrow. He who has been called to a quieter, easier, happier life has no reason to envy him.—Herald and Presbyter.

Home Circle.

Grandma.

I know we all will miss her,
But God knew best that day,
And so He sent an angel
And took Grandma away.

And when the angel placed
His foot upon the stair,
He left that home in darkness,
It will be hard to bear. —Ex.

Only the Small Birds Sing.

Have you thought of it; it is only the small birds that sing? You never heard a note of a song from the eagle in your life, nor from the turkey or the ostrich; but you have heard it from the robin and the lark and the mocking bird and the canary, and, oh, how they can sing! So it is from the little folks that we expect the best and sweetest things, the most cheerful and most loving work. So, too, we expect to hear them sing as they go.

A Lesson in Giving.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is it for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sabbath."

And when the Sabbath came, she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in. "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own. So if I give Him anything, I have to give Him what is mine.

Chinese Peculiarities.

The Chinaman shakes his own hand, instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots, instead of blackening them.

He rides with his heels in his stirrups, instead of his toes.

His compass points south.

His women folks are often seen in trousers, accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive evil spirits).

His left hand is the place of honor.

He says west-north, instead of north-west, and sixths-four, instead of four-sixths.

His favorite present to his parents is a coffin.

He faces the bow when rowing a boat.

His mourning color is white.

To bore a hole he uses an instrument that works up and down instead of around.

The children of a Chinese school study out loud.—*Selected.*

A Children's Song.

BY E. P. MARVIN.

Children go, to and fro,
In a merry, pretty row,
Footsteps light, faces bright,
'Tis a happy, happy sight.
Swiftly turning round and round,
Do not look upon the ground,
Follow me, full of glee,
Singing merrily.

Work we do, study too,
Learning daily something new,
Then we laugh and dance and sing,
Gay as birds or anything.
Birds are free, so are we,
And we live as happily.
Follow me, full of glee,
Singing merrily.

Work is done, play's begun,
Now we have our laugh and fun;
Happy days, pretty plays,
And no naughty ways,
Holding fast each other's hand.
We're a cheerful, happy band.
Follow me, full of glee,
Singing merrily.

The Camel.

The camel is in Egypt and Syria what the horse is in our country, the beast of burden. You see it everywhere, always doing something, never resting or lying down, carrying home from the fields bundles of grass or wheat, conveying on the roads heavy boxes of merchandise from one town to another; and you often see, mounted high upon its ungainly hump, a man or a veiled woman going on a journey. The camel has a very sad face. There is a pathetic look in its eye.

It fixes its eyes straight before it, looking neither to the right nor to the left; and if you stand before it or meet it on the way, it goes past you as if unconscious of your presence.

The patriarchs used the camel in all their wanderings. We read that as Isaac was meditating in the fields of Hebron, in the brief, beautiful twilight of the East, he saw, coming over the hills from the south, a long string of camels, winding their way slowly to the encampment. His eyes could make out in the distance, silhouetted against the sunset, dim fiures of men and veiled women riding on the camels. He knew who they were, for he was expecting the coming of Eliezer, his servant, from his uncle's house in far-away Padan-aram, with the bride that he was bringing back. We can imagine how his heart would be beating with the excitement and hope, and how full of curiosity he would be to meet the bride that had been chosen for him—his own cousin, whom he had never seen before.

The Mennonite.

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Editorial.

A Famine Relief Ship to China.

Probably our readers remember the fact that during the great India famine, by special efforts of Mr. Klopsch, Editor of The Christian Herald, New York, two steamships, the *Quito* and *City of Everett*, were chartered with government funds expressly to convey cargoes of foodstuffs which were purchased with the Relief Fund. Now Mr. Klopsch informs the readers of The Christian Herald, that he has received an official telegram from the State Department in Washington that the Government of the United States has granted a relief ship to convey a cargo of life-giving food to the famine-stricken people in China, to furnish a cargo of 5,000 tons of food.

Recent advices by cable and mail from China, received by Dr. Klopsch, convinced him that the wisest disposition that could be made of the Relief Fund would be to purchase flour in the home market, instead of in China, where all foodstuffs are scarce and held at famine prices, which was confirmed by the Shanghai and Chinkiang Relief Committees.

On March 19th the War Department notified the Department of State that the Army transport *Buford* would be placed at the disposal of the National Red Cross Society for the purpose of carrying The Christian Herald cargo to China. It is estimated that not less than $100,000 will be required to supply a cargo of 5,000 tons of provisions. The *Buford* is now at San Francisco, and will sail for Shanghai, where the distribution will be made as soon as she can be unloaded. Arrangements are already under way for the purchase of good, clean American flour that will be shipped in sacks, the entire cargo consisting of 10,000,000 pounds. It is estimated that in Shanghai such a cargo will be almost doubled in value, owing to the food scarcity and high prices there.

Liturgy and Free Prayer.

The trend of a large portion of Protestantism, especially in the cities, is in the direction of the liturgical forms of worship. This is to be noticed especially in these churches where the use of a liturgy is optional, the old informal methods of conducting divine service are giving way to the formal and set ways of the book of worship. The rapid growth of the High Church party in the P. E. church is an indication that opposition to even the extreme forms of liturgical worship is weakening considerably in many quarters. Even in the churches where there is no thought of a ritual the celebration of Easter or Christmas is carried on with greater pomp than formally and a set form used on such occasions is not an infrequent occurrence.

Now, we admit, that there are some very excellent grounds for formal worship. Our Lord submitted without protest to the temple forms of worship in His day. He even gave His disciples a set form of prayer but we do not find that the disciples understood Him to teach that formal prayers and formal worship were the only proper courses to follow. In fact their future practices showed that they did not so understand Christ's teaching.

The advantages of a liturgy are strongly urged because its materials have been drawn from the classical ages of devotional literature and because it has a certain stateliness of thought and charm of style which satisfies the ear and clings to the memory. There is indeed this advantage in the liturgy, it makes the service a common one in which the worshiper has his part and is independent of the officiating clergyman so that his faults need not be a hindrance to the worshipper. The familiar words bred into the youth from his earliest childhood tend to insure a loyalty and devotion that is hard to shatter and most likely to endure as long as life lasts.

But while we see these many advantages in the use of a form of worship we see greater and better advantages in free prayer. Free prayer is an encouragement to frequent prayer because it places no limitations upon the emotions or petitions which the worshiper desires to express. The experiences of the heart are so varied that it is impossible to draw up a set of forms fitted to ones exact needs. By free prayer the sense of sameness in which a service is in danger of is relieved, for sameness may degrade the service into the mere saying of a form of words unaccompanied by the devotions of the heart. Again, liturgies must limit their expressions to generalities which, while they may convey personal blessings to those who accept them as such, may, on the other hand be regarded so impersonally that all their power is lost. Moreover, a liturgy is a man-made instrument, no matter how beautiful or devout it may be. Prayer is a heavenly instinct which God places in the heart of His child and no man or set of men have the right to limit the use of prayer to a set of words or forms.

G.

Publishing Interests.

Is it true that the pen is mightier than the sword? that the press is more powerful than the pulpit and the platform combined? Obviously the press is at the present time one of the greatest if not *the* greatest factor to influence and to mold good and evil on earth. In consideration of this important fact it is not only worth while but rather the imperative duty of every Christian denomination to look after the "publishing interests."

Times change, and so do the people—in more than one way. A half-century ago the Mennonites (with perhaps a few exceptions) knew very little about printing, periodicals and printing interests. The Mennonite church at that time sincerely believed that the interest, time, talent and money of their members should be directed to something more important and more beneficial. But lo, how prone are people, including the Mennonites, to go from one extreme to another! Is this really the case in regard to publishing interests? It depends upon from what point we look at this subject. Some may consider it a good indication of development and real progress that not only the various denominations but each one of the "several branches" of a denomination have their own publications (church organs, periodicals, S. S. lesson helps, &c.). Others may rightly object to this proceedure with the argument of violating the law of economy.

How are other denominations guarding, regulating and improving their publishing interests. The Methodist Episcopal church, for instance, is trying to consolidate the manufacturing departments of its book concern, and to provide for their future administration under one management. The church sustains one plant in New York City and one in Cincinnati. The last general conference took action on this matter, and appointed a commission to co-operate with committees from each house with a view to reaching a harmonious and profitable conclusion. These committees met in New York recently and passed several resolutions, the chief of which embody the following:

That the publishing business of the church shall be under one general manager, elected by the general conference; that he have two assistants, one located in New York, and the other in Cincinnati; that the general offices be in New York, and the name of the concern be changed to "The Publishing House of the Methodist Episcopal Church;" that the publication of books be turned over to the New York office; and that the other periodicals of the church, with the exception of the Christian Advocate, be published in Cincinnati.

This agitation has been caused by a desire for economy of effort. The loss on publications during 1904 and 1905 was $44,000. To offset this, in part, the price of several of the Advocates went from $1.50 to $2 last November. It is thought that much will be saved if the church can dispense with its duplication of machinery and forces.

The "dispense with the duplication of machinery and forces" is, however, good policy not only for the M. E. church, but it deserves to be urged to other denominations for candid and earnest consideration. To accomplish the best and most for Christ's kingdom and the upbuilding of the church of our choice, we must be candid, vigilant and unselfish. If we are of this mind it will not be difficult to see how nobly Abram acted while Lot was selfish in his choice.

It is an open secret that a number of the branches of the Mennonite church have their own publications, *duplicating* their forces by publishing their periodicals, S. S. lesson helps, &c. (some of them even in the German and the English language). It is true that we are not all of the same mind in this matter, but should we not cultivate the Christian love more than we have been doing up to this time? Let the press—the Mennonite press—be a factor for good in this respect. What saving might be accomplished, we are not able to say, but what wisdom would it be, if the leading branches of the Mennonite church would stop for a while to consider candidly, earnestly and seriously the "publishing interests" of *their denomination*. Will we do it?

Correspondence.

WAYLAND, Ia., March 31.—Most of the oats are now in the ground and were put in in very good shape. The gardens have been cultivated and small vegetables are up already. There are quite a few potatoes planted before Good Friday, and the pastures and lawns all look so nice and green. The apricot trees are in blossom and peach trees are about ready to bloom. This and the birds with their chirping and twittering sweet melodies remind us that another winter is over and the blessed spring has come with all its splendor, and soon all the fields and trees will be decked with their beautiful robes of nature and glory.

After all when we behold the beauty of nature on this bright Easter day we can not help but return thanks to our God and Father for the rich blessings He has bestowed on us. Have we really merited such blessings? Let us think this over and see how we stand with our God.

We rendered our Easter service program this evening in the way of a cantata, with only 8 voices —4 male and 4 female voices. We most heartily congratulate the singers for their good singing. The house was crowded and everybody seemed to be well pleased. May God help us to do His will.

WADSWORTH, April 1.—Our pastor, Rev. E. F. Grubb preached a memorable sermon on Palm Sunday directing his remarks more particularly to seven applicants for church membership. Central thoughts—1. Separation; 2. Confession, and 3. Belief.

On Easter another sermon on the following text, "Thanks be to God who hath given us the victory through our Lord Jesus Christ," followed by baptismal service.

The beautiful flowers above the altar seemed to whisper sweet prophecies of resurrection.

What a field of usefulness awaits these in the strength of their young manhood and womanhood.

Perchance, come joy, come sorrow as we are severally permitted to look through life's west window; will we dare to stand alone, shouting: Victory! while we lean on the Everlasting Arms.

Prof. Hirschler, from Bluffton, Ohio, is spending a few days with Wadsworth friends.

MOUNDRIDGE, Kans., March 31. The winter is over, and those beautiful spring days have again re-appeared on the beautiful plains of Kansas. The early fruit trees are all in bloom, and mother earth is again clothed in its rich green. This shows us the beauty in nature which God has made with His own hand. There is hardly anything else that may please the eye more, or from which a person may learn more, than by the beautiful art which God has put into nature.

The past winter was quite hard. The roads, for several weeks, were so rough that driving became almost impossible. Snow was not seen much, but we had plenty of rain and sleet.

Since the dedication of our new church, the spirit of our young people seems to be increasing more and more. Especially is this noted in the Christian Endeavor society. For some years the attendance was very poor, but last summer all the young folks began to take more interest in the work which kept increasing during the winter. Well attended meetings were held and good programs rendered, and since we are in our new church, the interest seems to be increasing still more, for the attendance is usually not less than about 120. May the work that is done here be for the Lord, the Giver of all good things. To Him alone we must be thankful, that He has made it possible that we may now gather in such a nice place and worship Him; for the house is the Lord's for Him to dwell therein.

BERNE, Ind. Easter tide was observed here as usual with services on Good Friday forenoon and the rendition of an Easter cantata by the choir in the evening,—"Priest and King", by Lorenz,—and the usual services on Easter day. Our pastor, Bro. J. W. Kliewer, who had been absent on an evangelistic mission to Bethel, Missouri, and Trenton, Ohio, for three weeks, returned Monday of last week.

A Great Mistake.

"Often," says Thomas Fuller, "have I thought with myself, I will sin but this one sin more, and then I will repent of it, and of all the rest of my sins together. So foolish was I and ignorant. As if I should be more able to pay my debts when I owe more; or, as if I should say, I will wound my friend once more, and then I will lovingly shake hands with him. But what if my friend will not shake hands with me? Besides, can one commit one sin more, and but one sin more?"

Because one is overestimated by others is no reason that he should overestimate himself.

"We never can create a public sentiment strong enough to suppress the dramshops until God's people take hold of the temperance reform as a part of their religion."—*Theodore L. Cuyler.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 14.

LESSONS FROM THE PATRIARCHS. III Jacob, Gen. 48, 1-19.

QUESTIONS.

1. How did Jacob gain Esau's birthright? Gen. 25, 27-34.

2. How did Jacob deceive his father? Gen. 27.

3. How did God encourage the lonely Jacob? Gen. 28, 10-22.

4. How was Jacob repaid for his deceit? Gen. 29, 21-30.

5. How did Jacob humble himself and was victorious? Gen. 32, 7-12, 22-32.

6. How did Jacob meet Esau? Gen. 32, 3-6, 13-21; 33, 1-16.

MEDITATIONS.

Isaak was sixty years old, when twinsons were born to him. These were as unlike as twins are generally alike, for Esau, the firstborn, was hairy, and Jacob, the second was smooth. Esau was a skilful hunter, a man of the field; and Jacob was a quiet man dwelling in tents. Isaak loved Esau, Rebekah loved Jacob. Esau was passionate and heedless; when he came hungry from the field he asked for Jacob's pottage. Jacob asked, that Esau should first sell him his birthright and he sold it unto Jacob for a mess of pottage. Having bought Esau's birthright he also coveted his blessing and his mother led him on to deceive his old blind father by putting on Esau's garments and having covered his hands and neck with the skins of the kids his mother had prepared for his father. He pretended to be Esau, and though Isaak suspected a little on account of his voice, he blessed Jacob.

Esau was very sorry but also angry when he detected how Jacob had cheated him out of the blessing and purposed to kill Jacob; but Rebekah his mother had Isaak send Jacob to her brother Laban, to find himself a wife.

While on his way fleeing before Esau, he slept near Luz in the open field, having a stone for a pillow, he dreamed and saw a ladder set up on the earth and the top of it reached to heaven; and behold the angels of God ascending and descening on it. And behold Jehovah stood above it, and said, I am Jehovah, and gave him the promise of his fathers and Jacob made a covenant with Jehovah.

When Jacob came to Laban, his uncle, he was kindly received and served seven years for Laban's youngest daughter Rachel, but as he had deceived his father, so his uncle deceived him and gave him his eldest daughter Leah. After serving Laban for his two wives fourteen years, he served yet six years more and became rich, so that Laban's sons envied Jacob and he fled with his wives and his flocks and servants to return to his father, for his mother seems to have been dead by this time.

But he had reason to fear his brother Esau and when his servants returned from Esau saying that he was coming with four hundred men, he was filled with anxiety and prayed to God humbling himself and acknowledging his unworthiness. He sent presents to his brother to appease his ire and divided his family and his flocks, but he himself prayed and wrestled in prayer with God, so that he received the name Israel instead of Jacob, because he had striven with God and with men and had prevailed.

The next morning he met Esau and was received with embrace and kisses, he having humbly bowed down before Esau seven times. So they met and parted as friends and Jacob after having built an altar at Bethel, where he had the dream, went to his father Isaac.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Apr. 14.

SUBJECT:—God Gives Jacob a New Name. Gen. 32: 9-12, 22-30.

GOLDEN TEXT:—Rejoice, because your names are written in heaven. Luke 10: 20.

IN HARAN.

Twenty years Jacob remained in Padanaram with Laban, his mother's brother (ch. 31: 38). The history of his doings and his experience during these years, as we find it recorded in chapters 29, 30, and 31, is what one might expect of such a man as Jacob was in this period of his life—a man having aspirations, indeed, for the realization of God's wonderful purpose for the race, but a man as yet living a self-centred life, full of cunning and deception. We find him matching his carnal shrewdness against that of another master in the art of trickery and overreaching. In his own summing up made in Ch.

31: 36-42, we see what he felt he had been obliged to take from Laban in the way of sharp practice. But, true to his Jacob nature, he omits altogether to mention his own under-handed work, which however the Holy Spirit faithfully records in another part of these chapters. Nevertheless, he gives God the credit for the success that has attended him, making it possible for him to return to the promised land with a large family and great possessions. And God did, indeed, according to His promise made at Bethel, bless Jacob; He did watch over him, and in due time direct his steps toward the place in which we find him in our lesson. God magnifies His grace in His long-suffering with Jacob's self-asserting sinful nature during all these years and in finally bringing him to a halt, where He teaches him the lesson of self-abnegation and submission to God.

JACOB'S FEAR.

He feared Esau and not without cause, as we know. It is true that in all ages from the time of Abel to the present the children of God have been and are exposed to the hatred of the ungodly (Gal. 4: 29); but this they can with confidence commit to God who can keep them safe eyen in a fiery furnace or in the lion's den. If, however, God's people provoke the hatred of the worldly-minded by their selfish and unloving conduct towards them, they have good reason to fear the evil consequences of such conduct. It is only where perfect love dwells in consecrated hearts and lives, that it can cast out fear. Guilty consciences make cowering slaves of their possessors.

JACOB'S PRAYER.

The prayer given in the first yerses of our lesson has seyeral very commendable features. It is addressed to God as the One who in covenant with Abraham and Isaac had revealed Himself to be the Lord, Jehovah, the God of grace and mercy. It makes all the difference in the world to whom we address our prayers. Jesus teaches us and gives us the right to say "Our Father" (Comp. John 1: 12).

Then in this prayer Jacob confesses his own unworthiness, and in view of this he extols God's mercy and truth. Thanksgiving and praise for God's mercies is an essential part of true prayer; and nothing is better calculated to fill the soul with gratitude than a clear view of God's love stooping to lay hold of us in our unworthy estate. The pardoned publican, not the self-righteous Pharisee, has a grip on the eternities.

Thirdly, he pleads the promises of God. The Lord had said, and what He hath said must surely come to pass. Let us pray with our Bibles open, putting our hand believingly on the promises of God for which we have in Christ the yea and the amen.

JACOB'S NEW NAME.

Names in those days were used with a meaning. The name given to this man at his birth characterized his unregenerate human nature. Esau said he was rightly named. He was an unscrupulous "supplanter." To put in place of this old nature, which was his inheritance according to the flesh, a new man which should be after God created in righteousness and holiness of truth (Eph. 4: 24), this was the work that God's grace was bringing about and without which God could have no use for him. And the new nature must be indicated by a new name.

The new name was pronounced upon him at the end of a memorable night. Having been left alone, seemingly with intention on his part, there came a man and wrestled with him all night. Whatever the nature of this physical wrestling may have been, we see a spiritual meaning in it, and it is plain that Jacob apprehended this meaning too. What is the meaning?

The wrestling was begun by the man. The object therefore was to force the crisis for which Jacob was now ripe. He must be brought to the end of himself, to see the folly of his carnal scheming and planning and to thrust himself entirely upon God. But the struggle with self is a desperate one. It was hard for Jacob to cast his own managing to the wind and let God do the managing for him. So he resisted and yielded not till the Divine finger touched the sinew of his self-confidence and he broke down. From this point there was no further wrestling, but Jacob clung to his overcomer for the blessing which he now felt was his only hope.

He had striven with God, and prevailed when he came to the end of himself and learned to lean hard on the everlasting arms. He should now no longer be called Jacob but Israel. It was a new and a blessed name. So too there is a new name for every one that overcometh by faith in the blood of the Lamb, and this new name is recorded in heayen and shall be written upon him that he may wear it in plain sight of all, to the glory of Him who gives it.

Jacob asked for the name of his Blesser. The answer he got shows that there was no need of his asking. God had already revealed Himself to Jacob, and now as Israel he should know Him more intimately. That he realized the Divine presence in this person and therefore needed not to inquire further as to His name is shown in the name that he gave to the place. God's name changes not, for He is the same yesterday, to-day, and forever.

Marriages.

SHELLY—ALDERFER.—In Perkasie, Pa., at the parsonage on March 23rd 1907 by Rev. W. H. Gruhn, Mr. Erwin Shelly, of Plumsteadville, to Miss Cora Alderfer, of Doublin, Pa.

Deaths.

PHILLIPS:—Orren Wilber Phillips was born in Clinton Twp., Elkhart Co., Ind., June 4, 1875 and departed this life Mch. 29, 1907, aged 31 years, 9 months and 25 days. When but two years of age he suffered a severe siege of sickness which left him a sufferer through life. His afflictions he bore with patience and was always cheerful. He was a member of the Silver Street church and as long as he was able was much concerned about being at the services putting his trust in God continually. Funeral services were held on Mch 31, conducted by his pastor, M. A. Niswander, assisted by I. L. Berkey of the Brethren church. He is survived by 5 brothers and 4 sisters and many relatives and friends who have been much influenced by his affectionate and patient disposition. He was laid to rest by the side of his mother who lately preceded him to the home beyond and who so kindly cared for him during his years of afflictions.

PHILIPPS.—On March 24, 1907, at Goshen, Ind., Mrs. Elizabeth Phillipps, aged 64 years, 8 months and 12 days. The deceased was born in Muskingum county, Ohio, July 12, 1842, and came to this county with her parents when quite young. She was married to Peter Phillipps, May 2, 1861, who preceded her to the Great Beyond, having died July 10, 1895. To this union were born 11 children. One son died in infancy. She leaves to mourn their loss 6 sons and 4 daughters, also 19 grandchildren. Funeral services were held, March 27, at the Silver Street Mennonite church where the deceased was a member. Services conducted by M. A. Niswander assisted by I. S. Berkey. Sister Philipps was a kind, affectionate and loving mother, much devoted to the care of her family and by her unselfish deyotion has made her life one of uncalculable good to the church and community. Interment was made in the Union Chappel cemetery.

Contributions.

For the Chinese Famine Sufferers.

Herm. Janzen, Elbing Kans. $32; Jacob Eberhard, Clarence Center, N. Y. $1; Mennonite Members at Hague, Sask., per David Toews $3 50; Jacob Andres $5, David Epp $1, Heinrich Wieber $2, Abr. Friesen $.50, John Andres $1, Jacob Epp $5, F. Janzen $2.50, E. F. & F. Wieber $.70, P. Friesen $2, P. Abrams $2, Joh. Zecharies $1, Joh. Friesen $1, Sunday-school, Eigenheim $4; Anonymous $5; General collection $29.50, Various donors (Verschiedene) $2.10, per Gerhard Epp, Eigenheim, Sask.; two brothers of Sichar congregation, Cordell, Okla. $4; Emanuels congregation of Pratum, Ore., per Sam Beutler $34.30; Emmaus congregation, Whitewater, Kans., per Gustav Harder $50; Wayland (Ia.) church, per S. M. Musselman $14 64; Heinrich Berg, Jr., Marion Junction, S. D. $1; Jacob R. Waltner, per J. J. Krehbiel, Moundridge, Kans. $5; Johannesthal congregation $36, Johannesthal S.-S. $24, per Benj. Schmidt, Hillsboro, Kans.; H. R. Voth, Newton, Kans. $5, Lake Union School Birthday offerings, per Maria Wedel $5, John Webergale, Newton, Kans. $4, Millie Webergale, Newton, Kans. $1, Evangelical church Newton, Kans. $6.55, Ulrich Umstutz, Ransom, Kans. $10, per H. P. Krehbiel; H. J. Kliewer, Hammon, Okla. $5; Otto Lichti, Pandora, Ohio $12; D. J. Driedger, Plum Coulee, Manitoba $1; First Mennonite church, Newton, Kans., per J. G. Regier $18 22.

For the Russia Famine.

H. A. Bachman, Freeman, S. D. $5; John Toews, American Falls, Idaho, per Peter Balzer $10; Mennonite church, Newton, Kans., per J. G. Regier $1.50; Emmaus congregation, Whitewater, Kans., per Gustav Harder $126.40; Bergthal congregation, Okla., per Benj. Ratzlaff, Korn, Okla., per Gustav Harder $46.38; Anonymous, Henderson, Neb. $3; Salems congregation, Butterfield, Minn., per Abr. Penner $6; Rudolph Linscheid, Butterfield, Minn. $3; Mennonite congregation of Arlington, Kans., per Joseph Dellenbach $9; John A. Voran, Meade, Kans. $15.60; D. J. Dick, Munich, N. D. $10; Hoffnungsfeld-Eden congregation, Moundridge, Kans., per J. P. Kaufman $208; Benj. Waltner, Freeman, S. D. $10; Abr. Penner, Mountain Lake, Minn. $7; H. R. Voth, Newton, Kans $5, Heinrich Schultz, Newton, Kan. $1, Anonymous, Newton, Kans. $4 50, John H. Thiessen, Richmond, Tex. 1, Abr. Friesen, Burton, Kans. $2, Ulrich Umstutz, Ransom, Kans $10, per H. P. Krehbiel; Anonymous, Moundridge, Kans. $2; D. J. Driedger, Plum Coulee, Manitoba $1; Sichar congregation, Cordell, Okla., per Abraham Froese $12; Holdeman's congregation, Moundridge, Kans. per B. P. Becker $82,00; Hoffnungsfeld and Hoffnungsfeld-Eden congregations, Moundridge: Kans., per Jacob P. Kaufman and John P. Kaufman $58 40; Anonymous, Moundridge, Kans. $5; First Mennonite congregation, Hillsboro, Kans., per J. S. Hirschler $173; Jacob Voran, Julia, Kans. $5. Mennonite church, Newton, Kan., per J. G. Regier $54 63.

For the China and Russia Famine.

Two sisters in Christ $2; Mrs. Maria Warkentin, Newton, Kans. $1, Helen K. Warkentin, Newton, Kans. $1, John K. Warkentin, Newton, Kans. $1, Abr. Klassen, Moundridge, Kans. $5, per H. P. Krehbiel.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

For Home Mission of Middle District Conference.

From Wadsworth, O., congregation $6.10; Fortuna, Mo., congregation $39.

Gratefully acknowledged,
W. W. MILLER, Treas.

News of the Week.

Domestic.

26 INJURED, 100 WOUNDED.

TERRIBLE WRECK ON SO. PACIFIC R. R. CAUSED BY OPEN SWITCH.

COLTON, Cal., March 28.—A disastrous wreck on the Southern Pacific occured one and one-half miles east of this town shortly before 4 o'clock this afternoon, when west-bound train No. 9 from New Orleans to San Francisco ran into an open switch while going at the rate of forty miles an hour and ten of the fourteen coaches were derailed. Twenty-six persons are known to have been killed and the list will total much higher. The injured number about 100, many of whom will die.

The wrecked coaches were hurled in every direction. Four of them were smashed into splinters. Most of the dead were Italians from New York and New Orleans. They occupied the smoker and day coach. The dead were terribly mangled. Eighteen were taken to Colton and eight additional bodies could be seen underneath one of the overturned and demolished cars. This car could not be raised until a derrick was brought from Los Angeles, sixty miles away.

Preacher Assails Dogmas as Curios for Top Shelf.

CINCINNATI, April 2.—The Methodist ministers had a sizzling session at the Methodist Book Concern in the regular meeting of the Cincinnati Methodist Preachers' Union, at which meeting Dr. Davis W. Clark retired after his term of two years as president of the union.

All was serene until Dr. Clark declared that theological dogmas are "curios that could well be kept on the top shelf." Immediately there was a storm.

Dr. Clark was led to make his statement in his reference to Prof. H. G. Mitchell, of Boston University, who has been on trial before the board of bishops on charges of teaching heresy. Dr. Clark said:

"I protest against the manner in which the ecclesiastic authorities have been trying his case. The board of bishops received him practically condemned already, and with his case unjustly weakened. Here is a great scholar of whom the Methodists may well be proud virtually exiled.

"I am opposed to making any more theological definitions. The kingdom of God is love, and service, and faith. Our dogmas may well be kept as curios and placed on the top shelf."

Mayor Election in Chicago.

CHICAGO, April 2.—Chicago's postmaster, Frederick K. Busse, the republican candidate, was elected mayor of this city to-day, having a plurality of 16,121 votes over Mayor Edward F. Dunne. The total number of votes cast for Mr. Busse was 164,839 and for Mr. Dunne 151,718. The prohibition candidate polled 5,875 votes and the socialist 13,459. Two years ago when Mayor Dunne was elected to office be polled 163,189 votes, and John M. Harlan, republican candidate, 138,671.

CHICAGO, April 2.—The most intense campaign in municipal election that Chicago has experienced in many years closed to-night with the election of Frederick A. Busse, the republican candidate for mayor, over Edward F. Dunne, his democratic rival, and a candidate for re-election, by a plurality of between 10,000 and 15,000 votes. The issues in the campaign have been largely based upon the improvement of the local traction system. Both parties were agreed that present conditions were intolerable but differed as to the best method to be employed in revising them. The democratic party, headed by Mayor Dunne, stood for immediate municipal ownership through condemnation of the street car properties, if the result could not be obtained in any other way. The republican party favored ordinances which were recently passed by a democratic city council over the veto of Mayor Dunne. These ordinances provided for a twenty year franchise for the street car companies, the city retaining the right to purchase the systems for $50,000,000 plus the amount to be spent for immediate rehabilitation of the lines; six months' notice being necessary of the city's intention to acquire the property. The ordinances also provide for universal transfers throughout the city, a 5 cent fare and 55 per cent. of the net revenue of the companies to be paid to the city. The fight for and against the adoption of these ordinances has been exceedingly bitter. They were carried to-day by a majority of about 40,000 votes.

Big Fire on the Isthmus.

COLON, April 1.—The cold storage establishment at Mount Hope, one of the largest and most valuable on the isthmus, was almost completely destroyed by fire this afternoon. The loss is placed at several hundred thousand dollars. The cause of the fire has not yet been ascertained. The building was filled with a large variety of foodstuffs and other property.

Brotherhood Men Move for Peace in Chicago.

CHICAGO, April 2.—The members of the Railway Trainmen and of the Order of Conductors have decided to resume negotiations regarding their demand for a shorter day with the managers of the railroads. The first of the renewed conferences will be held to-morrow.

Foreign.

Field Guns Check Rioting Peasants.

BUCHAREST, March 30.—Field guns loaded with grape shot, according to the official reports, are winning against the revolutionary peasantry, whose arms are mostly hayforks and scythe-blades. The insurgents were able to hold their own against the troops at close quarters and even withstood cavalry charges, doing terrible execution with long-pronged forks and scythe-blades strapped to long poles, but the slaughter since the troops used artillery appears to be terrifying them into submission. In the district of Viashica, where the outbreak was particularly serious, large numbers of insurgents have surrendered and have denounced their leaders to the authorities, with the result that many of the latter have been arrested. This government hopes that with the leaders in jail the undisciplined bands will soon abandon the field.

The self-styled "generals" usually turn out to be country school masters and village priests. Many women are fighting in the insurgent ranks, and some of them have been found among the killed, side by side with their husbands, sons and brothers.

ASK PROTECTION OF JEWS.

WASHINGTON, March 30.—Secretary of State Root has received a number of appeals from Jewish organizations in this country for the exercise of good offices by this Government for the protection of the Jews in Roumania, who are suffering from the excesses of the rebellious peasantry of that country. So far, the Secretary has been unable to see how he could make any representations on the subject with benefit to the distressed people, in view of the fact that the uprising of the peasantry appears to be political, and directed against the throne, which is doing everything possible to stop the disorders.

Dread Fate for Russian Woman

THUN, Switzerland, March 28.—Mlle. Tatiana Leontieff, the Russian woman who murdered a Frenchman named Muller, at Interlaken in September last, mistaking him for M. Durnovo, ex-Minister of the Interior of Russia, was to-day sentenced to four years solitary confinement and to twenty years expulsion from the country.

Mlle. Leontieff is a daughter of General Leontieff, who took an active part in the Russian campaign in Manchuria and who afterward was governor of one of the Russian provinces, and is a niece of the late General Trepoff. She is said to have been concerned in an unsuccessful attempt upon the life of Trepoff in 1905, for which she was confined for some time in an asylum for the insane.

She was released upon her promise to leave Russia forever and seems to have almost immediately joined the revolutionary group in Switzerland. When M. Durnovo, went abroad last year, Mlle. Leontieff volunteered to execute upon him the sentence of the "Flying Group" of revolutionists of which she was a member. While several hundred persons were at a dinner in the Hotel Jungfrau, September 1 last, Mlle. Leontieff rose from her table, drew a revolver and deliberately fired at Charles Mueller, a Frenchman, who was seated at a neighboring table. After her arrest it came out that Mlle. Leontiff had mistaken Mueller for M. Durnovo.

ST. PETERSHUG, March 28.—The assassination of Dr. Jollos, editor of the Russki Viedomosti, at Moscow, yesterday, has stirred up such general indignation that the reactionists did not venture to make a protest when the crime was brought up in Parliament to-day. M. Roditeneff, the leader of the Constitutional Democrats, called on the members to rise as a mark of respect for the assassinated Dr. Jollos, who was a member of the lower House of the first Parliament. The whole House rose, including the ministers present and stood in silence for two minutes.

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Vol. XXII. BERNE, INDIANA, APRIL 11, 1907. No. 15.

The Country Schoolhouse.

The little country schoolhouse—you
Remember it; of course you do!
Within the angle snugly set,
Where two long yellow highways met,
And saplings planted here and there
About the yard, and boxed with care
As if to typify in turn,
The youngsters caught and caged to learn.

What tales the scarred desks might relate
Of triumphs gained with book and slate!

What lore the clapboards loose possess
Of feats at noontime and recess!
And doomed how oft the panes to see
Back up the road and o'er the lea,
Haste boy and girl, new worlds to find,
The little schoolhouse left behind.

Oh, little country school! In vain
May critics hold you in disdain.
The greatest lessons that you taught
Were not by chalk and pencil wrought,
As ope'd your door on fields and sky,
So likewise, just as wide and high,
You opened to the eyes of youth
The principles of love and truth.

Items of News and Comment.

"A long wrestling against the love of God" is the brief history of many persons in Christian countries.

Fervent, prevailing prayer avails more than a costly present to appease a brother, an unfriendly friend, an enemy.

Special services are being held at the First Mennonite church at Allentown, Pa., from April 8—12. Every evening another minister will preach. On Sunday, April 14, there will be communion and reception of members.

Fourteen souls were added to the church membership of the First Mennonite church at Bluffton, Ohio, through baptism, on March 7. Rev. Baer preached and also officiated in performing the ordinance. Communion services immediately followed the baptizing.

The Post Office department is to be commended for making war on the objectionable post cards that evil-disposed persons have been sending in such quantities through the mail. The sending and collecting of such vulgar things indicates a low and depraved taste.

The cost of the British army has in five years grown from $100,000,000 to $180,000,000 annually; that of the navy from $120,000,000 to $178,000,000. The British government has just had its present navy appraised and has found its value to be $675,000,000.

The Christian Endeavor World declares that "the announcements already made give ground to believe that it [the Jamestown Exposition] will disgrace the United States by exalting brutality and barbarism instead of advancing in the arts of civilization, murder instead of philanthropy, and hatred instead of Christianity. The military and naval features are put in the forefront."

Canada.

Of recent years most of the difficulties with Great Britain have been in consequence of Canada. The mother country naturally desires to comply with Canadian wishes so far as possible. In this connection the visit of Mr. Bryce to Canada may promote better relations. With his opportunities at Washington, he may be able to arrange some long-unsettled questions to the satisfaction of all parties. Mr. Root's visit to Canada, although unofficial, paved the way for a better understanding. There are many questions in which the interests of Canada and the United States clash, and the settlement must be by such compromise as will be better for both parties than present conditions.

The Hague Conference

Is expected to meet early in June, as the Netherlands government has announced that it will be ready to welcome the delegates at that time. Russia has so far hinted at no change in the rather meagre and disappointing program which she published last summer. But it is becoming increasingly certain that the Conference will be permitted, at the wish of one or two powers, to dodge the question of limitation of armaments. This subject is now, really for the first time, being thoroughly studied and discussed throughout the civilized world. That means much. The public intelligence and conscience have at last taken hold of the problem in a way that will compel early action upon it. There is no doubt that a great majority of the governments, Great Britain, the United States, Italy, France, Spain, and all the smaller powers, wish to see the question squarely tackled, and will throw their weight at The Hague into that scale.—Advocate of Peace.

Russia.

The new Russian Douma represents the better educated portion of the Russian people. Of the members, 39 per cent. are university graduates, while, 21 per cent. have received a high-school education. About 60 per cent. of the members have at least a high-school education. Of course the people of Russia are very illiterate, and there are a few men in the Douma who can not read or write. But, generally, the electors have selected the best educated men who could be had. This is partly due to the fact that the members are not chosen directly, but by bodies of electors, twice or thrice removed from the people themselves. In this weeding out the university men have been selected. There has also been a feeling that in order to cope with the official class it is necessary to have men who understand the principles of law and political science, and also men accustomed to be able to meet the official class on equal terms. The people certainly showed most commendable self-restraint in selecting the members of this, as well as of the first Douma. In this they were hampered by the fact that the Czar deliberately made many of the most competent men in the nation illegible.—Herald & Presbyter.

Revival in Oberlin.

For more than sixteen years there had been no general revival in this place, so distinguished in the past for earnestness in religion as well as for radicalism on questions of reform. A tabernacle was erected early in February, and on the tenth of that month Rev. M. H. Lyon, of Wheaton, Ill., commenced a series of meetings which have continued twice a day since then, closing Sunday evening, March tenth. They have had a most powerful influence on the churches and people of Oberlin. Mr. Lyon has had the courage of his convictions, and has not failed to declare the whole counsel of God as it was manifest to him. He has been especially faithful in pointing out the absurdity of lodge religion, and the spurious benevolence of the so-called benevolent societies, which were made up of the well-to-do, but carefully excluded every real object of benevolence. He has insisted that the church of Christ is the only real benevolent institution. The "orders" are shams and frauds.

This was a much needed testimony, and will be, I trust, marked in its results. Not only have some hundreds professed conversion, but dancing clubs have been disbanded and cards and other implements for gaming have been burned.

This revival of religion came immediately after a marked temperance revival, that put a stop to the illicit sale of intoxicants, and made Oberlin a safe place for students as well as citizens. We trust the good work will go on.—Christian Cynosure.

Evangelical Work in the Philippine Islands.

The American Bible Society has received the annual report of its Agent in the Philippine Islands, the Rev. J. L. McLaughlin. In substance the report is as follows:

While new in the capacity of Bible Society Agent, yet Mr. McLaughlin is not new in the evangelical work in the islands, having served in the Methodist Episcopal Mission work in the city of Manila for five years. The service stands second to none in the forces which make for righteousness.

There are still some who might question the necessity of the Bible Society as a distinct organization in mission work. But these are only the ignorant concerning things missionary. When we look into the prodigious labors performed by the Bible So-

cieties in the Philippine Islands thus far, and think for a moment what burdens would have fallen upon the individual missions had they been compelled to do this work, we see the important place assigned to the Society. Without the Society the missions would be immeasurably hampered and handicapped. The Bible Society must continue as the ordinance department of the entire missionary force of the country, not only in furnishing the Bible in convenient forms and local dialects, but in furnishing a proper and healthful stimulus in the proper use of the same.

The magnitude of the labors of translating and publishing the Bible in whole or in part in eight different dialects, and distributing 600,000 copies throughout the islands, is in a measure comprehensible. But the influence of these tremendous labors cannot be calculated. From almost every side the testimonies come in bearing witness to the great good accomplished in preparing the way for the organized efforts of the missions. In several instances organized churches have resulted from the stay of the colporteur in a given locality, and in every place he has gone the seeds of interest have developed into fruits of righteousness.

The early distribution was composed chiefly of pamphlet portions, while the later orders are composed of Testaments or Bibles entire in better bindings. This fact is an index of the succes of the evangelical labors in that a healthy demand for the Bible has been created. It augurs well for the future religious life of the Protestant Christians.

The new era in the Philippines is still in process of evolution. Peaceful conditions have prevailed for months, excepting the depredations of disorganized bands of bandits. Even these are decreasing in frequency, and slowly but surely the government is gathering in those unruly characters who are the inspiration of such disorder. In the main life and property are safe, if not safer, in the Philippine Islands than in the United States proper. Would that as much could be said for economic conditions throughout the archipelago. Destructive floods have destroyed vast tracts of the best tillable land, while terrific typhoons have added misfortune to the already heavy losses by rinderpest and plague. A part of the archipelago this past year has borne good crops, and the stringency in money matters is driving the people back to the abandoned field, so that, with all the present stringency, there is a bright outlook for the future, since the people are beginning to understand that they cannot rely wholly upon the government for subsistence, but rather upon their own efforts.

The public school is now showing fruits of these six years of its establishment in the islands. Within the next few months a host of pupils will go out from the provincial high schools and take their places in public life. No small interest centers in the outcome of this event. Will they be able to make good the hopes of those who instituted and are carrying on this marvelous educational system? Among those who have continued in the system for any length of time, there is a growing conviction that there should be more time and attention centered upon the industrial feature and less upon merely literary training. Hence industrial schools and agricultural schools are being establish.

All these things are influencing the establishment of the new civilization. Courts, schools, provincial and municipal governments, are good in themselves, but none have in themselves the inherent power to create moral character. To the Christian missionary is delegated the biggest and most important phase of life in the Philippines. To him alone is given to disseminate the vital truths that make possible the continuity of these other institutions. These things which have been developed under the tutelage of liberty of conscience and worship, under a free government and a religion based upon the Bible—these have been foisted upon a people as being good in themselves, and without the vital force which makes them possible they cannot exist. As the government is doing things on such an immense scale in the establishing of these institutions, all the more important is it that the Christian missionary should keep in the advance of the whole movement here. To do that the entire missionary force in the Philippines should be doubled at once, and especially should the capacity of the American Bible Society be largely increased by added appropriations to push the translation work with all possible dispatch, while the people are clamoring for the Bible in their native tongue.

Do you love a still hour now and then to get better acquainted with yourself? It is a good sign.

Beware of the man who is proud of his humility. Any other pride is easier to reprove and overcome.

Christian Science.

By J. H. Donner.

In writing upon the subject of "Christian Science" it is not one's aim to attack its author or the students of this science, but examine the teachings in a way to be fair to all concerned. That is if it is the truth one desires to embrace it, if not he should discard it. One does not feel to attack the author of the work because he feels that she is sincere in her teaching. But no amount of sincerity has ever been capable of creating truth. But that her teaching contains some truth no one will deny, but because it contains some truth, it does not follow that it is all the truth. Therefore it is necessary when a teaching gets into circulation, that one weigh well its parts, and not form a conclusion from the fact that it contains some truth. And one should never forget that the standard by which truth is ascertainable is the Word of God.

In entering upon this subject one hardly knows where to begin, because he realizes in this short work it is impossible to go into all the details, but one does not find it necessary, for when we examine a building and find its foundation defective, we at once conclude that the structure is doomed. Let us therefore examine in a few words the foundation of this work. The religion of Christ is based upon the life, character, death, resurrection and ascension of the Son of God. This fact is ascertained in the Bible, and it gives us the only revelation we have of the Father.

The author of "Christian Science" says she used no other book but the Bible in her search for truth. One does not feel to deny this, but let us see if all she teaches is found there. Of course one must admit that it may be, and is, possible for a person to understand the Scripture as a whole, but err in the minor teachings. But if that which he teaches is found to be faulty in foundation any mindful person will discard the whole. And when one bases a teaching upon a foundation that is absolutely foreign to the teaching of the Bible the Christian people have a right to rise up in opposition of it. And this is what one finds to be the fact in Christian Science. The whole structure is based on the hypothesis that God is mind. How does she arrive at this conclusion? surely not by a study of the Bible for one can not even find a hint in it that would lead to such a belief. This is only reached by a series of human reasonings, that is by arguings that mind is all. And because the Bible teaches that God is all, therefore God must be mind, and if God is mind, it must be that mind is all. And from this one supreme mind comes harmony. When man attains to the understanding of this mind, sin, sickness and death will be overcome.

Now we are taught in the Bible that God thinks. How can thought be an attribute of thought, or how can there be a thought unless there is a thinker? One must admit that the mind of God is supreme above other minds, but if it were in itself God, it would have to be the cause and the effect at the same time. And if mind is the power that moves the body, what is it that brings this power into action? It can not be both the determining power and the power in action. The fact is that the mind or will determines what action shall be taken but "Power belongeth unto God" and one can not raise his hand, move his foot unless God gives him the power to do so.

But one finds that upon this hypothetical structure (that God is mind) is built the teaching of Christian Science, and the author has made a very smooth attempt to reconcile the Scripture with her theory, no one will deny. But she makes a mistake when she calls her work a key to the Scripture. For one can not take a theory that is based upon a hypothesis and explain facts, as the fact always outweighs a supposition and the result is always failure, as is found in Christian Science. But why base a truth on a hypothesis? The truth in the Bible will stand alone. It has an immovable foundation and that foundation is found within its own teachings. The student of C. S. is told that if he does not understand its teachings, he should just press forward through future enlightenment, he will find what is taught to be the truth. Now this claim has been made by scientists of all ages, but as time went on, it has been found that their so-called facts were built on sandy foundations and could not stand the tide of truth, but had to be given up. And what assurance is given one that this is not the case with C. S., it being based not on present facts but on future revelation and experience? Blessed be God, one does not need to wait until the future ages to know that he is right. But if one is right, he can know it now by the assurance that is given him in God's word which is a thousand, yea ten thousand, yea ten thousands of thousands times better then a theory brought forward by the best scholars that ever lived or ever will live.

Then again one is brought face to face with her teaching regarding man, that is, his fall, which she denies. The denial is based upon the argument that man is the idea of God, and if man would have fallen, God's idea would have been lost. When the fact is that while man fell and thereby marred the manifestation of the idea of God, but the idea remained ever the same. For the idea is not the man, but the man was only the representation of the idea. One might spoil the painting of an artist's work, but he could with the same idea make another work like the first. Thus the first man marred the manifestation of the idea of God, but God sent a second man, "Christ Jesus," as a second Adam of whom He says, "I am well pleased." And then one feels strange, that if man did not fall away from God that the blessed Master nor the apostle Paul, who so firmly bases our salvation on the death and resurrection of Christ, would leave us so in the dark about this matter, after multiplying Scripture's teaching the fall of man without even intimating that man only believed himself to have fallen. This seems impossible to one who really believes that God so loved the world that He gave His Son to die for it.

Then she teaches that Christ came only to teach men the error of their belief and that His death and resurrection were the supreme proof of this fact, in other words, He came to reveal a principle, that is of the power of mind over matter, and it is asserted that this knowledge continued for some time, but in about the third century was lost again, and error got the upper hand again of truth. Now Jesus taught that His kingdom would be one of gradual growth. This no one will deny, that will read His parables. If therefore there had been a time when truth was lost sight of, then Christ was mistaken in His teaching.

And it is also claimed by this "science" that the second coming of Christ is the bringing to light again this same principle that Christ taught while here on earth. If the second coming of Christ is a principle taught and revealed in C. S., what becomes of the teaching that He is a personality as is claimed by the author of this science, as well as all believers in Christ. The only answer is, that His personality is lost and He is no more a person, but has transformed into a principle. This may be possible in imagination but not in fact. For if He was, as no one doubts, a person when here on earth, He still, as is taught in an abundance of Scripture quotations, is a person and always will be if the Bible means anything in its teachings. It is therefore impossible to reconcile this claim of this science with the Bible. But there is a conflict all through, that is, first—God is mind; second, man, the idea of God, is mind; third, Christ being the Son of God must be mind. But now it is said that He is a principle. If we would therefore reason back to where we started what would we have? We must say if Christ is a principle, God must be a principle, and if God is a principle, man—His idea—must be a principle, and the idea of the personality of God, man and Christ is lost. And in fact a man begins to wonder what he will not be, if this constant change continues with the "future revelations of this science!"

One more thought. and that is the claim that they do heal the sick. This may be true, but no one reading the seventh chapter of Matthew can truthfully say that there is any security of salvation found in healing the sick or working miracles. For it is possible to do all these and more, and still not be recognized by the Lord of Glory.

Aurora, Nebr.

How Nellie Got Right.

Nellie who had just recovered from a serious illness said:

"Mamma, I prayed last night."

"Did you dear? Don't you always pray?"

"Oh, yes; but I prayed a real prayer last night. I don't think I ever prayed a real prayer before. I lay awake a long time. I thought what a naughty girl I had been so often. I tried to reckon up all the things I had done; there seemed to be lots of them. And I tried to remember what I did in one week, but there seemed to be such a heap; then I knew I had not remembered them all. And I thought what if Jesus had come to me when I was ill? Then I thought about Jesus coming to die for bad people, and He delights to forgive them."

"So I got out of bed and kneeled down and tried to tell Jesus how bad I was; and I asked Him to think over the sins that I could not remember. Then I waited to give Him time to think of them; and when I thought He had remembered them all I asked Him to forgive them. And I am sure He did, mamma, because He said he would.

"Then I felt so happy, and I got into bed and did not feel a bit afraid of God any more."

"Blessed are they whose iniquities are forgiven and whose sins are covered." (Rom. 4:7.)—Reformed Church Record.

Home Circle.

Little Farmers.

We are little farmers,
Early in the day,
Working in the garden
Like a pleasant play.

First we make the soil right,
Digging with a spade,
Taking all the lumps out
Till the bed is made.

Then we plant the pumpkin,
Just the best we know,
And the golden sunshine
Helps the seeds to grow.

Then we watch it closely,
Lest the meddling weeds
Take the room that's needed
For our pumpkin seed.

When we see the rain fall,
Very well we know
Every drop of water
Makes the pumpkins grow.

When the season's ended,
And we take our prize
Homeward with rejoicing,
Mother makes the pies.

—Congregationalist.

Take Time.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for His glory during the day. Take time to read a few verses from God's word each day. Take time to be pleasant, a bright smile or a pleasant word falls like a sunbeam upon the hearts of those around us. Take time to be polite; a gentle "Thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity; and you know "True politeness is to say the kindest things in the kindest way." Take time to be patient with children. Take time to be thoughtful about the aged. Respect gray hairs even if they crown the head of a beggar.

Shingle Your Own House.

There seem to be two reasons why money put into the till of the liquor-seller should be easily recognized as enriching him at the expense of his customers. This could be fairly said, perhaps, of no other business called honest, in the sight of the law, at least. The first reason appears in the fact of the enormous and unvarying profits in this trade, showing that the purchaser pays much more than the fair price for his article. And, secondly, he gets no valuable return for his money; in fact, he gets pain and misery and, often, sickness and death. The Irish World illustrates the result of a little thought on this subject, in one instance, thus:

Wife: "I wish that man would go home if he has one to go to."

Landlord: "Hush! hush! he'll call for a drink directly."

Wife: "I wish he would make haste about it then, for it is time every honest man was in bed."

Landlord: "He is taking the shingles off his house and putting them on ours."

At this time James came to his right senses and commenced rubbing his eyes, and, stretching himself as if he had just awoke, said, "I believe I'll go."

"Don't be in a hurry, James," said the landlord.

"Oh, yes! I must go," said James, and he started.

After an absence of some time the landlord met him, and accosted him with:

"Hallo, Jim; why ain't you been down to see us?"

"Why, I have taken so many shingles off my house it began to leak; so I thought it time to stop the leak; and I have done it," said James.

The tavern-keeper and his wife were astonished. James is now a happy man, and his wife and children are happy too.

Young man, whose house are you shingling?

Live It.

"Have you ever heard the gospel before?" a Chinaman was asked, who had come into a mission room for the first time.

"No," he replied, "but I have seen it! I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you, and curse you for two days and nights without ceasing. He was as dangerous as a wild beast, and a hard opium smoker; but when the religion of Jesus took hold of him he became wholly changed."—[Selected.]

Do Not Kill The Birds.

There are twenty million children in this country and a multitude of birds. Many of these children think it is fine sport to kill the birds. They do not know what a valuable service the birds are doing for us in eating the insects that would destroy our crops.

Professor Bruner, of the University of Nebraska. has estimated that the birds of that State devour 16,500 bushels of insects a day.

Within two years after the craze in Paris for bird feathers, Southern Russia was sending to us for supplies on account of the famine resulting from the destruction of bird life.

It has been estimated that human life would be impossible on this globe in nine years if bird life were destroyed.

An interesting late figure from official sources announces that the damage to crops and trees resulting from insects amounts to about $795,100,000 a year in this country, one-half of which at least could be saved if the birds were properly protected.

The Mennonite.

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Editorial.

Battleships and Missionaries.

The great protest that Christian people are making against the proposed desplay of military and naval power at the Jamestown exposition has attracted a little attention in the secular press. One editor recently suggested that since preachers made such a fuss about warships at the exposition the experiment of denying missionaries the protection of warships might be tried as soon as the next little trouble arises in heathen lands.

But we fail to see how a single mission has ever been benefited by the presence of a warship. Missionaries don't want them there for they are a contradiction to the religion of the prince of peace professed by the Christian nations. On several occasions certain European powers made the slaughter of a few missionaries an excuse for seizing large territories, but had the unfortunate victims been worthless gamblers or drunken sailors the pretext would have been the same. What the powers wanted was to grab territory and they seized upon the first thing that presented itself as a plausible excuse for comitting violence and stealing territory. The presence and activity of warships always places the missionary in a bad light. Missionaries don't need guns and gun boats to establish the religion of Jesus Christ, and they are better off when none are near. G.

Evangelists and Their Method.

The professional evangelist—the one who will come to a church only on condition of having a salary of anything from fifty to two hundred and fifty dollars a week guaranteed to him—is under suspicion of being out after the coin. But when this same evangelist insists, as most of them do, upon using only the song book which he has for sale, in the meetings he conducts, the suspicion that he has mercenary motives becomes stronger.

After all, are evangelists such a very great necessity in the machinery of the church to-day? We cannot deny that great good has been accomplished by such men as Moody and Torrey, but a century only furnishes us with a few such giants while, at the same time, the country is overrun with evangelists of the ordinary sort and a great majority of these are mere sensation mongers. Fewer evangelists of the sensational type, and more pastors, with an earnest untiring desire for the conversion of men, will accomplish wonders if we but give them the opportunities they need.

It does seem strange that people will flock to hear a very much advertised ignoramus talk Billingsgate and persuade themselves that they have had a spiritual treat while at the same time they will completely ignore the pastor whose intellectuality and spirituality make him a towering giant, when compared to the evangelist. It seems to us that the methods rather than the man is the secret of many successful evangelists. Why cannot the preacher use evangelical methods in the pulpit? A little more drawing of the net and a little more plain talk straight from the shoulder in the work of the ministry and success in souls is sure to crown the efforts. G.

Correspondence.

BETHEL CHURCH, Fortuna, Mo., Apr. 5.—At the time of the year when nature changes its winter garment for the green verdure of spring is a fitting time for souls to awake from their sinful condition and through the power of Jesus Christ be regenerated and filled with new life from God. On March 5, Bro. J. W. Kliewer from Berne, Ind., came here and favored us with a series of excellent sermons. The ten forenoon sermons consisted of a series of German discourses on the Ten Commandments, which were very helpful and inspiring to us all. The eleven evening sermons were of an evangelistic nature intended to reach the hearts of the unconverted. And although the weather, for a few days at least, was damp and the roads not good, yet the interest continued to increase to the last night when the church could not hold them all. God's blessing indeed accompanied the proclaiming of the gospel, for fifteen young persons decided to accept Jesus Christ as their Savior. And since Bro. Kliewer left us (March 18) four more reached a decision and confessed Him. May God's spirit continue to manifest its power that those out of Christ may be born again!

On Good Friday, March 29, one of those who confessed Christ was baptized and he and another young Bro. received Holy Communion. They left April 2, for Moundridge, Kansas, to work at the carpenter trade. The rest of the class continues in catechetical instruction and will be baptized later.

Feb. 19 two families moved from this church to Geary, Okla. viz. A. E. Loganbill and family, Joel Lehman and family. The former being one of our deacons we elected Bro. S. P. Lehman to succeed him. Bro. Lehman was formally entrusted with the office Sunday, March 24. May God grant us strength that we may all do our duty, we here at home and those who moved away, in their new home, that we may do His will.

Bro. Joseph E. Aeschbacher, from this church, who attended C. M. College the first year of its existence, then taught school here two years and later attended Bethel College two years, is at Berea, O., this year taking a theological course.

The past winter was very mild. The two weeks of hot weather in March brought out the blossoms on the fruit trees, and although we had a frost April 1, the prospects are still good for an abundant crop. Wheat, oats and grass are looking exceptionally fine for this time.

The general health of the community is good. May God bless the editor and all the readers.

D. D. KING.

Around the World Items.

(FROM THE C. E. WORLD).

A letter from Rev. S. Pollard, a missionary at Chaotong, west China, asks for Christian Endeavor literature in Chinese. He proposes to translate the necessary information into the Hwa-Miao dialect. There is already a society in a girl's school which is a success, and Mr. Pollard hopes ere long to have a strong band of Endeavorers.

Mr. E. B. Hopkins, of San Antonio, Jamaica, who has been on a business trip through Panama, reports an Endeavor Society in the Wesleyan church in Colon, which promises to be a great blessing. Rev. Ernest G. Cooke is pastor. It is an offspring of a Jamaica society. At Barranquilla, Colombia, is a Spanish-speaking society, in the Presbyterian church, small but earnest. He says, "The isolation of small Protestant churches in Central America and elsewhere is hardly appreciated at home, and Christian Endeavor, putting the workers at the lonely outposts of civilization in touch with millions of warm hearts, is an inspiration.

A superintendent of German missions, under the China Inland Mission, who was a prominent Christian Endeavor worker in Germany, has asked Rev. George L. Gelwicks, a Presbyterian missionary in Hunan, to prepare literature. There are now five societies in Hunan, and it is expected that others will be established soon.

Wong Hin, the Chinese Endeavorer who is chairman of the prayer-meeting committee of the Endeavor society of the Christian Church, Honolulu, H. I., has prepared a unique card for keeping the record of attendance and participation at the prayer meetings. Each member's record for the month is signed by the president and the secretary, and handed to the member. The plan is found very effective.

THE DRINK HABIT AND THE SALOON.

"The drink habit binds and degrades men of all classes and conditions. Its victims seek out the saloon, high or low, in order to quench their unnatural thirst. Moderate drinkers who boast of their self-control deceive themselves when they fail to heed the warning echoed by wise men of all ages, "Look not upon the wine when it is red." Most tipplers are not aware that they are under the power of the drink habit until they try to leave off the use of intoxicants. It is estimated that there are more than 2,000,000 drunkards in this country, and possibly not one started out to become such. Some began to acquire the drink habit through the free use of patent medicines, or by taking a social glass to satisfy the urgent request of their friends. Gradually, stealthily, but inevitably the habit becomes fixed and holds its yictims with imperious and tyrannical power. By far the largest number of those addicted to the drink habit have acquired it at the bar. The saloon is largely responsible for the creation of a craving appetite for intoxicants. This statement is borne out by the fact that the saloon keeper cunningly devises means of awakening an unnatural thirst by the concoction of drinks and salted luncheons. The stress and emphasis of the whole problem must center about this one cardinal fact: that the saloon helps to create and foster the abnormal drink habit. Here is the root of the saloon evil. One of the strong reasons for suppressing the saloon is to keep young men from acquiring the drink habit. The confirmed drinkers will seek out the blind-tigers, kitchen bar rooms, and boot-leggers, and try to satisfy unnatural thirst for drink; but the majority of the youth who are not thrown into the way of the temptation of the open saloon will escape the snare of the saloonist and will direct their powers to saner channels. Those who plead for the open saloon in cities on the ground of their heterogeneous character and the widely different ethical standards appear to overlook the fact that the children of those who use intoxicants have a better right to be protected from acquiring the drink habit than their parents have to demand a saloon for indulging in a habit subversive of social well-doing."—*From The Saloon Problem and Social Reform.*

The Sunday-School Teacher as a Missionary Leader.

In the May "Missionary Herald," Mr. H. W. Hicks answers in a very interesting way the question, Why should a Sunday-school teacher be a missionary leader? He says in part:

Far more than on any other persons the responsibility of teaching missions and making missionaries rests on the teacher. The teacher should be a leader in missions because he knows the child better than any other church-worker. Often the teacher knows the religious nature of the child better than the parent.

Moreover, the teacher has a frequent and regular opportunity to instruct the child. Such missionary instruction as proves permanently valuable is based on Bible knowledge and a correct interpretation of Christ's mission and message. The teacher among the many church-workers, aside from the pastor, can best correlate Bible and missionary truth.

Yet again, the teachers reach all the children. No other department of the church does this. And since the teacher should know the home conditions of his class members, he is in a position to bring parent and child together in missionary reading and giving better than any other church-leader.

There are many other reasons enforcing the statement that the teacher must be a missionary leader. The most important of all, and one that should move every teacher to form correct habits of mission study, is that a Bible teacher is a teacher of missions whether he knows it or not, for the Bible is nothing if not a missionary text-book. It is as much incumbent on a teacher to reveal the character of the modern missionary enterprise as the character of Paul's or Christ's.

This does not necessarily mean that the late missionary is equivalent to Christ or Paul in character or scope of his activities. It does, however, suggest that Christ and the modern missionary have in common the same gospel and the same motive, and that similar results follow their labors.

The teacher has the opportunity of applying a remedy to the present day problem of missions. And what is this problem? It is the general ignorance and indifferencc of Christians to the missionary appeal. Christians of the future generation who are properly instructed in the Sunday-schools cannot possibly be indifferent to the claims of missions, for their Christian character and faith will be based on the knowledge that Christianity is given to those who accept the gift as a trust to be administered for others, and not a possession to be selfishly withheld.

It does not follow that people forget because they cease to mourn as those refusing to be comforted. Remembrance may live under smiles as well as under tears. Indeed the truest, the sweetest, the brayest, are those who remember this way; who with a cheerful spirit go to meet all fair and pleasant gifts of God, yet carry with them, in sunshine as well as in shadow, the tender memory of some buried past.

God is ever present with you, if you trust in Him. What strength and encouragement are there in that thought. In a moment when in need, or under stress, you can turn to the Rock of refuge. It may be but a cry of agony, or pain, but made in faith. God understands the prayer even better than the petitioner and answers it in His own wise way.

I know what these saloons are. I have visited them at all hours of the night, and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, boastly, and swinish, the prolific hotbeds of vile politics, profane ribaldry, and unspeakable sensuality. —*Rev. Charles Parkhurst.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 21.

WISE WAYS TO READ WISE BOOKS. Prov. 4, 1-9.

QUESTIONS.

1. What is true wisdom? Ps. 90, 12; Prov. 14, 8.

2. What is the beginning of wisdom? Ps. 111, 10; Prov. 9, 10.

3. How do we get wisdom? Prov. 4, 1. 4-5; Jas. 1, 5; Ps. 51, 6; Prov. 2, 6.

4. What is the value of wisdom? Prov. 4, 7; 8, 11; 16, 16; Eccl. 7, 12. 19; 9, 18.

5. What is the reward of wisdom? Prov. 3, 13; 24, 3; 29, 3.

MEDITATIONS.

What is true wisdom? Not to know much, but to know the right things and be able to apply them. Having the right aim in life and knowing how to attain it. Moses prays: "So teach us to number our days, that we may get us a heart of wisdom." To recognize our limitations, the shortness of our lives and to fear God, not as slaves fear their master, but as children fear their parents with loving fear is the beginning of wisdom, for to aim to do the will of God is wisdom.

How do we get true wisdom? James says:" But if any of you lacketh wisdom let him ask of God, who giveth to all liberally and upbraideth not and it shall be given him." But we must not only pray to God to give wisdom, but must also attend to know understanding and let our hearts retain the words of wisdom. Especially in our time, when there is so much to read and so much to know we have to select our reading and give to our spirit such food, that will not only improve us mentally, but also spiritually, which will not only benefit us for this life, but also for eternity.

True wisdom is of inestimable value, for it is the principal thing. Wisdom is better than rubies, and all the things that may be desired are not to be compared unto it. It is much better to get wisdom than gold; for wisdom is a defense, even as money is a defense, but the excellency of knowledge is, that wisdom preserveth the life of him that hath it. It is a strength to the wise man, it is better than weapons of war.

Through wisdom is a house builded. Happy is the man that findeth wisdom. But he is not only happy seeing life and eternity in the right light, but also those who love him. Whoso loveth wisdom rejoiceth his father. So we should pray and work to receive wisdom and to apply it to our daily life.

QUOTATIONS.

The intellect of the wise is like glass; it admits the light of heaven and reflects it.—Hare.—It is more easy to be wise for others than for ourselves.—La Rochefomauld.—No man is at all times wise.—Pliny.—Young men are apt to think themselves wise enough as drunken men are to think themselves sober enough.—Chesterfield.

I have heard of a young man who went to college; and, when he had been there one year, his parent said to him, "What do you know? Do you know more than when you went?—"Oh yes!" said he; "I do." Then he went the second year, and was asked the same question. "Do you know more than when you went?"—"Oh no!" said he. "I know a great deal less."—"Well," said the father, "you are getting on." Then he went the third year, and was asked the same question. "What do you know now?"—"Oh!" said he, "I don't think I know anything."—"That is right," said the father, "you have now learned to profit, since you say you know nothing." He who is convinced that he knows nothing of himself, as he ought to know, gives up steering his ship, and lets God put His hand on the rudder. He lays aside his own wisdom, and cries, "O God! my little wisdom is cast at Thy feet; my little judgment is given to Thee." Spurgeon.

Living in an age of extraordinary events and revolutions, I have learned from thence this truth, which I desire might thus be communicated to posterity:—that all is vanity which is not honest and that there is no solid wisdom but in real piety. Evelyn's Epitaph, by himself. Perfect wisdom hath four parts, viz: wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude, the principle of not fleeing danger, but meeting it; and temperance, the principle of subduing desires, and living modestly. Plato.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for April 21.

SUBJECT:—Joseph Sold by His Brothers. Gen. 37:5-28.

GOLDEN TEXT:—For where envying and strife is there is confusion and every evil work. Jas. 3-16.

THE FATHER'S FAVORITE.

Joseph was the firstborn of Rachel, the wife whom Jacob loved. Rachel had two sons, Joseph and Benjamin, the latter be-

ing born after their return to Canaan. For their mother's sake, who died at the birth of Benjamin, and by reason of being his youngest sons, it is natural that Jacob was especially attached to them. But Joseph was the father's particular favorite, and it seems the latter was not careful to keep his favoritism from being noticeable. Among other things he gave Joseph a garment which distinguished him above his brothers and aroused their envy. It is evident that Joseph possessed qualities which made him deserving of special love, and had his brothers had a right discernment of his noble nature, they would not have resented the bestowing of peculiar honors upon him. Nevertheless, it may be reasonably asserted, on the other hand, that it was unwise, to say the least, on the part of the father to show favoritism as between his sons. This thought is strongly impressed when we compare the case of Joseph with that of Jesus of whom Joseph was a remarkable type. If Joseph was deserving of especial esteem in the home circle, Jesus surely more. And yet we find not that Mary and her husband, after all that they had been told by angel visitors about her firstborn son, allowed any show of favoritism to sow the seed of envy in their Nazareth home. In the home, in school, and everywhere, where young people, or older ones, are dealt with together, favoritism is a seed that bears evil fruit and should therefore be carefully avoided.

JOSEPH'S DREAM.

God had a wonderful future in store for Joseph and He gave him an intimation of it in his dreams. That these night visions were from God is very evident. Many dreams are idle, being nothing more than the result of overeating or other physical disorders. But there are exceptions in dreams as there are in every other form of human experience. However, these exceptions are unmistakably marked so as to be readily recognized as coming from God and bearing a particular meaning for the dreamer.

Joseph recognized the prophetic meaning of his dreams. It might have been better for him to have kept them to himself. But we can not think that it was pride that moved him to mention them to his brothers and to his father. He seems to have been an Israelite in whom there was no guile, as Jesus said of Nathanael. While he knew that his brothers hated him before and probably would hate him more for the future distinction indicated in the dreams, he, like Christ his anti-type, shrank not from announcing what he believed to be God's appointment. It may be false modesty or even cowardice that keeps one from making profession of that which God in His gracious purpose has pointed out for us.

HATED WITHOUT CAUSE.

Two words are used in our lesson to express the feeling of the brothers towards Joseph. They *envied* him, and they *hated* him. Even Reuben and Judah who counselled against the murderous plot of the rest, do not appear to have had any love for their young brother but shared the dislike of him felt by all. Why was this? We have already seen that, though we may partly blame the father for injudicious show of favoritism, the source of their hatred lay deeper than that. Joseph was of a different disposition from his brethren. There was something incompatible between their nature and his. He would not go along with them in their evil doing but sought to restrain them by bringing, as a dutiful son, faithful word to his father. His peaceful, unresentful, loving disposition they understood not from their selfish, unloving, and even wicked standpoint, yet felt themselves rebuked and put to shame by his nobler spirit. They probably thought they had cause to dislike him, but an honest statement of their reasons would have convicted them of insincerity. The Jews also persuaded themselves that they had reason to hate Jesus, but it is said, and said truly as we know, that they hated Him without cause. In this also Joseph was a type of Christ, and Jesus said His disciples would not fare any better. If ye were of the world, the world would love its own; but because ye are not of the world but I chose you out of the world, therefore the world hateth you (John 15:19).

GOD OVERRULING ALL.

They conspired against him to slay him. Thus they thought they would put his dreams to nought. They did not stop to think how vain would be all their plans if the dreams were really of God. People following the impulse of wicked hatred seldom do. Satan so blinds them that they "imagine a vain thing" (Ps. 2:1). But He that sitteth in the heavens turns even their wicked plottings to account in His all-embracing eternal purpose for good. Joseph's brethren changed their first plan of murder to one which they, no doubt, thought equally effective in getting rid of the dreamer. They meant it no less for evil against him but God meant it for good (Gen. 50:20), and, wondrous grace! these very evil doers themselves were included in the divine purpose for good. Joseph, delivered up by the cruel hands of his brethren, was carried down to Egypt to be their benefactor and savior in the years of dire necessity ahead. Jesus was by the hand of lawless men crucified and slain, having been deliyered into their power "by the determinate counsel and foreknowledge of God" (Acts 2:23) that He might work out an eternal salvation for all—even for His deadliest enemies—who by repentance and faith lay hold of the grace offered through Him.

Deaths.

EBERHARD.—On Feb. 27, 1907, near Clarence Centre, Erie Co., N. Y., Mrs. Jacob Eberhard (nee Eliza Wise), aged 70 years, 2 months and 27 days, of pneumonia and heart failure. Sister Eberhard was born and raised in Clarence but some years after her first marriage to Mr. George Eberhard, she moved to Buffalo, where she lived until she married Bro. Jacob Eberhard, when she again returned to Clarence. On March 3 interment was made in the Clarence Center cemetery. The services were conducted by Jacob Krehbiel, assisted by J. R. Zook. A very large assembly paid their last tribute of respect. Text from Heb. 13, 14.

Contributions.

Home Mission.

The following gifts were received: From Mennonite congregation at Beatrice, Neb., $38 45; Mennonite congregation at Halstead, Kan. $35.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.,
1419 Linden St.,
Allentown, Pa.

Russian Famine Sufferers.

A. A. Wollman, Freeman. S. D., $20, "A Friend," $5, "In His Name," $20, per S. S. Haury, Newton, Kans.; Friedensau Congregation, Perry, Okla., per H. R. Voth, $5.15; Waldheim Mennonite Congregation, per David Toews, Rosthern, Sask., $65; Schweizer Congregation, Whitewater, Kans., per Peter Zuercher, $45; Bethseda Congregation, Henderson, Neb., per David A. Janzen, $175 25; Isaac Loewen, Osler, Sask; $19. 45; Jacob W. Toews, Altona, Man., $15; J. G. Rempel, Dallas, Ore., $17; Palm Congregation, Cordell, Okla., per H. D. Schmidt, $36 68; anonymous, Trenton, Ohio, $1; Otto Lichti, Pandora, Ohio, $100; A. J. Waltner, Freeman, S. D., 4; Bergtal Congregation, Pawnee Rock, Kans. per Jac. Rudiger, $56.35; anonymous, Beatrice, Neb., $5; Mennonite Congregation of Summerfield, Ill., per Gerhard Vogt, $36; J. B. & Ag. Frey, Moencopi Mission, Tuba, Ariz., $10; Bethel Congregation and Sunday School, Marion Junction, S. D., $60 51; Molotschna Congregation, Marion Junction, S. D. per Derk P. Tieszen, 62; West Zion Congregation, Moundridge, Kans., per Jacob H. Krehbiel, $60.05; Gerhard Penner, $20, Jacob G. Baerg, per J. Koller, Butterfield, Minn., $5; Brudertal Congregation, Hillsboro, Kans., per Heinrich Riesen, $113; Johannestal Congregation, Hillsboro, Kans., per Benj. Schmidt, $43 50; Saron's Congregation, Orienta, Okla., per H. R. Voth, $70.98; D. T. Eymann, Reedley, Cal., $10; First Mennonite Church Christian End. Newton, Kans., per Philip M. Paulus, $10; C. P. Becker, Marion Junction, S. D, $10; Herold Congregation, Bessie, Okla., per P. A. Quiring, $126.16; John Hoge, Rosewell, Man, $1, Abr. Toews, Rosewell, Man., $1, Jacob Gleshrecht, Rosewell, Man., $2, Peter Toews, Rosewell, Man., $1, Joh. M. Friesen, Altona, Man., $1, Dirt. Toews, Rosewell, Man. $2, per John M. Friesen; Abram Klassen, Gretna, Man,, $4, Jacob Kehler, Gretna, Man., $3, Jacob Hoffmann, Gretna, Man., $2, H. H. Ewert, Gretna, Man., $2, D. Schellenberg, Jr., ditto, $3, H. P. Unger, Gretna, Man., $2, H. J. Wiens, ditto, $2, H. J. Loewen, ditto $3, D. Klassen, Gretna, Man, $5, Mrs. J. Hoffman, Gretna, Man., $1, Mrs. Edinger, Gretna, Man., $1, Benj. Ewert, Gretna, Man., $1, anonymous, Gretna, Man., $5, Members at Halbstadt, Man., $2, per Benj Ewert; Friedenstal Cong., Tampa, Kans., per Dan'l Hubin, $8.25; Samuel Niswander, New Plymouth, Idaho, $10; Friendesau Congregation, Perry, Okla., per H. R. Voth, $5.14; Upper Milford (Pa.) Mennonite Congregation, per M. B. Schantz, $22.20; Eigenheim Jugendverein, per David Toews, Rosthern, Sask., $9 65; Boyertown (Pa.) Congregation, per A. T. B. Stauffer, $5.50; Hereford S. S & Cong., per A. S. Shelly, $28; Zion Mennonite Sunday School, Souderton, Pa, per H. D. Detwiler, $14.78; Anonymous, Beatrice, Neb., $5; J. B. & Ag. Frey, Moencopi Mission, Tuba, Ariz., $10; Silver St. Mennonite Church, Goshen, Ind., per M. A. Niswander, $30; Trenton (O.) Mennonite Church, per H. J. Krehbiel, $28.05; D. T. Eymann, Reedley, Cal., $10; C. P. Becker, Marion Junction, S. D., $10; Johann Buhr, Edenburg, Man., $5, Abram Braun, Strassberg, Man., $1, Helena Wieber, Halbstadt, Man., $5, Benj. Ewert, Gretna, Man., $1, Mrs. B. Ewert, Gretna, Man., $1; Members at Edenburg, Man., $5, per Benj. Ewert; Swiss Mennonite Missionary Society, Bluffton, Ohio, per Mrs. Baer, $30; Mrs. John Locher, Bluffton, Ohio, $1; Mrs. Noah Geiger, Bluffton, Ohio, J. B. Baer, $1; Katherine Nikkel, Hillsboro, Kans., $2, Anonymous, Moundridge, Kan., per J. E. Travis, $10; Caddo. Okla., Mennonite Church. $24, per H. P. Krehbiel; Mennonite Congregation at Beatrice, Neb., per Gerhard Wiebe, $3.50.

China and Russia.

Per H. P. Krehbiel:—Jacob Schroeder, Larned, Kans., $4, Evangelical, Sunday-school, Highland, Kans., $10, Wm. M. Drier, Newton, Kans., $1, Ranson (Kans.) Mennonite Church, $23 35.

Gratefully acknowledged,
HARRISON LANDIS, Treas.,
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News of the Week.

Domestic.

UNIVERSAL PEACE PLAN.

PROPOSED BY WILLIAM T. STEAD, BRITISH DIPLOMAT AND SCHOLAR.

NEW YORK, April 7.—W. T. Stead occupied the pulpit in Plymouth church, Brooklyn, to-night and set forth his views as to the opportunity which was afforded to Americans by the coming Hague conference of rousing other nations to a sense of the importance of making definite and immediate progress toward the ideal described by the phrase," The United States of the world."

He urged that at the coming peace conference twelve representative American men and women should be selected as the nucleus of a "pilgrimage of peace." These persons would then appeal to the American people for their endorsement by public meetings or signed memorials. Armed with this evidence of national support they would in the first case go as a deputation to the president and to the secretary of state asking them to instruct their delegates to The Hague to support the above program. Then they would approach the British ambassador, informing him of their intention to start at once for England in order to appeal to the British people for their support in pressing their requests upon the king and his ministers.

M. Stead said there was no doubt that they would receive an overwhelmingly popular reception in Britain, where the ground already had been prepared. At London they would be joined by four pilgrims from each of the Scandinavian countries, and the Americans and Scandinavians, together with twelve British pilgrims would present their petition to the king at Buckingham palace and to his ministers in Downing street. The thirty-six pilgrims would then cross over to Paris. The same thing would be repeated there. Receptions by the president of the republic and his ministers, the municipality and the chamber of commerce would afford ample demonstration of the loyalty of France to the principle of fraternity. The pilgrims, now swollen to forty-eight by the addition of twelve from France, would pick up others at Geneva and then go to Rome. From Rome the pilgrims, now sixty-two in number, would go to Russia, and eighty-six would arrive at Berlin, ninety-eight would reach Brussels and then one hundred would finally end up at The Hague to present their petition to the conference, which is to assemble on June 1.

Mr. Stead said that the idea had been received with enthusiasm in Europe.

Canal Work is Progressing.

COLON, April 7.—John F. Stevens former chief engineer of the Panama canal, was given a splendid send off last night previous to his departure to-day for the United States.

Mr. Stevens in a speech modestly gave John F. Wallace, whom he superseded as chief engineer, the credit for the organization of the work. This Mr. Stevens declared he had modified only when necessary. He said the preparations deemed necessary two years ago were underestimated and, though the working force had since been doubled, they still were inadequate. But now, he declared, the machinery had been completed, home had been provided for 20,000 persons; there were railroad facilities for handling over a million yards of earth monthly and the organization was so advanced that it was possible to carry on the work in both wet and dry seasons. He said he firmly believed the canal would be opened in January 1915.

Predicts Destruction of Pittsburg by Flood.

PITTSBURG, April 7.—J. W. Arras, of the United States engineering corps, who has charge of building the dams in the Ohio and Allegheny rivers in this vicinity, has submitted a report to the government, made public to-night, in connection with the recent floods here, in which he says Pittsburg, like Johnstown, is in danger of devastation some day by a flood causing the loss of thousands of lives and millions of dollars worth of property. Mr. Arras reports that when the catastrope occurs it will come with just as little warning as did the one in the Conemaugh valley.

Havoc Along South Coast.

NEW YORK, April 7.—Nearly every vessel that has arrived from southern ports during the last week has brought some story of marine disaster wrought by the cyclone off Hatteras during the last ten days of March. The Bluecher, arriving to-day from West Indian ports, was no exception. Standing in disconsolate groups about her decks were a luckless thirteen which the liner had saved from their foundering bark, the Gulf Port, as the vessel was on the verge of going down.

Teddy Lands Another Cat.

NEW YORK, April 8.—President Roosevelt is the sole beneficiary under the will of Lulu B. Grover, 2028 Lexington avenue, which was filed in the office of the surrogate to-day. No petition was filed with the will and the value of President Roosevelt's bequests therefore unknown. The main part of the will which is very brief, reads as follows: "I give to Theodore Roosevelt at my death everything that is mine, household furniture, personal property, jewelry, diamonds, estate, all money in bank to my credit, and my cat, Snowdrop Low, and everything that is mine. I owe to Theodore Roosevelt a debt greater than I can ever pay in this world and in this way I wish to show I am not ungrateful."

It has been announced that President Roosevelt will accept the estate bequeathed to him and turn it over to some New York charity. The cat is being cared for now under directions issued by the president.

Cuban Problem Serious.

NEW YORK, April 8.—Andrew D. White, who returned yesterday on the steamship Bluecher, after a cruise in the Caribbean sea, said of Cuba, which he visited:

"I regard the Cuban question as more serious than our Philippine problem. Cuba is a great negro state, incapable of selfgovernment, and everything that I saw while there strengthens my conviction that Cuba as a state would be a curse to us—simply a vast rotten borough, with a few wealthy men in the midst of a negro population incompetent to govern themselves, to say nothing of aiding in the government of the United States. If Cuba were made a State of the Union it would, in my opinion, rapidly become a curse to itself and the nation."

Troops Will Remain in Cuba.

HAVANA, April 8.—Secretary Taft met the conservatives this afternoon and discussed the insular situation. He said that, owing to economical conditions he considered a national election at an early day to be unwise and recommended, that such election be postponed until the result of the municipal and provincial elections be known. The conservative representatives expressed their willingness to leave all to the good judgment of the United States.

One More Dash to North Pole.

NEW YORK, April 9.—The application of Robert E. Peary, U. S. N., for leave of absence of three years, which was approved to-day by the secretary of the navy, has uncovered the fact that Commander Peary definitely purposes to make another attempt this summer to reach the north pole. The three year's leave of absence, during which he made his famous journey to the farthest north ever reached by man—87 degrees 6 minutes—expired last Sunday and the new leave begins at once.

No More Round Trips.

INDIANAPOLIS, April 9.—When the new 2 cent railroad rate law becomes effective at 12 o'clock to-morrow round trip rates to points along the various roads operating in the state will cease to exist, and hereafter a straight rate of 2 cents a mile will be charged for all trips. Positive declaration is also made that the railroads traversing Indiana, Ohio and Pennsylvania will not reduce their through rates to conform with the provisions of the 2-cent laws enacted in these states, the rate being kept on a basis of 2½ cents a mile.

It is pointed out, however, that under the new ruling of the interstate commerce commission a through rate shall not exceed the sum of local rates between intermediate points and that such excessive rate shall be regarded as prima facie evidence that the through rate is unreasonable and trouble for the railroads is likely to follow.

"The rate over the Big Four from Indianapolis to Cincinnati will be without change. It is purely an interstate matter, notwithstanding that both Indiana and Ohio have two-cent fare laws."

Standard Oil Pleads Not Guilty.

ST. LOUIS, April 9.—The answer of the Standard Oil company, of New Jersey, John D. Rockefeller, Henry H. Rogers and other individual defendants and about forty of the defendant corporations to the government's ouster suit was filed late this afternoon in the United States circuit court for the eastern division of the eastern district of Missouri.

The answer was filed by Counsel Judge Priest, of St. Louis, and comprises a general denial of all the charges in the bill filed by the government and denying each paragraph in the bill in its order.

Peter Jansen. C. J. Claassen, Manager.

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Vol. XXII. BERNE, INDIANA, APRIL 18, 1907. No. 16.

Shine Just Where You Are.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the giarish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.

Items of News and Comment.

It is in different respects a misfortune to be a favorite in the home.

Rev. H. R. Voth preached at the Saron church at Orienta, Okla., on March 31.

At the Grace church, Pandora, Ohio, recently a church choir was organized and a S. S. library established.

The Schwenksville (Pa.) Mennonite congregation has extended a unanimous call for pastor to Bro. John W. B. Schantz.

Evangelist J. Quiring has conducted a series of successful meetings in the Pretty Prairie church, Kan., from March 26—April 8.

Rev. Christian Schowalter, of Donnellson, Iowa, passed away to his reward last Friday night. Funeral services and interment were to take place on Tuesday, April 16.

Rev. A. B. Shelly, of Quakertown, Pa., had another spell of illness. On Sunday, April 7, he was assisted in the West Swamp church and in Quakertown by Rev. N. B. Grubb, of Philadelphia.

The Nordstern congregation, Humboldt, Sask., was probably the first one of our congregations to observe the Week of Prayer between Palm Sunday and Easter, commonly known as the Holy Week. This is certainly a very appropriate change of time for the people in the far North.

Piercing contrasts occur in the home, the church and the state. When Joseph had come to his brothers on a mission of love and service, they were jealous, hostile and conspired to murder him.

Rev. D. Goerz, Sec. of the Emergency Relief Commission, has reported to the Bundesbote that up to April 10 the contributions for the China Famine amounted to more than $5,000.00 and for the Russia Famine Sufferers about $3,700.00.

The Nordstern (North Star) new church building in the Quill Lake district, Humboldt, Sask., was dedicated on March 24. Several ministers from the neighboring churches took part in the dedicatory services. Elder E. S. Hallman preached two appreciative English sermons. The services were conducted by Rev. John Gerbrandt, the elder of the congregation.

Quite a few of the Mennonites in South Manitoba intend to move this spring to the new country in the Northwest, some to the Quill Lake region or Herbert, Sask., and others to Swift Current, Sask. At this place there is a large Mennonite settlement. The dates for moving to these new settlements are April 12, 19 and 26, when 285 persons with 85 car loads of settler's effects expect to make the trip to one of these places.

April 10 was the fiftieth anniversary of the first Mennonite Sunday-school. It was on April 10, 1857, that the West Swamp Mennonite Church, under the pastorate of the late Rev. John H. Oberholtzer, was organized with Rev. A. B. Shelly, the present pastor, superintendent. Plans are now formulating for the proper observance of the fiftieth anniversary.—Weekly Bulletin.

The will of Bro. Levi Hooley, of Kennard, Ohio, reveals the fact that our departed brother had the true spirit of helpfulness for the institutions of the church and the cause of Christ. He left $1,200 for the use of our church institutions, distributed as follows: India Mission, $300; Orphans' Home, $300; Old People's Home, $300; Goshen College, $300. Bro. Hooley never having been married had no family dependent upon him, so always was a liberal supporter of the church during life, nor did he forget to make provision for at least some of his savings to go to the same cause after his death. His example is a worthy one to follow.—*Gospel Witness.*

Conference of Summer Workers.

"An Evangelistic and Soul-winning Conference of Summer Workers" will be held in the Moody Church, corner of Chicago and La Salle Avenues, Wednesday and Thursday, May 1st and 2nd, 1907. The object of this conference will be to pray for God's blessing upon soul-winning work in the summer months and to consider the best methods of doing it. A. C. Dixon will preside. The speakers will be: J. Wilbur Chapman, Major J. E. Cole, George Soltau, H. W. Pope, J. H. Hunter, John A. Earl, W. M. Buck, A. M. White, John Roach Stratton, Harry Monroe, Wm. Evans, Mr. and Mrs. Wm. Asher and others. D. B. Towner will have charge of the singing.

The Work of the Twin Demons.

On March 22 Fort Worth, Texas, was the scene of a tragedy that bears fearful witness to the true character of the twin demons, Drink and Gambling. In Fort Worth the gamblers and saloon-keepers have not been accustomed to obeying the law, and get ugly when the laws are enforced. A certain gambler, who for twenty-five years has been carrying on his profession in Fort Worth, had a gambling den in operation over a prominent saloon. The County Attorney, Hon. Jefferson D. McLean, heard of the illegal resort, and with the sheriff and a body of deputies raided the place. Several lawbreakers were arrested, and their paraphernalia seized. As this was being loaded on the waggon the proprietor came up, and without a word of warning drew his revolver and killed the County Attorney. The murderer then rushed back through the saloon, and on being encountered by Deputy Sheriff Scott shot and mortally wounded him. A number of policemen tracked him to a lumber-yard near by, and soon he was in custody, with three bullets in him. He lingered till next day, and then died. This is but a typical tragedy. Drink and gambling are deadly foes of man. The gambling-hell and the saloon seem to be twin sisters, and both belong to the class of law-breakers that must be labeled "Dangerous." They belong to the untamable class of evils that can best be mended by being ended.—Christian Guardian.

Some Things to Learn.

"Just to be tender, just to be true;
Just to be glad the whole day through.
Whether the hour is dark or bright,
Just to be loyal to God and right.
Just to believe that God knows best;
Just in His promise ever to rest;
Just to let love be our daily key—
This is God's will for you and me."

Conference Notice.

The Eastern District Conference will convene for its 109th session in the Mennonite church at Germantown, Philadelphia, May 5-7, 1907. As usual there will be an all-day service on Sunday—Communion in the morning, meetings for the Young People in the afternoon, and Conference services in the evening. The business session will begin on Monday morning, May 6. Every Delegate should feel the significance of this meeting both as to the importance of the business to be transacted and the sacredness of the place. Germantown was the first Mennonite congregation in America, and the present building has stood for 137 years. A large representation is looked for.

W. S. Gottshall, Sec.

Can the Christian Conscientiously Take the Occasional Glass?

By S. Bachmann.

It is not only the prerogative of the Christian to practice moral self-restraint in regard to his appetite, but a plain duty to do so. One thing that should differentiate the Christian from the worldling is his standard of morals and code of conduct. If there is to be no dividing line,

in this matter, between the Christian and the worldling, for what purpose is a person a Christian? It is the Christian's duty to set before the world a perfect ideal of manhood and try to furnish, the aspirant for perfection of character, an atmosphere in which this ideal may be realized.

That the drink habit is full of danger is recognized by all. In every community are seen the awful consequences of strong drink. The only remedy to prevent its blighting effect is in total abstinence. Until this principle is carried out in every individual the evils of intemperance will not cease.

The word temperance as it is sometimes interpreted, is full of danger. If temperance means to take a glass of beer or whiskey once in a while, then I do not want that kind of temperance. Temperance must mean total abstinence if it is to have any value or safety.

Moderation leads to immoderation. But, says someone, I can control my appetite. There can be no harm in my drinking moderately. But most men cannot drink moderately. If they drink at all they drink immoderately. So they are led to drink through your example of moderate drinking and are ruined.

The apostle Paul says, "No man liveth to himself." No one has the right to claim that he does not exert an influence on others. Many people are what they are made to be through the influence of others. As an argument in proof of this statement let the following incident speak. A person was converted and found salvation. For months he held out against the strong temptation to indulge in his former evil habit. Finally he yielded. When asked why he yielded, he said, "I saw a Christian go into a saloon to take a drink, and I said to myself, 'if it is right for him to do so, it is not wrong for me.'" Be careful that your influence is directed in the right direction.

Christians frequenting the saloon setting a dangerous example for others who have proclivities in the same direction is just what bolsters up the saloon with all its rottenness.

One time a Christian went to a saloon-keeper and protested against his business as being disreputable. The saloon-keeper replied with more point than polish. "My best customers are church members."

How often have we heard the saloon-keeper declare, in justification of his business, that it is perfectly legitimate. What makes it in a measure legitimate? Thousands of Christians voting to perpetuate the saloon! What gives it a degree of respectability? Not few Christians patronizing the saloon!

Is it not a burning shame that this hellish business can be legally conducted in a land that calls itself Christian? If Christians may go with worldings to these places thus countenancing and indorsing the practice of what use is church relation and affiliations. It must be a strange religious conscience and devotion to Jesus Christ that can allow such a practice.

It has been my observation that no class of outsiders expect Christians to patronize these incubators of iniquity. I have often heard worldings express surprise at seeing Christians visit these slaughter pens of human souls. I admire their sense of propriety in regard to confession and conduct. Nothing so surely and seriously cheapens religion on general principles than the mingling of Christians with worldlings at such places and for such purposes. It is deplorable that the indulgence of such a practice is encouraged by Christians.

If Christians would unite in an effort to wipe out the saloon they could do it any time. Why have they not done it? The answer is close at hand. Because they have failed to do their duty in this direction. No doubt a great responsibility rests on Christians in relation to the saloon. When this responsibility is properly assumed the saloon will be doomed and the work of God wonderfully accelerated. Will not the manhood of this country awaken to a full sense of its duty? And if you want a share in this good work of mankind and accomplish the most you must be a total abstainer.

Nampa, Ida.

Famines and Militarism.

From a Sermon on the Russian Famine, by Rev. Edward Cummings, at the South Congregational Church, Boston, March 3, 1907.

If there is abundant grain to be had in Siberia, and only a dollar's worth a month is needed to save a life, why, in heaven's name, men exclaim, doesn't the Russian government stop building battleships and go to buying grain? Why doesn't it stop raising loans to buy the munitions of war to fight other nations, and go to raising loans to save the lives of these starving millions of its own subjects?

That is a perfectively obvious and reasonable question. Everybody asks it. But there is no answer but the grim fact that nations do become so infatuated with the suicidal lust for naval and military power that the provision of battleships and munitions of war is regarded as the first necessity of national life,—more necessary even than the provision of starving millions.

On the other hand, could anything better illustrate the wicked, deluded, false condition of our national and international code of ethics than this appalling situation in Russia? Think of it! The government of one of the most powerful nations in the world, so obsessed with suicidal notions of military aggrandizement that it pleads the absolute necessity, even in time of famine, of spending millions of money buying ships and guns and preparing for war, when millions of its own people are slowly starving for lack of a dollar's worth of food per month! To such hideous consequences has the brutal and antiquated theory of international relations brought the world to-day.

Who is to blame for these conditions? What is this alleged necessity which the Russian government pleads in extenuation of its conduct to-day? Whence comes this dreadful necessity which compels it to rob starving peasants of their last crust in order that it may build battleships and buy munitions of war? Why, the "necessity" arises solely from the fact that Germany, France, England, Japan and the United States have great navies or armies, against which Russia must be prepared to defend her national honor or integrity or vanity, by an equal array of ships and men.

Yes, you say, but what dire necessity compels Germany, France, England and Japan to tax themselves almost to the limit of human endurance, until they fairly stagger under the burden of the military expenditures? Well, the answer seems almost an insult to human intelligence. The necessity that compels Germany is the fact that France, England, Russia and the others do it. The necessity which compels France is the example of Germany, England, Russia, the United States and Japan. The necessity which compels England is the example of France, Germany, Russia and the United States. And so on and on they go, round and round this vicious circle, in a dizzy competitive war dance of mutual destruction. Each one is reluctantly, it is said, compelled to follow the fatal example of all his neighbors; and all the neighbors are compelled to follow helplessly the example of each new increase of armament, each blindly compelled by all, and all by each!

This suicidal policy of mutual distrust would of itself seem bad enough and discreditable enough to civilized nations. But this is not all. The fiendish ingenuity of this infernal machine for national self-destruction is not complete until you have added the motor which keeps it going automatically and makes it more and more destructive eyery year. That automatic motor is the familiar, sophistical and self-contradictory theory that the army and navy of each separate nation must be big enough and strong enough to defeat the army and navy of any other one, or perhaps of any other two!

Never in the whole history of the human race has the Father of Lies imposed upon poor, credulous human nature with a more specious, villainous, disastrous, sinful, disgraceful, and self-contradictory falsehood than this, which is still misleading the statesmen of the civilized world to-day. As a theory of international relations, it hasn't a shred of intellectual or moral respectability about it. It does not rise to the level of clear thinking or plain dealing. It is a sophistical delusion and snare, from which the world must extricate itself, if our civilization is to escape the horrors of self-destruction.

Fortunately for us, this nation has been able in the past to stand aloof from this deadly compact. We haye been that happy and envied nation which could boast that it needed no great army or navy. Our prosperous and contented farmers and mechanics have gone singing about their work, because they did not have to carry on their backs a soldier or a sailor, as European laborers have had to do. But somehow we, too, have caught the infatuation of late. "We the people"—we the farmers and mechanics—seem to want to be in the European fashion, and have a nicely uniformed and splendidly equipped soldier or sailor on our backs as we go about our daily work. We have not yet come to the point of taking the bread from mouths of starving millions in order that we may build battleships and forts. But we have come to the point where we rob our children, of the schools and colleges an opportunities for industrial training and technical education which are absolutely essential to the continued welfare and happiness and prosperity of this nation, in order that we may build battleships and buy munitions of foreign war, of which there is small prospect and less need.

And we are not robbing our own people and our own children alone by these mad endeavors to join the international war dance and follow the example of less fortunate nations and ape the military fashions of Europe. We are also doing the world a great wrong. Every unnecessary battleship we build out of our abundant wealth not only robs us of a great university or training school for our children; it also sets a new standard of military waste and extravagance, which must be adopted by peoples who are already staggering beneath burdens of militarism which they can scarcely carry.

"We the people" of the United States are in part responsible for the incredible spectacle of a country like Russia, or China, or Japan spending millions in preparation for wars which ought never and need never come, while millions of their men, women and children are crying for a crust of bread. And yet, with unspeakable levity and criminal disregard for the terrible lessons of the past, Americans are actually proposing to celebrate the birth of this nation by making the international Exposition at Jamestown primarily a great military and naval pageant, glorifying from beginning to end what are called in the program, in ghastly irony, "the splendors of war." I rejoice, as all patriotic Americans must do, that a ringing protest has been sounded from the midst of the Exposition's own advisory board. I rejoice that a score of the bishops of the Episcopal Church have earnestly endorsed this protest against a program which one of their number has rightly called "unworthy of a Christian nation." From every pulpit and every newspaper in the land should come a strong Amen! With what power, in this Longfellow centennial time, sound in our ears these lines of the great poet in his poem on the Springfield Arsenal:

"Were half the power that fills the
earth with terror,
Were half the wealth bestowed on
camps and courts,
Given to redeem the human mind
from error,
There were no need of arsenals or
forts."

True, "we the people" have done something to prepare the way for the mitigation of this international curse by favoring the establishment of the Hague tribunal and an international parliament. But we have not done half enough. "We the people" have not made our national representatives feel half enough that this problem of international disarmament must be solved, in the interest of ourselves, of our children, of our country, of humanity. We have not demanded this in the name of reason, of common sense, of morality, of religion, as the first duty of our statesmen to their country and to the world, and the first duty of our country to the great family of sister nations.

For our own sakes, and for the sake of humanity, we must do everything in our power as individuals and as a nation to establish a supreme court of international justice, so that right, and not might, shall prevail. Then disarmament can and will follow, and an international police force will replace the hostile armies and navies of today. Happily we have, almost unconsciously, been trying a typical experiment, which proves to ourselves and to the world what can be done, and ought to be done, and must be done in this matter. For, as the President of Harvard University recently pointed out, the United States and Canada have avoided all the waste and dangers of international armaments by a very simple agreement, which has lasted for ninety years. This is the agreement made after the war of 1812, restricting the armaments of the United States and Canada on the Great Lakes to the insignificant little gun-boats used for police duty. God grant that this experiment may be prophetic of what is coming to all the great nations of the world!

Meanwhile let us do our duty for the starving millions, who cannot wait,—and whose lives can be bought at the rate of five dollars each! For the love of God, buy all you can! Unhappily, Russia is not the only famine-stricken country in the great family of nations. I do not know which country is in the worst plight, Russia or China. These are our neighbors, our sister nations in God's family of nations. Help and sympathy is their just due. We must not shirk our duty or neglect our opportunity. They are our near neighbors. Money can be telegraphed and made available at once. They are our powerful neighbors. Both Russia and China are giant nations waking from sleep and passing through the throes of a revolution which will give them a new and more important role in international history. To come generously to their rescue and bind them to us now with bonds of sympathy and gratitude will be more help and protection to our nation in the future than battleships, torpedo boats and submarines. I wish our Congress were wise enough to vote the price of a battleship for the relief of both Russia and China—and cut down our prospective navy by that amount. Such a generous and courageous example might be the beginning of a new epoch of international justice, goodwill and disarmament.—*Advocate of Peace.*

Home Circle.

A Smile and a Task.

Keep a smile on your lips; it is better
With jubilant spirit to try
For the end you will gain than to fetter
Your days with a moan and a sigh.
There are clouds in the firmament ever
The beauty of heaven to mar,
Yet night so profound there is never
But somewhere is shining a star.

Keep a task in your hands: you must labor;
By deeds is true happiness won:
For stranger and friend and for neighbor,
Rejoice there is much to be done.
Endeavor by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you are in it awhile.

—Nixon Waterman.

Not Looking.

The story is told that a man trained his dog not to touch meat put before him when the master said, "No." When these trying times came, the dog's way of being obedient was not to trust himself to look at the meat, but always at his master.

Isn't that a pointed object-lesson for humans? In one of the Bible temperance lectures we read, "Look not thou upon the wine when it is red." Not looking at temptation, not letting the mind be filled with the power of its attraction, never letting it come to look more enticing than anything else, but turning away and looking toward the Masters's face—that is a sure way of making oneself strong and safe.

Wonder of Little Things.

There is a certain little fly that makes four hundred and forty steps in running three inches, and all in one half second of time. To equal this, in proportion to his size, a man would have to run at the rate of twenty miles a minute.

The common flea leaps two hundred times its own length. To show like agility, a man six feet tall would have to leap a distance of twelve hundred feet.

The cheese-mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth and then, letting go with a jerk, leap out of a vessel six inches in depth. To equal this a man would have to jump out of a well from a depth of one hundred and forty-four feet.

Equally strange things are found among the plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old and measured twenty-seven inches in circumference, be fixed a sort of harness around it, with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was put on it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one twentieth part of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to 27,000,000 times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one minute.—Sel.

Spicily Sweet.

"Not too sweet—just spicily so—like a clove pink!" was the laughing comment tossed over her shoulder as the young girl left us, leaving her gift of old-fashioned flowers in our laps and her bright young smile in our faces. We had cried out gushingly that she was "a dear," and "just too sweet for anything!" Hence the answer.

We sat awhile and thought upon it. "Like a clove-pink"—mm! Hadn't we seen "sweet" girls who were not like that?—the kind that go around in public places with arms around each other's waists or "holding hands," who kiss effusively, who pine if separated for a week, and write four and six-page letters once a day; who neglect their families and near of kin to waste themselves in this unwholesome "sweetness"? Yes, we know them.

Girls, it is a mawkish kind of sentiment, that has no element of health in it! The right, true, womanly kind has in it some reserve, which is the hedge around the rose of modesty. There is a gaiety (the "spice" she meant) that is free from pertness; there is a freedom that has no hint of rudeness; a ready grace of repartee that escapes sauciness. A girl gains in piquancy and attractiveness who cultivates such a manner. South winds all day and every day are too enervating. We gratefully sniff the morning air that comes with a salty tingle over the marshes to us; the north or east wind, even, for a change, is bracing.

Not too sweet—we beg! A little bitterness, in season, of strong disfavor when certain ways and doings are mentioned that one should not approve. A little sharpness, on occasion, when a rose should use its thorns! In other words, a little wholesome common sense and wise sincerity, to defend and flavor the real "sweetness" that no one, surely, wants to miss from a young girl's character.—Wellspring.

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Editorial.

An Extreme View.

Dr. Mutchler, a Philadelphia reformer who has done much for the preservation of the Christian Sabbath in that city, was recently asked: "If you could save the life of a dying child by riding on the train on the Sabbath day, would you do so?" He replied: "I should hesitate because of the bad example I might set to the community." Persons so greatly concerned in the preservation of the Sabbath day should be on their guard against committing such a blunder. Fool-friends too often become a greater menace to a cause than its real enemies. The unreasonableness of a fanatic with but one idea may often bring contempt or ridicule upon a really good cause. In connection with Dr. Mutchler's absurdity some one recalled the familiar story of the old Scotch woman, who when she was told that even Christ Himself pulled the ox out of the pit, surdily replied that she never felt she liked the Master any better for having done it.

The Sabbath day is too dear a possession to the Christian people of America to be jeopardized by the unscriptural and heartless attitude of its defenders. G.

Public Ignorance.

The unfamiliarity with which newspapers undertake to handle things of which they have no means of knowing is truly amazing. This is true of matters pertaining to church and especially of matters pertaining to our church. Sometimes we read of "Quaint Mennonites" as though the combination of a certain picturesqueness of dress and manners with the faith handed down to us by our fathers were the only way in which Mennoniteism could exist. On another occasion we are told of a certain bishop preaching an eloquent sermon in the presence of a large number of the clergy of his diocese. Again the pastor of "the church of the First Mennonites" is mentioned in connection with some function or other. The most recent mis-information given to the public through the public press was a report stating that a certain eastern church unable to find a pastor suitable to its needs in the Mennonite denomination extended a call to a Lutheran clergyman and that the call was promptly accepted. The author of the article then went on beautifully dilating on this as an evidence of the tendency people manifest of their inclinations to break down old time denominational lines. The truth of the matter is that our Schwenksville congregation extended a call to a young man of pure Mennonite pedigree born and bred in the church. His only connection with the Lutheran church being the fact that he is a student in an institution of that denomination.

Such reports naturally arouse considerable comment. We have been asked a great many questions concerning this particular case and we have no doubt but that the friends and officers of the institution with which the young brother is connected have been considerably annoyed by the report.

How are such erroneous impressions to be prevented? We ask. The church certainly does not benefit by this public ignorance of her ways. We believe that we, as a church, have not been self-assertive enough. There is no reason, except our own neglect, for the public being in ignorance of what we stand for and how we work. Take almost any other denomination, the Baptists or Methodists for example, and you will seldom find them misunderstood or misquoted, for the simple reason that their doctrine and polity is a matter of common general information. They have been teaching their view of the truth to the world as well as to their own people. We cannot lay too much stress upon our church's need of making the education of the public in our church affairs a matter of greatest importance. Such a work is vast but so are its opportunities. Our church must urge her men of ability to give the world a Mennonite literature. Aside from a few church histories, written only for our people, and a number of church papers, limited in their circulation to Mennonite homes what have we? Very little indeed.

The world to-day is beginning to appreciate the truths taught by our church for centuries but which during all this time were so far ahead of the times. To-day men are prepared to receive them, why are we not flooding and enlighting the world with a literature setting forth the matters of faith so dear to us. G.

An Explanation and Request.

At our last General Conference held in Mountain Lake, Minn., it was decided to have our body represented at the Inter-church Conference of Protestant churches to be held in New York, Nov. 14 to 21, 1905. Bro. A. B. Shelly and the undersigned were named as delegates to whom the officers of conference were authorized to issue the necessary credentials. In pursuance of this decision by Conference, Bro. Shelly and I went to New York and were welcomed on the floor of that conference as representatives of our church in conference with the representatives of about thirty other church bodies.

A report of the conference, written by Bro. A. B. Shelly, appeared in the Bundesbote of Dec. 7, 1905. The writer's impression of the Conference and the plan of federation there adopted were printed in the Mennonite on the same date. This plan, it will be remembered, will become operative only after two-thirds of the churches represented have approved it. This cannot be before December, 1908, as a number of the bodies represented have their General Conferences at intervals of several years, like our own. But in the meantime the interest in the proposed federation must be kept alive, and this is provided for through an Executive Committee appointed at the New York conference. This Committee holds meetings at stated intervals and issues reports of the progress made along the lines of thought and activity advocated in the Plan of Federation.

This work, so necessary in order that the ground gained may not be lost in silence and forgetfulness, can not be done without incurring some expense. The Committee, in order to meet these expenses, must depend largely on voluntary contributions from the church bodies represented, and the writer feels that a contribution from our Conference should not be wanting. Whatever action our Conference may see fit to take at Beatrice in 1908 on the question of accepting the Plan of Federation and thus becoming a member of the federated body of Evangelical churches, our present responsibility is not governed by that. Our sincerity in participating in the initial conference may and should be shown by contributing our little share toward the expenses above explained.

In the absence of any appropriation by Conference for such purpose, I venture to take the matter upon myself and respectfully invite contributions by congregations or individuals to be sent to me. I shall promptly acknowledge all receipts in our church papers and forward the money to the proper person of the Committee.

A moderate estimate of our share puts it at about $25 a year, or $75 for the three years. We will not be extravagant in our liberality if we make it $100. I venture to hope for cheerful and prompt responses to this appeal in order that, as the appointed member of the abovementioned Executive committee, from our church, I may be enabled to maintain honorably our standing in the movement until we shall have opportunity to vote on the Plan at our next General Conference.

A. S. SHELLY, Bally, Pa.

There is something sublime in calm endurance.—Longfellow.

Correspondence.

SECOND MENNONITE CHURCH, Philadelphia, Pa., April 9.—On Sunday morning, Apr. 7, communion of the Lord's Supper was celebrated by our congregation. At the evening services the special chorus conducted by Bro. Ahlem assisted by the choir sang Gospel songs. In spite of the inclement weather a good audience was present.

On April 9 Wednesday evening, Rev. N. B. Grubb, pastor of the First Mennonite church, will deliver a lecture "How to Marry and be Happy." Rev. Grubb has been very well received on the lecture platform and his lecture has been greatly appreciated by those who heard it.

FIRST MENNONITE CHURCH, ALLENTOWN, Pa., April 15. The members and friends of our church had the pleasure to feast on a series of excellent sermons every evening of last week from five of the neighboring ministers. It seemed as though everybody was possessed with a most excellent appetite ready to receive God's blessing accompanying the proclamation of the gospel. Although the weather was not so favorable throughout the week, yet the interest continued to increase.

Sunday morning and evening

Bro. Gottshall, the pastor, preached two powerful sermons, which were very helpful and inspiring to us all. At the morning services we had reception of members and celebrated the Lord's Supper. One elderly brother was baptized and a very encouraging number received in the church under very impressive ceremonies. May God's spirit continue to manifest its power so that ere long there will be others that will decide to accept Jesus Christ as their Savior, and make our church their home.

DONNELLSON, Iowa, April 15. To the many readers of the MENNONITE to whom Rev. Chr. Schowalter was known we wish to say that he is at rest having passed quietly away on Friday night, April 12. His faithful wife alone was with him at the time, but was not aware of his demise until about 3 o'clock a. m. She awoke and wondered at him being so quiet all night. He had gone to bed between 8 and 9 as usual. He had not felt so well for several days, complained of a headache and also pain in the chest, thought he was taking lagrippe. His wife wondered how it came he was so quiet when she went to bed about 10 o'clock, but she did not like to disturb him. So she went to sleep. To all appearances he had a stroke soon after retiring. He had one hand to his forehead. There was no struggle whatever, his Master called and he was ready. The arrangements are made for the funeral Tuesday at 1 p. m. With favorable weather we expect a large attendance. (Possibly more later.)

F. H. KREBILL.

CARLOCK, Ill., April 12.—We are having a very cold week after such nice weather for two weeks. Easter was a most beautiful day and the roads were in fine condition.

Communion services were held Easter Sunday. It was very encouraging to see so many partake of the Lord's Supper. On March 31, Bro. Emanuel Troyer was with us. In his sermon he plead for young men and women who would take a decided stand for Christ and help carry on the work. It seems that so much is going on nowadays in the way of entertainment that the young people grow cold and indifferent.

Two young people came out and confessed Christ as their Saviour, and were baptized Sunday, March 31st. We pray that many more will follow and do what they can for their Saviour.

The oats were put in, in good shape. Farmers are busy preparing the ground for corn. The prospects for fruit are not very favorable as we have had several heavy frosts.

May God bless us all in our places of duty. We hope to hear from you all through the columns of the MENNONITE.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday. April 28. FOREIGN MISSIONS: CHRIST IN THE CONTINENT OF ASIA. Isa. 49, 8—17.

MEDITATIONS.

Asia, the cradle of Christianity, has now comparatively few Christians.

In the western part Mohammedanism is the dominant religion; in the eastern part Buddhism. Even the holy land is under Mohammedan rule. Yet the Mohammedans, though a hard field for missionary work, can be converted. The Mohammedan religion, though it teaches Monotheism, is not an advance toward Christianity, but a decided hindrance of Christianity. There are Protestant missions in Asia minor, Palestine, Arabia and Persia.

India, the missionfield for many different Protestant denominations, had in 1901 including Burma, 866,985 native evangelical Christians. In India we find besides the Christian religion 10 chief religions, Hinduism 207,-118,280 adherents; Mohammedanism 62,458,000 adherents; Buddhism 9,477,000 adherents; Sikhs 2,195,268; Dschainas 1,-334,148, Parsis 89,547; Arians 67,105; Jews 18,228! Brahmaists 4,000; worshipers of demons 8,-584,349. All Christians are 2,-923,349. The Hindu religion, originally monotheistic but now gross polytheism, is fortified against Christianity by the caste, a distinct order of society in which the Brahmins take the highest place as twice born; the Ludras are the lowest caste, the Parias are casteless, despised.

Our space will not permit to speak of the very interesting history of missions in India. German missionaries were the first Protestant missionaries. Ziegenbalg began a mission among the Tamils in 1706. Chr. Friedr. Schwartz († 1798) was a model missionary. In 1793 Carey came as first English missionary to India. Since 1900 we, Mennonites, have two mission stations in India. Now, 1907, there are three missionaries and three lady-missionaries in our mission. Bro. P. A. Penner superintends a leper asylum and Brother and Sister Wiens have the care of a few orphan girls; they are learning the language. These are all in Champa, Central Province British India. In Janjgir, in the same province, are Bro. and Sister Kroeker and Sister Annie Funk; they have a few orphan boys under their care and preach in the villages. Miss Funk is learning the language.

China contains about one fifth of the whole population of the world. The history of missions in China is very interesting. The first Protestant missionary was Morrison, who came to China in 1807. But China was closed against all foreigners. His teacher always carried poison with him to escape torture in case of being detected as teaching a foreigner the language. Morrison translated the Bible and made a dictionary of the Chinese language. He died in 1834. The English government forced the dangerous opium poison on the Chinese in different wars humiliating and forcing the proud Chinese to make more and more concessions.

The hatred against the foreign devils was directed also against the missionaries. But the love and sympathy which the missionaries showed in their daily lives and in time of famine counteracted this hatred and many accepted the gospel, more and more denominations beginning work in the vast empire, the China Inland Mission pushing into the interior. From time to time the hatred of the people against the foreigners showed itself in massacres of Christians and missionaries.

In 1900 the great Boxer rebellion swept away many missionstations and missionaries. 188 evangelical and 49 catholic mission people were killed, many escaped. 40,000 Christians were massacred, but after the confederate armies had conquered Peking, a new era of prosperity came for the missions. China is taking a new course, western learning is taught throughout the empire, yet a strong reactionary element in China and at any time a persecution can come. There are now more missionaries and evangelical Christians than before the Boxer outbreak.

Japan, which has taken such a prominent part in the politics of the last decade, is also an interesting and promising mission field but we have not the space to speak of it.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for April 28.

SUBJECT:—Joseph Faithful in Prison. Gen. 39: 20-40: 15.

GOLDEN TEXT:—Be thou faithful unto death and I will give thee a crown of life. Rev. 2: 10.

Slightly changing the order of the words in the subject as given above it may be made to express a much larger truth and will bring us at once to the heart of our study. It is Faithful Joseph in Prison, and not simply Joseph faithful in prison, that we are to consider. In the case of the imprisonment of a person the question of prime interest is not, How he behaves while in prison, though this is not without significance, but Why is he there? Our changed subject gives us the answer to both. We have here the case not of one who was overtaken in wrong-doing as was David when the prophet charged home to him his sin, but of one who goes to prison because he was faithful both to his human master and to his God. It was faithful Joseph all the way through. In his father's home, among his brethren out in the field, down in Egypt in Potiphar's house, in prison, and finally in the position of exalted authority and glory—everywhere Joseph rose above the sordidness of his surroundings and was found faithful in all his relations. But by reason of this very faithfulness he was made to suffer first through the envy of his brothers, and then through the unjust accusation and misjudgment of strangers.

TYPICAL LESSONS.

All the way through, Joseph's life is an almost perfect typical foreshadowing of Christ. Rejected by his own, by God's chosen people, condemned to death by them, surrendered into the hands of the then ruling worldly power, cast into prison from which he comes forth to be raised to a position of power, honor, and glory in which he works out his appointed mission "to save much people alive," his own people being brought to the feet of him whom they had once despised and then sharing in the blessings he dispenses. These and other points of resemblance make the study of Joseph's life as a type exceedingly interesting and instructive.

LESSON IN PROVIDENCE.

Joseph's life also throws much light upon the truth of God's overruling Providence in the affairs of men. This thought, which Joseph himself fully recognized, is emphasized by the Psalmist when he says: "He called for a famine upon the land; He brake the whole staff of bread. He sent a man before them; Joseph was sold for a servant. His feet they hurt with fetters; he was laid in chains of

iron, until the time that His word came to pass; the word of the Lord tried him" (Ps. 105: 16-19).

The twenty-first verse in our lesson tells us that the Lord was with Joseph. The first evidence of this is seen in the favor shown to Joseph by the keeper of the prison. We may think of this favor as coming to Joseph by reason of his noble, trustworthy nature being instinctively recognized by the keeper, who was used to dealing with men. This thought does not in the least militate against the definite assertion of its having been the gift of God. A nobility of soul that inspires confidence in those who observe us is truly of God. Indeed it springs from faith in God and a consciousness of His presence in our life. Of Jesus our blessed Savior it is recorded that as a growing child He increased in favor with God and man. In the mystery of His incarnation, He had to grow into the consciousness of the Divine presence and favor. As He did so, the expanding consciousness of His Divine nobility was felt by those around Him and won for Him their favor. The same law holds good and produces similar results in kind, though perhaps not in degree, in the case of every truly yielded child of God. Even men of the world are impressed by the force of a consistent God-surrendered life. With all the hatred and persecution that falls to the lot of the disciple as it did to the Master, his genuine worth finds recognition nevertheless, and the force of his character will be in proportion to his faithfulness.

Another evidence that the Lord was with Joseph is seen in his superior wisdom in the administration of whatever affairs were entrusted to him. The Lord made that which he did to prosper. God does not prosper folly and ignorance and He can not give success to the indifferent and indolent. But to them that fear Him He gives wisdom and makes the faithful use of the wisdom He gives to prosper. Such a one grows in wisdom and ability according to the promise that faithfulness in little things shall fit us for greater opportunities and responsibilities.

The directing hand of God is seen also in the dreams which he caused to disturb the sleep of these prisoners. These dreams were given according to the interpretation which God would reveal to Joseph. The dreams were therefore not accidental and the interpretation was more than a shrewd guess. Both were of the Lord and were designed to open the way for His chosen servant from the prison to the higher position of usefulness for the furtherance of God's plans for His chosen people. God works in mysterious (supernatural) as well as natural ways His wonders to perform. Neither the wickedness of Potiphar's wife which brought Joseph into prison, nor the ungrateful forgetfulness of the Butler which kept him there, could thwart God's purpose. When His time came another dream with its revealed interpretation becomes the occasion and the means of release and exaltation for His servant.

As a concluding thought look at Joseph's suffering before his exaltation in the light of Heb. 2: 10. In this too he was a type of the Captain of our salvation whom it also became to be made perfect through suffering. The school of suffering is the best preparation for efficient service, likewise for the rank and file. To them the Captain has said: In the world ye shall have tribulation; but be of good cheer; I have overcome the world.

Deaths.

SHELLY.—Mahlon S. Shelly, son of David and Susan (Shelly) Shelly, was born in Milford Tp., Bucks Co., Pa., March 8, 1845 and died in Wadsworth, O., Apr. 8. 1907, aged 62 years and 1 month.

He united with the First Mennonite church of Philadelphia in 1867. He moved to Wadsworth in 1868 and has been identified with the Mennonite church here since. On Oct. 16, 1869 he was united in marriage to Emma Hunsberger by Rev. Christian Showalter. The funeral services were conducted by Rev. E. F. Grubb assisted by Rev. Struggles, Rev. Grubb preaching from the text, "Know ye not that there is a great man fallen this day in Israel?" 1 Sam. 3: 38

AMSTUTZ.—On April 2, 1907, in Bluffton, Ohio, Bro. Samuel S. Amstutz, aged 32 years, 2 months and 28 days. Bro. Amstutz was born near Pandora. He was married to Sister Lizzie Basinger, July 4, 1897, and to this union three daughters were born, who with the widow, his mother, two brothers and a sister survive him. Early in life Bro. Amstutz took up the study of pharmacy, graduating at the O. N. U. at Ada, Ohio, in this department. For two years he clerked in a drug store at Ottawa, coming to Bluffton in 1898, where he purchased a drug store. He remained in the business for about six years, and then traveled in the interest of the Sanitary Cream Separator Company. A little over a year ago he purchased a farm, returning to Bluffton several weeks ago. Bro. Amstutz was a good citizen, a faithful church member, and a conscientious Christian. He was an active worker in church and Sunday-school of the Bluffton Mennonite church in which he took great interest, and was always ready to assist in any worthy project to contribute to any charitable cause. As he lived he died, conscious almost to the last, expressing his faith in his Master. Funersl services were conducted at his late home and at the Presbyterian church, on April 4. Rev. Otto Lichti, the pastor of the deceased, officiated, assisted by Rev. John Todd. Interment was made at the Maple Grove cemetery.

Contributions.

Cash Donations to the Mennonite Home for the aged at Frederick, Pa.

Bethany Mennonite Congregation, Quakertown, Pa , $20.50; Hereford, Pa., $79.15; East Swamp, Pa., $15.50; Flatland, Pa., Mr. and Mrs. D. M. Landis, $5; Mrs. Thatcher, $1; Henry L. Baringer, $1; H. D. Fellman, $1; Mary H. Fellman, $1; Anna Barloger, 50 cts.; John L. Rosenberger, $1; John H. Landis, $1; Chas. Thatcher, $1; Collected by Rev. N. B. Grubb, First Mennonite church, Phila., $124.90; Mrs. Mary Geiger, $10; Ladies Aid Society, First Mennonite church, Phila., $5; Second Mennonite church, Phila. $8.10; Germantown Mennonite church $5. Provisions etc. Hereford Congregation, 175 lbs flour, 1 bu. rye, 3½ bu. oats, 4 bu. potatoes, lot apples, 4 piec s dried beef, 3 sausages, 1 pot pudding, 1 can lard, 2 pieces flitch, lot sugar, 3 lbs coffee, 4 pots apple butter, 14 jars canned fruit, 6 cans corn, 6 cans beans, 4 cans baking powder, 2 cans cocoa, 2 cans beef, 2 cans herring, 1 wash and pitcher, 6 pieces soap, 1 lot soap, 2 cases canned corn. 5 brooms, 15a horse blanket.

Gratefully acknowledged,
JOHN L. BAUER,
Financial Secretary, Boyertown Pa,.
April 15, 1907.

For Publication.

From Mrs. Dina Welty, Ft. Wayne, Ind., a donation to the "MENNONITE", $25.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

Russian Famine Sufferers.

Zion Congregation, Elbing, Kans., per Herm. Janzen, $30 35; Bethel Sewing Society at Fortuna, Mo., per Lovina R. Garber, $50; D. A. Graber, Versailles, Mo., $23.85; Collection at Neff, Okla , per H. D. Schroeder , $17. 10; Jacob M. Wiene, Herbert, Sask., $5; San Markus Mennonite Church of Paso Robles, Cal., per J. J. Dueck, $25; Member of Hoffnungsfeld Church, Moundridge, Kans., $5; "Flos,', Newton, Kans., $5; Salems Church of Dalton, Ohio, per David J. Moser, $36.35; East White Oak Mennonite Church, per M. L. Ramseyer, $47; "W.", Paso Robles, Cal., $25; John W. Tschetter, Freeman, S Dak., $5; First Mennonite Church, Geary, Okla , per C. P. Ruth, $21; Sunday School of Pretty Prairie, per P. A. Graber, $100; Christian Congregation, Moundridge, Kans , per P. P. Wedel, $67 50; Salem's Zion's Congregation, $115; Sewing Society of the same, $15, per Chr. Mueller; Heinrich Harms, Hillsboro, Kans., $5, S. L. Armstrong ditto $5, per H. D. Penner; John B. Boese, $5, F. A. Buller, $2, per F. A. Buller; P. D. Schmidt, Cordell, Okla., per Peter Balzer, $5; Bethel S. S. & C. E. Society, Mountain Lake, Minn., $51.07; "A Brother," Inman, Kans., $5.05.—Medford Church, Okla., $50; Friedenstal Church, Okla., $133.65; Halstead Church, Kans , $79.85; Hoffnungfeld Church, Kans., $63; Gnadenberg Jugenverein, Kans., $4.85; Gnadenberg Church ditto $29 32; Hoffnungsau Church ditto $383.69; Joh. Peters, Weatherford, Okla., $10; G. Bergen, Korn, ditto $10; Holdeman Ch., Halstead, Kan., $26.72; F. G. Kliewer, Mountain View, Okla., C. F. Duerksen ditto, H. Reimer ditto $25; Lehigh Church, Kans., $65; Alexanderwohl Church, Kans., $52.50; South Alexanderwohl Jugendverein, ditto $8.30; North Springfield S. S. $6.70; Eben-Ezer Ch., Gotebo, Okla , $22 06; Pet. P. Buller ditto $5; Gust. Kisan ditto $2; Jac. Brandt ditto $5. Dav. A. Goertz ditto $5; H. Dalke ditto $5; Mrs. H. Dalke ditto $2; "A Brother" ditto $6; Jac. Warkentin ditto $3; John Warkentine ditto $5; Aaron Warkentio ditto $3; Corn. Richert ditto 75c; Joh. Warkentin ditto $2 50; Mrs. Becker ditto 50c; Leenhard Summerfield ditto $5; New Hoffnungsfeld Ch., Meno, Okla , $170 22; Halstead Church, Halstead, Kans., $11 25; Bergtal Church, Okla., $82.30; H. H. Bartel, Hooker, Okla., $25; Mrs. Loewen, Hooker, Okla., $3, per Rev. D. Goerz. —Springfield Congregation, Eakly, Okla., per Chr. Stucky, $7.50; Berne Mennonite Church, Berne, Ind., per J. W. Kliewer, $186 77.

Chinese Famine.

S. S. Borneman, Norristown, Pa., $5; L. Oberholtzer, Bechtelsville, Pa., $1; Deep Run Mennonite Congregation, per A. M. Fretz, $22.03.—Daniel G. Stauffer, $5; "A Brother", $1; Emma Rosenberger, $1; Eugene Oberholzer, $1; A. B. Shelly, $5, per A. B. Shelly, Quakertown, Pa.—Attendant Boyertown Services, per A. S. Shelly, $1; F. J. Janzen, Mountain Lake, Minn., $2; Bethel S. S. & C. E. Society, Mount Lake, Minn., $39.66.—Gnadenberg Ch , Kans., $32.25; Medford Ch., Okla , $23; Friedesthal Ch., Okla., $66 35; Hoffnungsthal Ch., Kans , $50; Gnadenberg Jugendverein, Kans., $4.85; Hoffnungsau Ch., Kans , $216 31; Alexanderwohl Ch., Kans., $2; Eben-Ezer Ch., Gotebo, Okla., $17.06; Corn. Richert ditto 75c; Joh. Warkentin ditto $2.50; Mrs. Becker ditto 50c, per D. Goerz.—Milton Oberholtzer, East Greenville, Pa., $2. U. Binkley, LaSalle, N. Y., $2.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
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For Foreign Mission.

During the month of March the following gifts were received:

I. FOR GENERAL FUND.—From the Canton cong , McPherson, Kan. $11.75; Hillsboro, Kan., congregation $22.40; West Zion cong., Moundridge, Kan., $13 25; Christian cong , Moundridge, Kan., $86 09; Zion cong., Donnellson, Iowa, $14; C. A. Krehbiel, ditto $5; Halstead, Kan., Menn. S. S., $1 50; Hoffnungsfeld-Eden cong., Moundridge, Kan., $23; Alexanderwohl church S. S., $32.08; Late Bro. And. Schrag, Marion, S. D , $200; Mennonite cong., Rostbern, Sask., $20; F. Luella Krehbiel, Buffalo, N. Y., $5; Y. P. S.. of Emanuel's cong., Pratum, Ore., $3.65; First Menn. cong , Philadelphia, Pa , $39.28.

II. FOR INDIA MISSION.—Anonymous, Beatrice, Neb , $50; Salem cong., Butterfield, Minn. $31; Halstead, Kan., Junior Mission Society, $15.

III. FOR ORPHANS IN INDIA.—From J. M. B , Philadelphia, Pa , $3.

IV. FOR LEPERS IN INDIA.—Birthday thankoffering from Mother E. F. Hillsboro, Kan., $25; Martin Fast, Munich, S. D., $10; Widow K. Martins, Medford, Okla , $15; Sarah Overholt, Philadelphia, Pa., $2

V. FOR SEWING SOCIETY TREASURY.—From the Halstead, Kan., Junior Mission Society, to buy eatables at the conference in India, $5.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

To Test 2-cent Fare Laws.

INDIANAPOLIS, Ind., April 12.—Dispatches from Chicago state that suits are being prepared by the attorneys of leading railroads to test recently enacted 2-cent-fare laws. It is said that these suits will be filed simultaneously in Nebraska, Iowa, Minnesota, Indiana, Ohio, Pennsylvania, and in other States having 2-cent statutes. Test cases will be carried, it is said, to the Supreme Court of the United States.

The 2-cent laws will be attacked, it is said, on the ground that they establish rates unreasonably low; that in some cases they are unconstitutional because they cause unjust reductions in rates for inter-state traffic, over which the individual States can exercise no authority. It is expected that the suits will be filed late this month.

Pittsburg Rededicates.

PITTSBURG, April 11.—The first day's proceedings in connection with the rededication of the palatial Carnegie Institute of Pittsburg were enacted to-day in the presence of the most distinguished audience of European and American dignitaries ever assembled in the city.

Mr. Carnegie, who was the first speaker this afternoon, was cheered when he appeared on the platform.

Mr. Carnegie said in part:

"Eleven years ago standing here I handed over the institute to Pittsburg, then a bold experiment, a combination of library, art gallery, museum and hall of music, never as far as I know, having been attempted before. The city was to maintain the library, and let me say in passing, most generously she has done so, including seven branches erected to meet the wants of her swelling population. I congratulate her upon being among the foremost cities of the world in public library development. Certainly there is none superior."

The speaker then took up the history of the establishment of the library system and the development of the institute and adding: "Here it was that fortune came to me and it is as a Pittsburger I have labored for Pittsburg. This institute is built by a Pittsburger with Pittsburg money for Pittsburg. You all know the beneficent results which have followed. I am told there are to-day 1,390 students —young men and young women and several thousand awaiting admission. In every department there exist obvious proofs of intense earnestness, and a determination to profit by the advantages offered.

Kaiser Holds Key to Peace.

NEW YORK, April 15.—Warned by President Roosevelt and Secretary of State Elihu Root that if success is to crown the efforts of those who are working for peace among the nations of the world, that their endeavors must be along practical lines; that they must not by insisting upon the impossible put off the day when the possible can be accomplished, the national arbitration and peace conference which is meeting in this city under the presidency of Andrew Carnegie began to-day its real activities with two crowded sessions in Carnegie hall.

Secretary Root also took occasion in his speech to point out the propositions which the United States government will have to make at the coming conference at The Hague. He warned his hearers not to expect too much at this second conference.

The president in a letter to the congress expressed the hope that the coming conference might result in the adoption of an international arbitration treaty. Secretary Root after seconding this hope declared the United States thought it proper to urge again the discussion of the subject of the limitation of armament of the nations on land and sea and the abolition of the practice of using force in the collection of debts owned by one nation to the citizens of another.

Mr. Carnegie in an address before the congress paid a tribute to President Roosevelt and expressed the wish that Mr. Roosevelt might be the peacemaker of the future. He declared, however that Emperor William is the man among all men who holds the peace of the nations in his power. In this connection Mr. Carnegie said it was unjust to speak of the emperor as a menace to the peace of Europe, adding that in twenty years upon the throne the German ruler had spilt no blood or caused an international war.

At the afternoon session to-day the speakers were Secretary Root, Governor Hughes, of New York; Mayor McClellan, of New York city, and Mr. Carnegie.

To-night the speakers included Baron D'Estournelles de Constant, member of the French senate and head of the international conciliation committee, and Secretary Straus, of the department of commerce and labor, who spoke upon "The Peace of Nations and Peace Within Nations."

TOILERS FOR PEACE.

NEW YORK, April 16.—That intelligence, knowledge, culture are the things which the universities can contribute to the cause of universal peace was the consensus of opinion of the college presidents who spoke to-night at Carnegie hall at the university meeting of the peace congress

Vice Chancellor Roberts, of Cambridge university, and Pro-Vice Chancellor Rhys, of Oxford, were the two foreign educators who spoke. President John Finley, of the City college, of New York, was an American representative in place of President Eliot, of Harvard, and President James, of the University of Illinois, who were unable to be present. Dr. Felix Adler also spoke. Another largely attended peace meeting was held in Cooper Union. A representative of organized labor, Joseph R. Buchanan, introduced the speakers, who included Terence V. Powderly. The meeting which had for its general topic "organized labor in relation to the peace movement" was enthusiastic. Mr. Powderly said:

"It is fitting that labor's voice should be raised for peace. I think labor and capital have provided the way. It was not dreamed a few years ago that labor and capital would shake hands. To-day we may meet, clasp hands and be friends and this has come through the leadership of Samuel Gompers."

Samuel Gompers said: "It takes more courage to-day to engage in the silent, patient sacrifices of life than it does to go into carnage of war. To-day, thank God, the white flag no longer indicates a yellow streak, and it requires courage for a man to say 'peace' instead of war."

The morning session of the congress was addressed by a number of prominent women, including Miss Jane Addams, Mrs. Ellen Henrotin, Mrs. Lucy Ames Mead and Mrs. Frederick Nathan. Letters were read from Mrs. Julia Ward Howe and William Archer, one of England's most famous dramatic critics.

Mrs. Eddy's Trustees File Motion in Court.

CONCORD, N. H., April 15.—Henry M. Baker, Archibald McLellan and Josiah E. Fernald, trustees of the estate of Mrs. Mary Baker G. Eddy, filed a motion in the Superior Court this afternoon asking that the "next friends" of Mrs. Eddy, plaintiffs in the original suit, be ordered forthwith to show cause why the motion of the trustees for leave to intervene and be substituted as plaintiffs in place of said "next friends," should not be granted.

The motion filed to-day was an answer to a petition filed recently in connection with the litigation by George W. Glover, of Lead, S. D., a son of Mrs. Eddy; his daughter, Mary Baker Glover, and George W. Baker, of Bangor, Me., Mrs. Eddy's nephew, who were acting as "next friends," seeking to secure an accounting of Mrs. Eddy's property.

The original action brought by the relatives of Mrs. Eddy was met by announcement of the transfer of the Christian Science leader's property to trustees, who petitioned to the court for the right to prosecute the suit. The original petitioners dispute the legality of the deed of trust, claiming that Mrs. Eddy was not competent to make it.

Starving Chinese are Eating Scum and Clay.

SHANGHAI, April 15.—The sum of $5,000, received from the United State by the famine relief committtee to-day, was used to purchase half a million pounds of dried potatoes which were rushed to the front. A dispatch was received to-day from a Chinese official offering to put, for the first time in history, steamboats above the locks on the Grand canal, thus cutting down the time of the transportation of food to the famine districts.

Further particulars of the distress existing show that people are eating the green scum from the ponds, white clay and the hulls of rice. A farmer who fell at the city gates from weakness due to lack of food, lay on the road for twenty-four hours and then died. The villagers on reaching their doorsteps fell dead from starvation.

The relief committee has been able to obtain enough milk for one depot to feed one hundred babies until the harvest. The committee, however, has been compelled to leave about four hundred other babies in that district to die.

Three Cities Leveled by Earthquake.

CITY OF MEXICO, April 16.—Heavy earthquake shocks continued on the west coast until 4 o'clock this morning. Late news from the area of greatest destruction in the recent earthquake shows that the devastation wrought was greater than at first supposed. Besides the destruction of the cities of Chilpancingo and Chilapa it is now reported that the city of Tixtla, between the two cities above named and containing about the same population as Chilpancingo was also levelled to the ground, and messengers from the coast, who have reached Chilpancingo say that the towns of Ayuita and Ometepec have been wiped ont.

Up to this time the total number of deaths reported is thirty-eight and the wounded ninety-three, but in view of later reports which tend to greatly magnify the extent of the catastrophe, it is thought these figures will fall far short of the real number of fatalities. These, it is feared, will never be accurately known as many of the dead are of the poorer classes lying in small settlements.

It is reported that Acapulco is partly submerged from the great waves which dashed over the breakwaters Although no breath of wind was stirring on the night of the first shock when the earth began it trembled, the sea was lashed into a fury and as the shocks continued, the harbor took on appearance of a typhoon swept ocean. Just how much of the port has been submerged is not known. A message from there says that the houses as far as the church are under water but as there are numerous churches in the place the extent of the inundation could not be learned from this vague message.

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Vol. XXII. BERNE, INDIANA, APRIL 25, 1907. No. 17.

Open the Door.

Open the door, let in the air;
The winds are sweet, and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin,
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!
—*British Weekly.*

Items of News and Comment.

"Better a prison with honor than a throne with infamy."

God's plans are victoriously carried forward up to this time. Who will despair?

On April 23 the Misses Wilhelmina and Hulda Sprunger, of Berne, Ind., left for Upland, Cal.

The $300,000 donation of Rockefeller to the Yale University was declined on account of the conditions attached to it.

Bro. H. Bachmann, of Freeman, S. D., made a trip to Loretta, Friedensberg congregation, and preached there on Good Friday and on Easter Sunday.

Good and timely advice is the following from the Washington Post: "Instead of building bigger battleships, it might be a good idea to build some that will not kill their own crew in time of peace."

On April 15 a party of about a dozen from the states of Ohio, Mo., Ill., Iowa and Kansas left for the southwest territory, especially that of Texas for a desirable location with favorable conditions to purchase a large tract of land to be the nucleus of a new settlement.

On April 30 the Army transport ship *Buford*, with the China Relief Cargo, wafted by the prayers of a multitude of God's people, will leave San Francisco for China.

Sunday-school teachers who live in harmony and consistency with what they teach will easily convince their pupils of the divine truth and that they truly believe the gospel.

Rev. J. B. Baer, pastor of the Swiss Mennonite congregation, who had the controlling interest in the Bluffton (Ohio) Milling Co.'s plant, has disposed recently of his entire stock.

Rev. S. F. Sprunger, of Berne, Ind., did not enjoy good health for some time, but he is still quite active in reading good literature and writing excellent articles for the "Bundesbote."

I have never known any drunkards who became drunkards by beginning to drink excessively, but I have known a good many who began by moderate drinking.—*Charles M. Sheldon.*

Quite a few of the Mennonite congregations are making arrangements to have a term of several months of German school. This is necessary at many places to keep up the German services, Sunday-school, &c.

Gypsy Smith, the evangelist, has made so deep an impression on the religious life of the American Cities that he has visited, that plans are being made to retain him in this country for at least two more years.

From Dhamtari, India, the sad report has come that in March the "plague" was raging there causing at that time daily from 1 to 15 deaths. Several of the orphan girls of the American Mennonite orphanage were infected with the dreadful malady.

The cantata "Emmanuel" was rendered by the choir of the Swiss Mennonite church at the St. John's church near Pandora, Ohio, Tuesday evening, and the same cantata will be rendered at the First Mennonite church in Bluffton on Friday evening of this week.

Rev. W. B. Stoddard has recently been addressing meetings in Bluffton and Pandora, Ohio, on the subject of secret societies. Rev. Stoddard is the Eastern secretary of the National Christian Association and frequently addresses Mennonite congregations. The Mennonite church is numbered among the 28 denominations that are more or less strongly opposed to Secret orders.

J. E. Teany, proprietor of a prominent saloon in Litchfield, Illinois, poured nearly $1,000 worth of whisky, wine and high grade intoxicating beverages of all kinds out on the streets, one day recently, in the presence of hundreds of spectators. This was the result of his conversion at a revival held in one of the churches in that city. How we would rejoice to learn that many more saloon-keepers had been turned from the disreputable business of destroying their fellow men to the service of the Lord.—*Free Methodist.*

Growth of the United States.

On March 28, 1807, the United States census bureau at Washington announced its estimate of the population of this country for 1906. In 1900 the United States proper had 75,994,575, and in 1906, 83,941,510, a gain in six years of 7,946,935.

GAIN IN BIG CITIES.

	1906	1900
New York	4,113,043	3,437,202
Chicago	2,049,185	1,698,575
Philadelphia	1,441,735	1,293,697
St. Louis	649,320	575,238
Boston	602,278	595,073

The annual increase in population in the United States during the last six years was 1.74 per cent. It is gratifying to note that the increase in the Protestant church members during 1906 was 2.75 per cent.

World's Sunday School Day.

Notice has been given by the proper officials of the World's Sunday-school Convention of the day of prayer for Sunday-schools in all lands. The day fixed is May 19, 1907. On this day the Sunday-schools of the world are asked to engage in priyate and public prayer as occasion may offer for Sunday-schools throughout the world. And as the World's Fifth Sunday-school Convention will be in session over that Sunday in the city of Rome, Italy, especial prayer is asked for said convention. In addition, ministers are asked to preach sermons on that day, placing fresh emphasis upon the Sunday-school as a most promising field for evangelization. Thus it is hoped that all Sunday-school workers will have a share in promoting the cause which the convention assembled at Rome represents.

The Chicago Tri-Church Council.

The members of this distinguished body of representatives from the three denominations—the Congregational Church, the Church of the United Brethren and the Methodist Protestant Church—held a significant meeting in Chicago, March 21, 1907, for the purpose of unification. This movement is very closely watched by all the different denominations of the evangelical churches. Again some progress was made in the movement toward a union. Some important points that previously seemed to be insuperable hindrances, threatening to frustrate the proposed plan of union, were adjusted successfully. A basis of union was unanimously agreed upon, and is submitted to the churches in good hope that it will receive their approval, believing that the contemplated union, if achieved, will be accompanied with many advantages and great blessings to the church, and promote the kingdom of God.

Translation and Publication.

The evangelical work in the Philippine Islands is progressing. The American Bible Society is assisting in the way of translation and publication. During the year the revision of the Ilokano New Testament was completed, and an edition of 8,000 has already been quite depleted with the sudden calls that have come in for it. The Ilokano country is now thoroughly organized under the United Brethren, Disciple, and Methodist Missions, and a steady sale of Testaments and Bibles in more permament bindings may be hoped for. Genesis

and the Psalms are almost completed, under the direction of the members of the Disciple Mission, and further translation work in the Old Testament is under advisement.

The Ibanag translation of St. Luke is completed, and a small edition is almost completed on Manila presses. The Gospel of John is in manuscript, but it will not be placed in the press till an American missionary shall have created a further demand from the people themselves.

The Pampanga New Testament is now on the press in Japan and will be in the hands of the people within a few months. It will fill a most pressing need, as for several years the work among the Pampangans has suffered materially on account of not having the Scriptures in their own language. There will be another large edition of the Gospels separate in the Pampanga language.

Satisfactory arrangements were made with the Baptist Missionary Union for the use of their translation of the New Testament in Panayan Visayan, with the word for baptism transliterated. A large edition of the Gospels and of the New Testament entire was secured and largely disposed of in bulk to the Presbyterian Mission in the southern islands, and to the representatives of the Filipino Independent Church. However, the latter refused to accept the portions, thus materially decreasing the totals reported by 50,000.

The Cebuan New Testament is almost completed and will be ready for the press within a few months. For the furtherance of this work the Society is indebted to the labors and co-operation of the Rev. Eric Lund, of the Baptist Missionary Society, under whose supervision the work has been carried on in Iloilo.

We are now undertaking the translation of the Gospels in the Visayan of Samar and Leyte, as a call comes from the workers there that they must have such a translation made.

The Filipino colporteurs have for the greater part been largely under the personal direction of the missionaries in the separate fields, and have served for short times to cover particular sections only.

It seems best generally to discontinue the regular paid colporteurs. The Filipinos have not developed into successful workers. Almost the entire territory of the islands is under the more or less direct organized supervision of some evangelical missionary. It has always been the policy to simply aid in the work wherever the missionary is located aed devote colportage to the regions beyond. Filipinos are carrying the Scriptures throughout the islands.

We have opened "The American Bible Society Lecture Bureau." We have secured the finest stereopticon outfit to be procured, with cinematograph attachment and films upon the Passion Play, with slides upon the Old and New Testament alike. It is used as a means of distribution. It can be made practically self-supporting, at the same time that it is doing wonderful good.

In every instance the attempt to bring the Bible Society and the missions close together has met with the warmest approval on the part of the missionaries.

The Rum Traffic Given Another Official Shock.

The liquor traffic has received another hard blow. It comes this time in the form of an opinion handed down by the Attorney-General of the United States, and which was immediately approved by President Rooseyelt, and ordered carried out.

Some time ago there was submitted to Attorney-General Bonaparte, for his official opinion, a question as to the kind of labeling on whisky required by the pure food law approved June 10, 1906. His opinion was made public April 10, and its purpose is briefly told in a letter addressed by President Roosevelt, April 10, to the Secretary of Agriculture. The letter is as follows:

"In accordance with your suggestion, I have submitted the matter concerning the proper labeling of whisky under the pure food law to the Department of Justice. I inclose the Attorney-General's opinion. I agree with this opinion, and direct that action be taken in accordance with it. Straight whisky will be labeled as such. A mixture of two or more straight whiskies will be labeled blended whisky or whiskies. A mixture of straight whisky and ethyl alcohol, provided that there is a sufficient amount of straight whisky to make it genuinely a 'mixture,' will be labeled as compound of, or compounded with pure grain distillate. Imitation whisky will be labeled as such."

Commenting on this, a Washington dispatch to the Commercial-Tribune, of Cincinnati, says: "Hereafter nine-tenths of the stuff bartenders have been selling as whisky will have to be called 'compound' or 'imitation' whisky. This decision is a hard blow to the distillers of Ohio and Indiana, who are among the largest manufacturers in the world of neutral spirits, from which 'imitation' whisky is made."

This opinion, with its endorsement by the President, is only another of the signal victories gained recently in this country by the Christian and sobriety sentiment over the legalized, besotting traffic in intoxicants. Surely the lovers of "God and home and native land" have reason to rejoice and be encouraged. The combined Christian forces of this country—so long "a sleeping giant" as to their responsibility and their power to crush the legalized home-destroyer—have at last been awakened out of sleep.

Under the effective organizing direction of the Anti-Saloon League, Zion has arisen and put on her strength. That strength lies in the getting together of all the churches in organized, co-öperative form, and hurling their united vote, in sledge-hammer blows, when and where it will tell most effectually against the saloon—hurl it, regardless of party, against the candidates in ward, city, township, county, and State, whose election is championed by the distillers, brewers, boodlers, grafters, and saloonkeepers.

That giant, now thoroughly awake and sensible of his power and responsibility, is not going to sleep again with regard to this great interest. This is well understood, and by none more so than by the cohorts of rum. Consequently they are greatly alarmed, tremble, and wonder what is going to happen next. Like Demetrius of Ephesus, they see that their "craft" is in danger, and begin to cry for quarter.

To them the most alarming feature in the case is the fact that they have lost their grip on the politicians and office-seekers, to the extent that they can no longer dictate nominations, and that if they could, it is no longer true that "a nomination is equivalent to an election." The political bosses have been ruled out, and the politicians no longer, as heretofore, put big money into the saloons to further their political interests, but, instead, they are going to the ministers, the Young Men's Christian Associations, and the Anti-Saloon Leagues, asking them for their support at the polls, and pledging to respect their wishes if elected.

Well, all in all, it is glorious, and we devoutly thank the good Lord for permitting us to live to see this day—the liquor men trembling and on their knees, begging for quarter, and both the great political parties, in deference to the Christian, temperance sentiment, vieing with each other to put clean, able, conscientious men forward as candidates for office. "Praise God, from whom all blessings flow."—Religious Telescope.

Love Your Enemies.

"But I say unto you, Love your enemies." These are the words of Jesus, the Son of God. Like all the deliverances of that greatest of all sermons—The Sermon on the Mount, it has that ring of authority, which admits neither evasion nor modifications.

That man should love his enemy is a thought that was born into the world with Jesus Christ. It is a thought that was diametrically opposed to the thought of the world and the action of man, before the revelation of God through Christ. This fact is summed up in the words of Jesus, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy." God had said, "Thou shalt love thy neighbor," man added, "and hate thine enemy." A God of love could not command such hate. The harboring of hatred toward an enemy, is a thought that arose out of the perverse heart of man. Christ came to set the heart right with God. Man had broken proper relations with God. Christ came to bring him back, so we find Him saying quite often, Ye have heard it said so and so; But I say unto you. We may well believe that it was hard for the people to accept all His teachings. It required a complete revolution to come back. Christ came not to bring God down to men but to lead man up to God, from whence He came. For man's benefit He revealed the nature of God. If man would attain to eternal blessedness, he must permit the laws of the nature of God to be the laws which operate in himself.

One of these laws of God, revealed by the life of Jesus, is emphasized by His command, "Love your enemies." Of all the commands of Christ, this one has received the severest criticisms and the most determined opposition. The common verdict has been, that obedience is impossible. Is the verdict true, or is it possible to literally obey this command of our Lord? For the unregenerate man to love his enemy is impossible. "The carnal mind is at enmity with God." It's the nature of God to love His enemy; the nature of man is to hate his enemy. And nature can not act contrary to itself. But for the real disciple of Jesus, obedience is possible. "I

can do all things through Christ." The man to whom Christ has revealed God, and who permits his life to be changed by the life from above can do all things which Christ did and which Christ commanded. He can love his enemy.

Sometimes we hear professed followers of Jesus say, "O! yes, that command to love your enemy, like some of the other sayings in the Sermon on the Mount, is a very nice ideal to set before the people. It is one toward which we all ought to strive; but as far as obedience is concerned, that is impossible. Christ did not expect it of us." But Christ did not say, "It would be very nice for you to try to love your enemies." The command comes clear, and plain, and strong, without any possibility of misunderstanding, "but I say unto you, Love your enemies." Can you conceiye of Christ giving a command, which He knew could not be obeyed, or one to which He did not expect obedience? Not only did He expect obedience to it from us, but He lived obedience to it. He loved His enemies. The Christ life we can live because Christ revealed to us the way.

It is possible for one to love his enemy, but it is also very difficult. The dark lines of hatred and strife written across all the pages of the church's record, give abundant eyidence, that the church has found it difficult to obey the command—too difficult it seems at times to try. The experience of the individual is to the same effect, at least if we judge by the way the command is carried out by the Christian. What is the first impulse of your heart toward one who has wronged you? Is it love or hate? Love your enemy, is the severest test of the Christian. Love to one's enemy is the noblest badge of Christian discipleship. To love those who love you is easy. The world can do the same. You show no higher type of life than is found in the world. "By this ye shall know that ye are My disciples, if ye have love one to another." That includes love to your enemy. "He that sayeth he loveth God, and hateth his brother is a liar and the truth of God is not in him." That includes hatred to your enemy. Love to one's enemy and hatred to one's enemy are two opposite extremes, the one found in God, the other in man. Man out of God hates his enemy. Man linked with God through Jesus Christ has that attitude of hatred changed to love, imperfect though it may be at first, it becometh more and more pertect, as he himself is being drawn nearer to God. It is hard for man to love his enemy because of the distance which separates him from God. But Jesus Christ has spanned that distance with His love.

The result of obedience to this command depends to a large extent upon our attitude toward it. We may regard obedience to it as a duty because it is recorded in the Bible, or because Christ commanded it, or we may regard it as a glorious privilege received through the revelation of Jesus Christ. To believe such commands to be arbitrary judicial injunctions delivered by an almighty God for the specific purpose of glorifying Himself, without any regard to the welfare of man, has a pernicious tendency to obstruct the development of the spiritual life. If this be our attitude toward these words of our Savior, there may be a forced obedience to the outward form of the command which will work little good, either to the world or to ourselves. On the other hand, if we realize that this command is but the emphasis placed by Jesus upon a divine law of universal love, in accord with which we may bring our own lives it will have for us a new attractiyeness, and obedience to it will bring as its reward that abundant eternal life, which Jesus promised those who believe in Him.

When we reflect upon the effect universal obedience to this command would produce in society, we can readily see the wisdom and love of God in commanding it. The prophet's prediction of universal peace would have its fulfilment. Earth would again be a paradise.

Obedience to the law of loye to an enemy, brings an immediate reward to him who loves. How could it be otherwise? We truly say "God is Love." What we mean is that God manifests Himself through love, or that loving is a law of God's nature! If then this law of love, which is a law of God's nature, becomes operative in our own lives we truly have that eternal life which Christ revealed and without which all our living is vain.

To love your enemy is to love as God loves. To love as God loves is to have the life from above within you. Jesus Christ has revealed to us that life. He has shown us how to live it. Let that life become your life. Let love reign supreme; and you will be free from all the petty strives and fears, which seek to mar your peace; you will be lifted into a higher sphere, where all the world of hate, with all its gifts and pains can never reach.

EDW. MOSIMAN.

Home Circle.

A Child's Prayer.

Lord, teach a little child to pray
And fill my heart with love;
And make me better every day
To dwell with thee above.

Is it hard to do right? Do it anyway. Obedience is the first lesson to be learned and it should be the last to be forgotten.

A Thistle in Jack's Heart.

"If I were a farmer," said Jack to his mother, "I wouldn't let any old thistles grow in my fields. I wbuldn't have anything but the best grain and fruit."

"But how about the field you do own?" asked his mother, very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, 'Some one has sown a thistle in Jack's heart.' "

Our lives are fields given us by God. Our parents and teachers are trying to sow good seed, so that nothing but the grain and fruit may grow in them. Are we helping them?—*Junior World.*

How Do You Like the Samples.

Samples of wine and samples of beer,
Samples of all kinds of liquors sold here;
Samples of whisky, samples of gin,
Samples of all kinds of liquors—step in.

* * * *

Samples of headache, samples of gout,
Samples of coats with the elbows out,
Samples of boots without heels or toes,
Samples of men with broken nose,
Samples of men in the gutter lying,
Samples of men with delirium dying,
Samples of men cursing and swearing,
Samples of men all evil daring,
Samples of lonely, tired men,
Who long in vain for their freedom again;
Samples of old men, worn in the strife,
Samples of young men tired of life,
Samples of ruined hopes and lives,
Samples of desolate homes and wives,
Samples of aching hearts grown cold
With anguish and misery untold;
Samples of noble youths in disgrace,
Samples of hungry little ones
Starving to death in their dreary homes,
In fact, there is scarcely a woe on earth
But our "samples" have nurtured or given them birth.
Oh, all ye helpers to sorrow and crime,
Who deal out death for a single dime,
Know ye that the Lord, though He may delay,
Has in reserve for the last great day
The terrible "woe" of whose solemn weight
No mortal can know till the pearly gate
Is closed and all with one accord
Acknowledge the justice of their reward.

—Virginia J. Kent.

Manners for Boys.

ON THE STREET.

Keep step with any one you walk with.

Hat lifted in saying, "Good-by," or "How do you do?"

Hat lifted when offering a seat in a car, or in acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede her in passing through a crowd, or public place.

IN THE HOUSE.

Let ladies pass through a door first, unless she asks you to precede her.

Let a lady pass first always, unless she asks you to precede her.

Look people straight in the face when speaking or being spoken to.

In the parlor stand till every lady in the room is seated; also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Hat off the moment you enter a street door, and when you step into a private hall or office.

IN THE DINING ROOM.

Use your handkerchief unobtrusively always.

Do not take your napkin in a bunch in your hand.

In the dining room take your seat after ladies and elders.

Rise when ladies leave the room, and stand till they are out.

Eat as fast or as slowly as others, and finish the course when they do.

If all go out together, gentlemen stand by the door till ladies pass.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.

These rules are imperative. There are many other little points which add to the grace of a gentleman, but to break any of these is almost unpardonable.

The Mennonite.

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Editorial.

Our Quaker Friends.

The impression has gotten abroad that the Society of Friends or Quakers, as they are commonly called, is rapidly decreasing. The annual meetings of the Society have demonstrated that such is not the case. People have accustomed themselves to think that a plain garb must necessarily go with the Quaker, but the younger element in the Society refuses to look at it in that way. They are showing that their loyalty to the principle for which they stand is not thrown away when they change their peculiar coats and hats for others not quite so conspicuous.

The causes to which Quakerism stands committed are still very well maintained. Quaker institutions of learning keep their places well to the forefront. The care of the Negro, the Indian and other unfortunate peoples about whom the Society concerns itself would suffer were the Society to lose ground and we are glad to observe that its interest in these, its wards, commands the support of a large number of the members of the Society. Quakerism is a monument to the peace sentiment. Christianity owes it a debt of gratitude for the long and unselfish efforts it has made for peace among nations as well as individuals.

While our church has always testified for peace, her testimony has been of a rather negative kind. The testimony of the Friend, on the other hand, has been of a more aggressive kind. When first our fathers came to Germantown they were closely associated with their Quaker neighbors in their religious life, many of them later on, became members of the Society and their descendants continue in active work in the Society to this day. Indeed at that time there was very little difference made between Quaker and Mennonite, both often worshipping under the same roof. A difference in language, more than anything else, was responsible for their becoming separated and developing along other directions.

Now that our people are rapidly becoming English it might be well for the leaders of our church to find a way by which we could come in close touch with the influential and respected body of Christians and with them work hand in hand to bring before the world, in an aggressive way, the many doctrines which Mennonites and Quakers hold in common. G.

Problems of the City Churches.

While country churches suffer greatly on account of their young going to the cities and often complain loudly of the fact that compels them to become mere feeders to the city churches, very little is said of the serious trouble, along almost the same line, confronting the city church. City neighborhoods change rapidly and compel the churches in them to face two different problems. One is the problem of the "down town" church where a neighborhood either becomes altogether a business locality unfitted for residences, or else the "foreign element," largely Roman Catholic, grows up about it. In either case the church is isolated and in a very little while must be closed up. The other problem is to solve the difficulties that suburban attractions throw in the way of the churches' growth and often menace its very life. With facilities for cheap and rapid transportation and the possibility of greater comforts offered to them, new families are almost certain to seek a home on the outskirts and this, in a little while, means that membership will be withdrawn from the old church. Even the larger denominations having churches every few blocks suffer greatly from these causes, but the smaller denominations having few churches suffer more. The denomination having but one or a few churches in the city is face to face with the serious problem of either loosing its membership or establishing congregations in many new neighborhoods. The end before the weaker churches is either lose ground altogether in the city or else establish a great number of new congregations and help them get on. G.

Don't weep over your own misfortune until you fail to find some one who has greater ones.

Art thou too much busied about thine own will to become acquainted with the will of God?

Correspondence.

RICHLAND CENTER, Bucks Co., Pa., April 22. Our Sunday-school opened April 7. There are 80 enrolled. Following are the officers: Superintendent, Linford Foulke; Ass't Supt., Rev. Harvey W. Shelly; Secretary, Flora L. Fellman; Ass't Sect'y, Jacob Benner; Librarians, L. Calvin Flucks, Raymond Smith; Ass't Librarians, Warren Zeigenthall, Wilson Benner; Organist, Flora L. Fellman; Ass't Organist, Ada K. Landis; Treasurer, Henry L. Baringer. The teachers are: Linford Foulke, Rev. Harvey W. Shelly, Jacob M. Landis, Carrie Fetzer, Mrs. Henry L. Baringer, Mabel F. Baringer, Lillie E. Allem, Ada K. Landis, Mrs. Harvey W. Shelly.

On April 14 we celebrated the Lord's Supper. Twenty-five of the 41 members partook of the communion. Rev. Andrew B. Shelly preached a very impressive sermon.

On April 28 there will be English services in the afternoon at 2:30 o'clock by Rev. Harvey W. Shelly. The Sunday-school session will convene at 1:15 o'clock.

SOUDERTON, Pa., April 22.—Pastor A. M. Fretz observed the Lord's Supper in his Souderton congregation last Sabbath. Nearly all the members were present and partook of the sacred elements symbolizing the suffering and death of the Savior. On the occasion ten members were added to the congregation by the right hand of fellowship and letter, some had been members of other Mennonite churches, some of other churches and one had been baptized on sick bed several weeks previous. The Spirit of the Lord and His blessing was manifest in the services. Pastor Fretz will hold communion with the following congregations: Bowmansville May 12, Schwenksville May 19, Deep Run May 26.

To the Prospective Missionaries.

Brother A. J. Ressler, missionary of the American Mennonite Mission at Dhamtari, C. P., India, gives the following plain, practical "little sermons" on the above mentioned subject, as published in The Gospel Witness.

I've wanted to preach a short sermon to prospective missionaries for some time but the chief difficulty from my point of view was that I did not have an audience. Now they are telling us of new missionaries to be and I write. May be I'll write two sermons.

The text of the first sermon is a story. When I was under appointment as a missionary and preparing to come to India for the first time I attended church services at a certain place and after meeting an elderly brother insisted on taking me with him for dinner. I went. As soon as we were fairly on the way he looked me over rather critically and said, "They ought to be exceedingly careful as to what kind of people they appoint for such a work as mission work in India? I assented and as the remark was evidently intended to be personal I suggested that the missionaries then under appointment were willing to be remodeled, patched up, and adjusted if they were not properly made up. The brother sighed deeply and said with emphasis, "I don't think we want to begin patching up. Missionaries ought to BE right to begin with." It doesn't matter what I said in reply, for that is the end of the text. And the sermon may also be omitted here for each prospective missionary will know that there is no time for making our missionaries on a busy mission field. "MISSIONARIES MUST *BE* RIGHT TO BEGIN WITH."

And the text of the second little sermon is another story. An old and experienced secretary of a Foreign Mission Board sat in his office talking to an old friend. In came a young man to apply for appointment to the foreign mission field. They talked for a few minutes and the old man said to the young man, "I'm a little hard of hearing in this ear. Would you mind changing to this chair so I can hear you better?" And the young man replied, "Oh, in that case I'll only talk a little louder and it will be all the same." The conversation continued a few minutes longer and the young man was excused. After he had gone the secretary turned to his friend and said, "He'll never make a missionary. He can't take a suggestion." That's the end of that text and of the sermon, too.

And if the Mission Committee of our Board were in my audience I would preach another little sermon without any text. It would only be to suggest that in addition to the questions already asked of the candidate as given in the Manual there be asked of four persons, the candidate's pastor, his post-master, his doctor, and his latest teacher, in some form or other the question, "Judging from the candidate's conduct and conversation when he thinks no one is watching him, what would you think to be his highest motive in life, to seek for himself a name and a place or to glorify his Maker?!' A Missionary who has now spent a number of years in a heathen land remembers with bitter regret the years he wasted in wondering what to do. Many a would-be missionary has been sadly, bitterly dissappointed and has ignobly failed because he and his board did not honestly and squarely meet the question of the highest motive in life and what it means and what it might cost.

Boys, Girls, Go to College,

We mean you boys and girls of our (United Brethren) homes; you who are now in your teens. Are you going to college?

This is to you a vital question. Forty years ago a college course was of vast importance to young people. To-day it is far more so.

The country and the world have made gigantic onward strides in forty years; and in proportion as has been the progress intellectually, materially, and scientifically, so has the importance of thorough intellectual culture become more and more essential to your happiness and usefulness in after life.

But now is the time, boys and girls, young men and young women, to think, think hard, and decide whether or not you will go to college. Do not wait until next fall to come to a solid decision. It is now April. May, June, July, and August will soon slip by and then September, the time for the opening of the college year, will be here. Unless you decide within the next few weeks, September will find you not ready to go; and think of what that will mean to you!

Time flies. A few years more, and for you it will be too late to take a college course. Why not resolve to start in this coming September? You will never have a more opportune time. Are there difficulties in your way? Then put your wits, your industry, your muscle, and your heroism to work to remove those difficulties. You can do it if you will. We know scores who have done so and you can do as well. Will you do it? The question is for you to answer. Do not be content to drift or float. A dead tadpole can do that; but the live fish swims against the current. Be a live fish and swin through college to thorough scholarship in spite of the stream of difficulties that would drift you the other way.

Parents, are you going to send your sons and daughters to college this coming fall? Ought you not to do so? Think. There is nothing else within your power to give them that will be so valuable to them in after life as a thorough course in one of our own Christian colleges. Lands they may mortgage and lose; their money may be stolen; their houses fire may consume; but a well-rounded Christian character, fortified by thorough intellectual development, such as they can secure by pursuing a course of study in a Christian college, they can never lose or be swindled out of. It is the equipment, which of all others is the most essential to their triumph in the great battle of life. Will you place in their hands this magic wand—this effectual weapon?—or will you start them unarmed and unequipped to fight their way through the great wilderness-life of this world?

Now is the time to think of these things. Five months will soon slip around. If you decide now, and begin to plan and arrange for a college course for your boys and girls, much can be done in those five months to make it easy for them to start in at that time. Will you do it? Oh, the vastness of the interests that hang on those words, "Will you?"—*The Telescope.*

Sunday Laws and Practices.

While we are suffering from an invasion of the "Continental Sunday," though not without protest, the continent of Europe is swinging the other way. We have many good laws, but should have more, and these should be better enforced. Unless we are careful Europe will outdistance us in the reform. *The Advance* furnishes an interesting summary of the Sunday laws and practices as they stand to-day in the various countries of Europe, as follows:

"Sixteen years ago Switzerland gave all railway employes fifty-two weekly rest days, seventeen on Sunday, and has gradually extended this privilege to nearly all employes, and stopped all Sunday freight and excursion trains. Eight years ago, Belgium stopped nine-tenths of its Sunday freight trains. Recently Holland stopped ninety-nine per cent. and gave most employes one or two free Sundays a month. Germany has made great progress, in recent years, in giving employes Sunday rest, especially in stores and factories. Recently, 1,600 commercial houses in Frankfort demanded restricted Sunday closing. Many Sunday freights have been stopped, and nearly all in Alsace and Bavaria. The Minister of Public Works in Prussia guarantees railway employes two rest days a month, generally on Sunday. In Austria, no dispatch or delivery of freight is allowed on Sunday. In Hungary, all factories have Sundays free, if practicable, but must have one whole or two half Sundays free each month. In Norway, saloons are closed more tightly Sunday than anywhere else. There and in Sweden employes have one free Sunday in three, and factories are closed entirely. In Sweden, no Sunday theaters or dancing are allowed, and no Monday lessons are given for Sunday study. France's Sunday law gives nearly all employes a weekly rest day, part or all on Sunday. Paris hotels now give all waiters and clerks weekly rest rest days. The railway officials met and arranged to grant weekly rest days to all employes very soon."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 5.

THE POWER OF A CONTENTED LIFE.—Phil. 4, 10-20. (Consecration meeting.)

QUESTIONS.

1. What is to be content?
2. How was Paul content? Phil. 4, 11-12.
3. Who makes us content? Phil. 4, 13; Ps. 16. Phil. 4, 19.
4. Why is it good to be content? Eccl. 4, 6; Luke 3, 14; 1 Tim. 6, 6-8; Luke 12, 15.
5. Does contentment exclude progress? 1 Cor. 7, 20-24.
6. What danger is there in discontent? 1 Tim 6, 9-11.
7. What influence has contentment?

MEDITATIONS.

To be content is to limit our desires by present enjoyment, a quiet state of mind. Paul though in prison and having ill health says that he has learned to be content in whatsoever state he was in.

We have to learn contentment, for it is not natural to men. Paul says he knows how to be abased and how to abound, to be filled and to be hungry. But he knows this not by nature, but through Jesus Christ, in whom he can do everything. God will supply every real need according to His riches in glory in Christ Jesus. When in Christ Jesus we have experienced God's love we know that with Christ God will freely give us all things which we need. In His love we can rest quiet as the psalmist says: Jehovah is the portion of mine inheritance and of my cup. I have set Jehovah always before me, because He is at my right hand, I shall not be moved; therefore my heart is glad, and my glory rejoiceth. The Bible says: Better is a handful with quietness, than two handfuls with labor and striving after wind. This life is short and we do not know how soon we have to leave it and all it contains; therefore godliness with contentment is great gain, for a man's life consisteth not in the abundance of the things which he possesseth.

Yet contentment does not exclude progress, for we can be content with whatever God gives and sends us and yet be not content with our own achievements. We can and shall improve our own conditions, our own work, using the talents and opportunities which God has given us.

A poor man may work and save and become wealthy, yet be contented in whatever position he is, which is very different from being minded to be rich and to fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil.

Contentment makes us happy and exerts an influence upon others that they are more satisfied and content with the position which God gives them.

QUOTATIONS.

A poor widow, not having bedclothes to shelter her boy from the snow which was blown through the cracks of her miserable hovel, used to cover him with boards. One night he said to her smilingly and contentedly, "Ma, what do poor folks do these cold nights, that haven't any boards to put on their children?"

Alexander was discontented because ivy would not grow in his gardens at Babylon; but Diogenes was more wise, who, finding a mouse in his satchel, said he saw that himself was not so poor but some were glad of his leavings. Had we but hearts to improve higher providences, we might soon rock our peevish spirits quiet. SPENCER.

One observes concerning manna, when the people were contented with the allowance that God gave them, then it was very good; but when they would not be content with God's allowance, but would be gathering more, then, says the text, "There were worms in it." So, when we are content with our conditions, and that which God disposeth of us to be in, there's a blessing in it; but if we must needs be reaching out for more than God hath allotted, or to keep it longer than God would have us, then there will be worms in it, a canker to eat it, a moth to fret it, nothing at all that is good. SPENCER.

Content is the best opulence, because it is the pleasantest and

the surest. The richest man is he who does not want that, which is wanting to him; the poorest is the miser who wants that, which he has.

PAUL CHATFIELD.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for May 5.

SUBJECT: Joseph the Wise Ruler of Egypt. Gen. 41: 38-49.

GOLDEN TEXT. If any of you lack wisdom let him ask of God. Jas. 1: 5.

CLOTHED WITH POWER.

In all human history there perhaps never was a greater and more rapid promotion of any man than that which came to Joseph, when in the brief space of a few hours he passed from prison to the position next the throne. A stranger in a strange land, sold there as a slave through the envious treachery of his brothers, cast into prison on a false accusation, forgotten even by one who had special reason to remember him gratefully, there he was languishing in a miserable hole of a prison, until all at once a messenger arrives to summon him posthaste into the presence of the king; and before this audience with the chief ruler of the land is ended he hears from his lips,—"I have set thee over all the land of Egypt; without thee shall no man lift up his hand or his foot in all the land." Yesterday in obscurity and in fetters, to-day riding a regal chariot heralded as he proceeds with the command to all the people to make obeisance to him.

Surely here was a change abrupt and tremendous enough to turn the head of any ordinary man. That Joseph could take the reins so suddenly placed in his hands and guide the vast affairs of state put in his charge, in a manner and with a bearing that won for him at once the respect and the love of all the people, shows him to have been a man of a very extraordinary make-up. He had been neither soured nor broken down by his imprisonment. All these years he had been suffering patiently, quietly nourishing his faith in God and drawing from that Divine source strength and wisdom for the day when his boyhood dreams should find their realization. When that day came it found him ready and he shrank not from its responsibilities. He had been faithful in the little things, improving faithfully his opportunities even while in prison, and God had schooled him thus for the exalted position toward which He was leading him.

Joseph took no credit to himself, but gave all glory to God for the wisdom that made him the man for the hour and caused his promotion. In reference to Pharaoh's dream he said: "It is not in me; but God shall give Pharaoh an answer of peace." Nevertheless Joseph was fully convinced that the dream was from God and that the interpretation was God's own meaning to be communicated through it. Moreover, Pharaoh was convinced of the correctness of Joseph's prophetic interpretation and recognized the Divine source of his understanding. It is worthy of note that this heathen monarch appointed a man his Prime Minister because he recognized in him the Spirit of God. What conception Pharaoh had of the God whom he was thus led to acknowledge, we can not tell. Did he think of the God whose spirit he recognized in Joseph, as the one God of all wisdom and power, or simply as a god—one, perhaps the first, among many? Therein lies the root of a big difference, the parting of the ways between the true and all false religions. But whatever light Pharaoh admitted, it is clear that Joseph let his light, the light of God, shine as he stood before him that eventful day; and his promotion, coming to him as it did, must have set some minds at that heathen court to thinking in the direction of Him who is above all, God blessed forever. "Let your light so shine before men that they may see your good works and glorify your Father Who is in Heaven."

JOSEPH GIVEN A WIFE.

The situation no doubt made it proper that Joseph should have a wife, and according to the prevailing ideas and customs, Pharaoh must give to one now so exalted a princely wife. The choice fell on the daughter of a priest or prince (see marginal translation). But whatever degree of nobility may have run in her veins before, her marriage with Joseph was for her the entrance upon the life of a real princess. Not only did her union with one next to the throne give her high standing in the royal court, but being given to the one honored representative of God in the land, she thus came into the highest religious position possible for her. Perhaps for herself, certainly in her two sons, Manasseh and Ephraim, she became identified with the people of God. Some have seen in this marriage of Joseph a prominent feature of his typical foreshadowing of Christ, who also takes unto Himself a bride, chosen out of the world (Egypt), and given a glorious standing by reason of her union with Him.

A WISE RULER.

The word "provide" according to its etymology means "to see before." We provide when we look ahead to possible needs and arrange to have these needs supplied. Man's difficulty in this matter arises from his short-sightedness and his poverty. God alone can in reality provide, because to Him the future is present and He has limitless means to supply all our needs, which He fully foreknows. However, in different ways and in varying degrees he enables us to look ahead, and it is the part of wisdom to apply the means which He bestows in making provision for the future need that He foreshows. Joseph did wisely when he laid up the abounding haryests that God gave in the seven years of plenty against the need of the coming years of famine. The typical meaning of this points to the wisdom of providing now in these days and years of grace by laying up treasures in Heaven against the time when it will be too late to mend the folly of present neglect. God in His Word bids us to look ahead and be wise for our eternal good. Out of the fulness of His love He gives the abundant life to all who will receive, and we need not fear the coming of want, for it can not come near them that rest in His gracious provision. For wisdom in these eternal things we must look to Him who was made unto us wisdom from God, and righteousness and sanctification, and redemption (1 Cor. 1: 30).

Marriages.

OBERHOLTZER.—GEHMAN. On April 18, at the home of the bride's parents, Mr. and Mrs. Joel Gehman, Zionsville, Pa., by Rev. W. S. Gottshall, Eugene S. Oberholtzer, of East Greenville, and Mary S. Gehman, of Zionsville.

Deaths.

NEWCOMER:—On March 27th 1907, at the Old People's Home, at Frederick, Pa., John C. Newcomer, aged 75 years, 1 month, 12 days. Funeral services were held at the "Home" on the morning of April 1st. Interment was made in the afternoon at the Saucon Mennonite church where funeral services were conducted by A. B. Sbelly, assisted by J. S. Mayer.

FRETZ.—On April 5 in Bedminster, Pa., of pleuro-pneumonia, Mahlon M. Fretz, a brother of Rev. A. M. Fretz, aged 47 years, 7 months and 15 days. The funeral services were very largely attended, taxing the capacity of the spacious Deep Run Church. Rev. W. S. Gottshall officiated, assisted by Revs. J. S. Moyer and Jacob Roesch. Deceased was a devoted member of the Deep Run church, a loving husband and consistent Christian, holding positions of trust in the church and community and was held in high esteem. He was the first of a family of 8 to break the loving family circle. He is survived by his wife, 2 brothers, 5 sisters and his aged invalid father.

HUNSBERGER:—In Souderton, Pa., on April 1st, 1907, Robert Cornelius, child of Cornelius S. and Leah Leatherman Hunsberger, aged 1 year, 7 months and 16 days. Interment on the 6th in Hillside cemetery, services in Zion Mennonite church by the Pastor A. M. Fretz.

LANDIS:—In Bedminster, Pa., on Abril 13, 1907, Esther, relict of Jacob Landis, aged 71 years, 1 month and 29 days. Interment on the 18th at Blooming Eden Mennonite church, services by A. O. Histand, Henry Rosenberger and A. M. Fretz.

SCHOWALTER.—On April 13, near Donnellson, Iowa, Rev. Christian Schowalter passed to his heavenly reward, aged 78 years, 5 months and 1 day. The deceased was born in Assenheim, Germany. He came to America in 1850 and remained in the vicinity of Ashland, Ohio, until 1853, when be came to Lee Co., Iowa, and to his late home, where he has resided ever since excepting two years—from 1868 to 1870—when he was principal of the "Christliche Bildungsanstalt" at Wadsworth, Ohio. In 1855 he married Rosina Haffner, which union was blessed with fourteen children, six of whom preceded him to the land beyond. Bro. Schowalter had been pastor of the Zion Mennonite congregation for over 43 years, and a school teacher for 39 years. Two years ago he and his wife celebrated their golden wedding. He leaves to mourn his death, his wife, six sons and two daughters. The funeral services were held on April 16 at the Mennonite church near by his late home, conducted by Rev. P. P. Hilty, pastor of the church, and assisted by Rev. Fauth, and Rev. Musselman, of Wayland, Iowa, preaching in English. The funeral was the largest that was ever held there, two-thirds of those present being unable to gain entrance to the church. The floral offerings were numerous and beautiful. Interment was made in the church cemetery.

Contributions.

Russian Famine Sufferers.

Canton Mennonite church, per F. T. Wedel, McPherson, Kans. $45.61; "Gemeinde Gottes," per H. H. Schmidt, Tampa, Kans., per Peter Balzer $38.65; P. S. Krehbiel, Peacock, Sask $1.50; J. C. Bostwick, Butterfield, Minn., per J. Koller $1; Joseph Walter, Freeman, S. Dak. $10; Ben A. Unruh, Avon, S. Dak., per J. F. Lehman $5; Rosthern Mennonite Congregation, per David Toews $130; P. H. Goertz, Marion, S. Dak., per J. F. Lehman $3; San Marcus Mennonite congregation, Paso Robles, Cal., per J. J. Dueck $12.50; Jacob Wulliman, Berne, Ind., per J. W. Kliewer $3.

Chinese Famine.

S. Bachman, Nampa, Ida. $2.50; J. C. Bostwick, Butterfield, Minn., per J. Koller $1; Anonymous, per H. K. Rupp, Westbrook, Minn. $0 50.

Incurables in Champa, India,

Under Missionary Peter Penner, per Isaac Loewen, Osler, Sask $4 25.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

Denounces Bible School.

CINCINNATI, April 20.—The trustees of God's Bible School and Missionary Training Home were denounced by Judge Pfleger of the Common Pleas Court to-day, although be, at the same time, denied an application for the appointment of a receiver for the Bible school. Two petitions had been filed by contributors and supporters of the school, one for the removal of the trustees and the other for the appointment of a receiver and both were denied. However, provision was made for the protection of all interests at the time of the next election of trustees for the school.

Regarding a declaration made during the trial by the trustees tbat they are not answerable to any human agency, but that their compact is between their conscience and their God, the court says: "But for their evident sincerity in their beliefs, this could well be denominated sacrilege. If not blasphemy, and might tempt the court speedily to wind up such an impious trust. Hypocrites who, in the name of religion, extort money from the poor and the unsuspecting are more dangerous than the money gamblers of Wall street.

"Their idea of answering to God alone for the faithful discharge of their duties may be excused because of their evident good faith, but to make it the basis of religious trusts would establish not only a dangerous precedent, but would create a shield for screening the kind of hypocrisy just mentioned."

Charges of misappropriation of funds were declared not to have been sustained, as also were reflections on the methods of the trustees.

Great Fleet at Hampton Roads.

NORFOLK, Va, April 23.—The greatest fleet of American vessels ever assembled in the historic waters of Hampton Roads—300,000 tons of floating steel—was made ready to-day to receive the first of the visiting foreign battleships and cruisers which are from time to time to take part in the celebrations which will mark the progress of the Jamestown ter-centennial exposition. For the opening of the exposition—Friday, the 26th—the war vessels of Great Britain, Germany and Austria are expected.

THE ATLANTIC FLEET.

All the American vessels now at anchor belong to the Atlantic fleet. There probably are twenty-five battleships and cruisers in the far-flung line, which is headed by the Connecticut, just off the Government pier at Fortress Monroe, and which trails away almost to the vanishing point up the broad channelway leading to Norfolk.

The fleet has been arranged so as to give the visitors to the exposition the best possible opportunity for viewing the fighting strength of the American navy.

The glistening white hulls, spotless in their new coats of paint and the buff superstructures of the two and three-piped line of battleships and armored and protected cruisers from a marine panorama as viewed from the water front esplanade of the exposition grounds such as has seldom, if ever before, been presented to the American public. The vessels are anchored several tbousand yards off tbe exposition shore, and being arranged in a buge semi-circle, are visible from every part of the grounds. Practically every type of fighting craft in the American navy is represented.

18 Inches of Snow in Colorado.

DENVER, COL., April 20.— According to the local weather bureau's measurements, eighteen inches of snow, equivalent to 1.44 inches of rain, fell here during the storm whicb came from tbe north yesterday morning and passed off in the southwest to-day. Damage estimated at $500,000 has been done to the cberry and fruit trees in the vicinity of Canon City, in the Arkansas valley, but the larger fruit-raising districts in western Colorado are not thought to have suffered any great harm.

Iloilo Destroyed by Fire.

MANILA, P. I., Apr. 19.—The city of Iloilo, island of Panay, was totally destroyed by fire this morning, with the result that 20.000 persons are homeless. As this dispatch was filed the conflagration was still raging and, owing to the heavy wind blowing, it was beyond control. The civil and military authorities were doing everything possible to check the flames and assist the sufferers. No estimate has been made of the amount of damage done. Iloilo is the capital of the island of Panay, located on the east coast. The port, which is the second in importance in the Philippines, next to Manila, is the center of the sugar import trade,

Triple Wreck on Southern Railway.

BIRMINGHAM, Ala., April 21.—As the result of a triple wreck on the Southern railway, a short distance east of Woodlawn, a suburb of Birmingham, early to-day, two men are dead and a number injured.

Peace Not Yet Assured.

WASHINGTON, April 22.—Advices received here to-day from Central America are to the effect that the peace negotiations have been in progress for the last few days at Amapala have come to a deadlock and it is feared that a renewal of hostilities is impending. The difficulty appears to lie in the Nicaraguan demand that Salvador sball be held responsiblefor what bas occurred, which condition is not acceptable.

Four Men Perish in New York Fire

NEW YORK, April 23.—Four men burned to death, 250 borses killed, twelve firemen injured, two of them seriously; two engines overturned and wrecked by collisions with street cars, several thrilling rescues from burning buildings and property loss of $200,000—that is the story of the fire department for the five hours following last midnight.

Old Harvard is for Peace.

CAMBRIDGE, Mass., April 22.—In spite of the refusal of the presiding officer, Professor Hugo Munsterberg, to put the motion, a mass meeting of Harvard students in the union to night endorsed William T. Stead's plan of sending an American peace delegation to Europe and furthered Mr. Stead's request that Harvard should take the lead in raising money for the movement by the appointment of a college committee to consider the matter.

Prof. Munsterberg left the chair when he was overruled and Prof. James, of the chair of philosophy, assumed the presidency.

Mr. Stead spoke for nearly an hour, describing many of the features of the recent peace conference and recounting the conditions in Europe. In conclusion he repeated his belief that the only practical way to bring about peace was for the nations to know each other better. "The best way for this to be done," he said, "is to send a delegation from one country to another and I suggest that ten American pilgrims be sent to Europe. It will cost about $100 000 and the money should be raised by the colleges. I would suggest that Harvard as the oldest, take the lead."

Party Rate Tickets.

WASHINGTON, April 23.—A far reaching decision was rendered to-day by the Interstate Commerce Commission respecting "party tickets." Various railroads of tbe country bave been proceeding on the theory that such tickets applied only to theatrical or amusement companies. The commission holds, however, that the transportation of such amusement companies on party rate tickets would be similar to transportation where the same number of persons not belonging to such companies offered to travel and that, therefore, the tickets must be opened to tbe use of the general public.

Foreign.

Escaped With $5,000.

SEBASTOPOL, April 23.—A band of armed terrorists drove up to the post-office this afternoon, made the officials hold up their hands under penalty of being shot, took $5,000 of the post-office funds and escaped, leaving no trace of their identity.

Fifty Dead; 300 Injured.

CITY OF MEXICO, April 17.—Owing to the great difficulty in establishing communication with the cities situated in the region of the greatest devastation wrought by the recent earthquake, details are coming to this city very slowly. Each succeeding intelligence magnifies instead of diminishes the extent of the disaster. From the latest reports it is now learned that the earth is not quiet in the region which was sorely afflicted, but the last shock occurred as late as noon to-day.

In the list of known dead, which now totals fifty, and of the injured which approximate 300, are many names of Mexicans prominent in the official and social life of the region. So far the name of no American or other foreigner bas appeared in tbe meagre list of dead and injured as sent to this city although many residents of the district afflicted being engaged in mining and agricultural pursuits. The country most damaged is a particularly rich territory.

Many Natives Drowned.

BERLIN, April 19.—Colonial Director Dernburg informed the budget committee of the Reichstag to-day that a cable message had been received from the governor of the island of Yap, announcing that a disastrous typhoon swept over the Caroline islands on Good Friday, and that 230 of the 800 natives of the Uiulthi group were prowned; that tbe cocanut trees were destroyed, and tbat famine threatened the surviving natives. The steamer Planet, of the German navy, which has been engaged in geodetic work, and the steamer Germania, of the Jaluit company, proceeded to the Uiulthi islands, taking food and help. It is proposed to bring as many of the suffering natives as possible to the Pelew and Ladrone islands.

Cry of the Unemployed.

LONDON, April 22.—The "cry of tbe unemployed" was raised in London again to-night when several thousand skilled workmen who had been discharged from Woolwich arsenal as an outcome of War Secretary Haldane's scheme of reducing military expenses, marched with bands and banners the long distance from Woolwich to the house of commons to impress their grievances upon the government. The complaints of the men are farreaching representing not only loss of employment, but the wiping out of their savings invested in little properties located in the historical ard heretofore prosperous town of Woolwich.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, MAY 2, 1907. No. 18.

Those We Love the Best.

They say the world is round, and yet,
I often think it's square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying in the West;
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are often to strangers shown;
The careless mien, the frowning face
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest;
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test:
The only ones who give us pain
Are those we love the best.

—*Ella Wheeler Wilcox.*

Items of News and Comment.

The Bethany congregation at Freeman, S. Dak., has purchased a church building which was damaged lately by fire.

The annual convention of the Young People's Societies of Kansas will be held at Whitewater, Kan., on May 20st and 21th.

Bro. M. S. Amstutz is attending the Moody Bible Institute, 80 Institute Place, Chicago. Besides his regular studies he appreciates the reading of The MENNONITE.

The "green bug" is doing much damage to crops in Oklahoma and in parts of Kansas. Tiny and apparently insignificant objects are often mighty factors for good or bad.

Miss Salome Loganbill, who formerly labored for the mission at Cantonment, Okla., and who spent the past winter at Upland, Cal., returned home to Fortuna, Mo., April 13, well pleased with her trip.

If the "brethren of the same denomination" (Mennonites) would truly forgive one another, as Joseph creditably practiced forgiveness and *loved his brethren* after they had sinned awfully against him, undoubtedly we would see and experience marvelous things.

The recent reports from the prohibition State of Kansas in regard to aggressive and effective temperance work are very encouraging. Nominal Christians begin to see how inconsistent it is to support brewers and distillers, or to encourage any one to defy the lay.

The temperance reform is not a weary journey to reach a destination. It is world-wide conflict against woe-working sin, and many splendid triumphs are already won. Let no man be discouraged. Trust thou in God, for we shall join yet more and more in jubilant praise, for His mighty salvation from the Satanic power of strong drink.

—HOWARD H. RUSSELL.

Arrangements were made that the prospective evangelist Samuel Prieheim, of Freeman, S. Dak., is to take Rev. H. A. Bachmann's place during his absence in the time of the summer vacation.

Next Sunday the services in the First Mennonite church, of Philadelphia, will be in German. In the absence of the pastor who is attending conference, the Rev. S. M. K. Huber will preach. The evening service will be conducted by Mr. A. C. Oberholtzer.

On April 14th at the Paso Robles, (Cal.) church a farewell service was held, joined by the San Marcus congregation. Appropriate addresses were made by the ministers J. K. Lichti, F. F. Jantzen, A. J. Wiebe and Jacob Hege. On April 17th Elder Jacob Hege and his family left for American Falls, Idaho. Three of his sons and a brother-in-law had left for that place already in Sep., 1906. On Easter Sunday the Lord's Supper was observed by all the members of the congregation.

It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think, and decide a question or line of action wisely, than it does to rush ahead, thoughtlessly and carelessly, do the thing wrong, and then have to undo it and do it over properly. Worse yet, if it is a thing that can not be undone, that must stand as a monument to our lack of care and thought. —*East and West.*

Among the worshipers in the First Mennonite church, of Philadelphia, on April 21, were Mr. and Mrs. Cornelius Jansen, of Beatrice, Neb. Mr. Jansen was one of the prime movers to induce the Mennonites to leave Russia for America, about forty years ago, that they might escape the oppression of the Russian Government and live in peace and quiet in America. And for his activity in behalf of his oppressed brethren he was banished from Russia. Mr. and Mrs. Jansen have been traveling for the last four months and are now homeward bound.—Weekly Bulletin.

Several letters have been received from Prof. N. C. Hirschy by friends of his, telling of the good opportunities for study that he has at the University of Bern, Switzerland, and the inexpensive travel for exceedingly interesting sight-seeing. During the month of April, Prof. and Mrs. Hirschy traveled extensively in southern Switzerland and Northern Italy. The second semester at the university was begun on April 23, and will close July 23. After that Prof. Hirschy and family expect to travel some more and return home to Bluffton, Ohio by September 1st, where their many friends will be glad to welcome them.—Bluffton News.

Views of a Japanese.

The editor of a large Japanese daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. To-day more than 40,000,000 have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

Put Conscience Into It.

The house in which I was brought up was built nearly ninety years ago, and its stone walls are as firm to-day as they were when completed. The builder came one day and discovered that the mason had placed some stones on edge instead of laying them flat in the wall, and he made the workman tear down that portion and rebuild it. Of the mason, under whom Hugh Miller served his apprenticeship, he says, "He put his conscience into every stone that he laid." That is the kind of religion and workmanship that stands.

Drop Saloon Men from the Church.

The Finnish Lutheran Church, of Ishpeming, Michigan, has placed liquor dealers under the ban. A big stir was created Thursday by the announcement that the society has not only expelled eight saloon-keepers from its membership, but that at a meeting, soon to be held, the proposition would be considered of taking similar action affecting bondsmen of liquor dealers and owners of property rented to men in the saloon business. Some of the saloonkeepers ousted were charter members of the church society, joining it nineteen years ago.—Truth.

How Wesley and Carey Gave.

When Wesley's income was $150 he lived on $140, and gave away $10. When his income increased to $300 and later to $600, he still lived on $140 and he gave the remainder. When Carey's salary was $500, he lived on one-half this amount and gave away the other half. Later, when he received a salary of $7,500 as professor of Oriental languages in Fort William College, in Calcutta, he spent no more on his living than when he was receiving his smaller salary, and he gave all the rest away.

This kind of spirit will solve the problem of missions for our Boards. God teach us self-denial, preachers, elders, every child of God.—American Messenger.

"Los von Rome" in France.

Out of 28,000,000 people in France, there are about 650,000 Protestants. This is a small proportion, and yet the influence of this body of Protestants upon the French nation can not be accurately gauged by its size. Protestant stands for a certain freedom in judgment and action that agrees well with the genius of the Republic, but does not consort with the ancient demands of the Church of Rome.

At present in France, as also in America, the hierarchy is slowly, and not without considerable friction, striving to adjust its claims to new conditions and freer peoples. The end is not yet in sight.

Within eight years, 1,000 Roman Catholic priests in France have left their Church and ministry because of unbelief in the teachings of that Church. These have not all become Protestants, but still they will be a factor in the regeneration and disintegration of the Church of Rome.

The extent of the dissatisfaction toward that Church in France may probably not be unfairly estimated by the complexion of the National Legislature, that is able to pass by such large majorities legislation so bitterly opposed by the hierarchy. Rome is fighting not against a few men, but against the very spirit of the age; and when it has taken the race thousands of years to reach its present condition, it will take more than a fiat from Rome to turn it back.—*Christian Guardian.*

The Anti-Saloon League.

An army never knows how well it is succeeding until it knows how badly it is frightening the enemy. We can not measure the success of a reform movement with exactness, but can approximate it if we know that we have the degenerate element badly scared. We have valued and praised the Anti-Saloon League, but we haye come to feel even more highly satisfied with its work and measures as we see how it is terrifying the liquor forces. The Christian temperance forces of the country have been working away for years in and by means of the league, and they continue to keep on working without a break, but they hardly realized how terribly the drunkard-making element has been feeling the pressure. It is refreshing to hear them talk. It is encouraging to see matters from their standpoint and learn that we are harassing and hurting them.

Bonfort's Wine and Spirit Circular, Louisville, Ky., is one of the ablest and most widely-read and quoted liquor organs of the United States. In a recent number it devotes large part of its space to an editorial concerning the Anti-Saloon League and the constant headway being made by the league against the liquor traffic throughout the large part of the country. It says:

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages; with Tennessee passing through her legislature a bill that almost amounts to State prohibition; with the West Virginia Legislature passing a measure to submit the prohibition of the manufacture and sale of wines and spirits to a vote of the people; with Texas providing that express companies transporting wines and spirits shall take out a $5,000 license; with the Illinois Legislature considering a county unit local option measure, and Indiana a $1,000 license for the few saloons that the Remonstrance law will leave in that State; with Kentucky almost a dry State and facing probably a prohibitory amendment, and with an organization opposing us and sworn to our destruction that lacks nothing in the way of money or brains, enthusiasm or persistent untiring work, what —may we ask—is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every State, county and precinct?

If there is one thing that seems settled beyond question, it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places saye the business or tenderloin precincts of our larger cities.

If the Anti-Saloon League can maintain its present organization, it looks as if it will certainly destroy the legalized saloon in all of the Southern States, excepting perhaps in Missouri, and it is certainly making strong headway in Indiana, Ohio, Illinois, Wisconsin, Minnesota and other Western and Northern States."

It realizes that the league is a formidable antagonist, made up of respectable and gigantic forces. It is not an institution to laugh at or to trifle with. It says:

It seems to us that this organization is not to be compared to any previous movement aimed at the overthrow of the wine and spirit trade.

The Anti-Saloon League, as we tried to show years ago at the Pittsburg convention, and later at the Baltimore convention, is not a mob of long-haired fanatics, as some of the writers and speakers connected with our business have declared, but it is a strongly-centralized organization, financiered by capitalists with very long purses, subscribed to by hundreds of thousands of men, women and children, who are solicited by their various churches, advised by well-paid attorneys of great ability, and it is working with definite ideas to guide it in every county, in every city and in every precinct.

If the Anti-Saloon League is defeated at any point, it immediately prepares for another attack along the same lines, and and when it succeeds it at once begins work for a more telling victory.

Precinct local option, with the Anti-Saloon League, is but the forerunner of county local option, and this again is merely intended as a stepping-stone to State prohibition. There is no question that this organization has well-prepared plans for controlling the legislative branch of the Government at Washington, and of passing a national prohibitory law at some time in the future, but before it undertakes so gigantic an enterprise it is working to cripple the trade in every possible way, and while we sleep—it is succeeding in the most substantial manner.

We might quote at much greater length, but this is sufficient to show that our strength and wisdom is to go on, and go on, and go on in the same way we have been going, and not allow ourselves to do anything that will in any way cripple or impair the efficiency of this organization, which is doing so much to terrify the enemy and which promises to do so much more. This is practical. This is doing just what we want to have done. Let individuals ahd committees and federations and parties keep hands off where it is at work.—Herald & Presbyter.

President Roosevelt to the School Children.

President Rooseyelt has sent out the following to the school children of the United States:

"It is well that you should celebrate your Arbor Day thoughtfully, for within your lifetime the nation's need of trees will become serious. We of an older generation can get along with what we have, though with growing hardship; but in your full manhood and womanhood you will want what nature once so bountifully supplied and man so thoughtlessly destroyed; and because of that want you will reproach us, not for what we have used, but for what we have wasted.

"For the nation, as for the man or woman and the boy and girl, the road to success is the right use of what we have and the improvement of present opportunity. If you neglect to prepare yourself for the duties and responsibilities which will fall upon you later, if you do not learn the things which you will need to know when your school days are over, you will suffer the consequences. So any nation which in its youth lives only for the day, reaps without sowing, and consumes without husbanding, must expect the penalty of the prodigal, whose labor could with difficulty find him the bare means of life.

"A people without children would face a hopeless future; a country without trees is almost as hopeless; forests which are so used that they can not renew themselves will soon vanish, and with them all their benefits. If your Arbor day exercises help you to realize what benefits each one of you receives from the forests, and how by your assistance these benefits may continue, they will serve a good end."

Three Months of Denatured Alcohol.

Although barely three months have elapsed since the Tax-Free Alcohol Act went into effect, the time has been sufficient to demonstrate certain possibilities of the industries favored by the bill, and to indicate some phases of the law which are either inadequate or fail to meet the conditions called forth by the use of the tax-free spirit for specific purposes. It can fairly be said that, in general, the operation of the law promises to be satisfactory, and with a few amendments, it will doubtless successfully fulfill its purpose in all particulars. As was to be expected, the law became operative without the revolutionizing of American industrial and agricultural conditions prophesied by numerous too-ardent advocates of the measure. The Standard Oil Company, which controls our gasoline supply, is still apparently in as flourishing a condition as it was prior to the first of January, and the farmers, with few exceptions, are still utilizing their waste products for purposes other than the distillation of alcohol. Many manufacturing industries, it is true, have enjoyed the immediate beneficial effect of the new law, and have received a healthy stimulus, which has not been without its effect on the general financial and industrisl condition of the country. Even the wood-alcohol interests, which opposed the passage of the bill so strenuously, have not suffered as severely as they declared they would; for wood alcohol, which is one of the standard denaturants required by the regulations, will be increasingly in demand with the wider utilization of denatured spirit.

It is possible to-day to obtain denatured, high-proof spirit for 35 to 40 cents a gallon, depending upon the locality in which the purchase takes place and upon the quantity bought. In New York city, for instance, denatured spirit can be purchased for 36 cents a gallon in five-barrel lots. —*Scientific American.*

Home Circle.

Little Things.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire—
A little thing, but her mother smiled,
And banished all her care.
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'Twas only a little thing to do
For a sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed;
But his father was glad to find at night
The chores were all well done.
"I am thankful," said he,
"As I can be,
For the gift of of such a son."

Only small things, but they brighten the life
Or shadow it with care;
But little things, yet they mold a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labor brings,
Comes to him who uses,
And not abuses,
The power of little things.

The Power of Example.

The influence of perfect resignation to God's will has won many a soul to faith in God. Some years ago Miss B——— was in Switzerland with her brother, then smitten with a rare and peculiar nervous disorder from which he died some months later. The disease was of such a nature that even the light was intolerable at times. One day as they sat together in the gloom she heard him say, "It must be true, and I mean to trust it." "What is it?" his sister anxiously inquired. "Why, that promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'" From that very day a calm self-control and unfailing cheerfulness began to manifest itself and to glorify his life, and it continued to the end. At times as they sat side by side in the darkness she heard him say, "He keeps, sister! He keeps!" Finally the end came. It was a moment of victory. After his death his doctor—a clever, skeptical Frenchman—stood looking down upon his lifeless body with great emotion, and said: "Miss B———, I know this disease and how impossible it is for any man to bear it as your brother did, except there be some divine power to assist him. Henceforth I will have no other God than the God of your brother." And he went forth into the world living the beautiful life of a Christian physician—won by the power of a Christian life.

Heavenly considerations often appear trifling to a man until he has some treasure there.

Patience is always more potent than petulance.

Big Facts About Bigger New York.

The Metropolitan Street Railway carries 940,000 passengers a day. Four hundred and eighty-five thousand of these use transfers. Seventy-eight per cent. of these rides are taken in the morning between seyen and nine and in one hour of the eyening.

One hundred million passengers cross the Brooklyn Bridge annually.

The Brooklyn Rapid Transit Company has issued $150,000,000 bonds for improvement in its service.

It takes forty-two minutes on the average for the business man to reach his home.

Marlboro is only thirty-five minutes from New York.

In sixty minutes of the eyening there are 70,000 passengers carried up-town.

Seventy-two thousand people stand on the sidewalk to wait for cars at the letting out of the theaters. This much for the surface cars.

The elevated roads carry 225,000,000 people a year.

This is more than all the steam surface of the country carry, and it is done on the sixty-two miles of elevated road.

Ground is worth in the market $400 a square foot.

A single Broadway business building is costing nearly $6,000,000.

The real estate in New York is now worth over seven billion dollars.

Six millions were appropriated this year for school buildings and school sites.

Nine new private residences, now building, average in cost over $1,500,000 each.

New York mails over a million and a half letters a day.

The postoffice carries 650,000 pounds of mail a day.

The express companies carry 50,000 packages a day.

New York sends 350,000 telegraph messages a year.

The Atlantic cables carry 4,000,000 messages a year.

One hundred thousand visitors are in the city every day.

The newspapers use 1,000 tons of white paper a day.

The New York clearing-house averages over $250,000,000 in exchanges a day.

New York spends five times as much as London to maintain parks and open spaces, and four times as much as London for public improvements in general. —Watchword.

The Bees at Home.

Beehives are sometimes made of glass, so that an outsider can see how the bees keep house and manage their honey business. If you should ever take a look into one of these glass houses, you would see how they help each other.

Did you ever notice, for instance, the humming sound that comes from a beehive on very warm days? If you will watch the door of an ordinary hive on a July day; you will see a number of bees near it, continually moving their wings rapidly, as in flying. By doing this a current of air is sent backward into the hive, keeping it cool and well ventilated, even if the thermometer is very high. If the bees did not do this, some of those inside would be suffocated, for there is only a small opening in each hiye, and the crowds of bees coming and going, and working at the honey-making and cell-building, would soon make the air as bad as that in the Black Hole at Calcutta.

Another set of bees, called the "nurses," spend their lives in taking care of the little grubs that will one day develop into bees. They feed them, watch over them, and never seem to tire of their helpless charges.—The Round Table.

The Proper Care of Books.

A good book, like a friend, should be shown proper treatment. The following rules are worthy of being framed and being up in every home where there are books:

Never hold a book near a fire.

Never drop a book on the floor.

Never turn leaves with the thumb.

Never lean or rest upon an open book.

Never touch a book with damp or soiled hands.

Always keep your place with a thin bookmark.

Always place a large book on a table before opening it.

Always turn leaves from the top with the middle or forefinger.

Never pull a book from the shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth nor with a sponge in any form.

Never place another book, or anything else, upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never close a book with a pencil, a pad of paper or anything else between the leaves.

Never open a book further than to bring both sides of the cover in the same plane.

Always keep a borrowed book covered with a paper cover while in your possession.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print.

What Will Make You Glad?

When the years have slipped by and memory runs back over the path you have come, you will be glad you stopped to speak to every friend you met and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, every-day things of life, that you served the best you could in earth's lowly round.

You will be glad that men have said all along your way, "I know I can trust him; he is as true as steel."

You will be glad that there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms the fountains would dry up, the sky would be filled with poisonous yapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad you shut your ears tight against all the evil things men said about one another and tried the best you could to stay these words winged with poison.

You will be glad that you have brought smiles to men and not sorrow.

You will be glad that you haye met all the hard things which have come to you with a hearty handshake, never dodging one of them, but turning them all to the best possible account.—Selected.

The Mennonite.

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Editorial.

Soul Saving.

We hear a great deal said of soul saving in our day but we fear many use the term too lightly. It is a responsible calling and involves the eternal happiness of one and the everlasting reward of the other. Getting people to join church is not necessarily soul saving, it may be mere proselyting, for church membership, unfortunately, does not always include salvation. There are as many church members to whom the way of salvation needs to be made clear as there are sinners in need of it.

Every Christian should consider himself a soul savior before everything else. It is well enough to subscribe to a formal system of belief and be identified with the Christian church but that is only the beginning of the greater duty imposed upon all who believe on the Lord Jesus Christ, to make disciples of all nations. The man who does not feel himself commissioned to lead his unsaved fellows to their Saviour is not fully converted. The one great reason for the churches' lack of growth lies in the unwillingness of Christians to use their personal efforts to bring men to a knowledge of their spiritual condition.

No one can complain of a lack of opportunities to lead men to Christ. God sometimes does create special opportunities for men but more generally He places them where the opportunities already exist. To stand face to face with the great unsayed world, as all of us do, is opportunity enough, if we will but use it. To pray God to send us more opportunities seems to us like blasphemy. When we consider what men already see and know of Christ and the Gospel we cannot but conclude that the opportunities for bringing souls to Christ are greater than they ever were, even in apostolic time. Not to be equal to the occasion that duty sets before us is to be like the man who wrapped the talent in a napkin and deserves no more sympathy than he gets.

Besides being an opportunity, soul saving is a privilege. Jesus Christ was the greatest who ever lived, saving men was His special calling, to walk in His footsteps is to enjoy the special privilege of following the same vocation pursued by the very greatest being whom men may serve or know. St. Paul, next to Jesus, is the one man who influenced the world most. And how? By soul saving. Here then we have the master and the master mind portrayed in the Herald of the Gospel. Can any human being enjoy a higher privilege than he who becomes the messenger of salvation?

Without its triumphs, life would be a failure. Soul saving is a triumph. This life needs not be all defeat, no life should go down in defeat. God did not intend that His plans should fail He intended that they should mature and His cause receive the honor and esteem of His creatures. The triumph of soul-saving is a triumph over the adverse circumstance of life, it fits the subject for higher and better things. It is a triumph over the world for it opens a better world to the one who accepts Jesus. It is a triumph over the Devil for it completely masters him. It is a triumph over death for it unlocks the portals of eternal life to whosoever will enter. G.

All About a Name.

The question of a name continues to trouble our friends of the Christian Church, sometimes spoken of as Campbellists. The Christian Standard gives a symposium, or "excerpts on the name" from various papers and people. One of these, the "Church Register," argues that as a father has a right to name his children, so God has the right to name His children, and that no one has the right to call them by any other name. It says:

In the word of God, our heavenly Father designates and calls all His children by certain names. These names, as found in the New Testament Scriptures, are these: Disciples, Christians, Saints.

The name "Christian" is a good name for the followers of Christ, but it would be hard to show that our "heavenly Father designates and calls all His children by it." "The disciples were first called Christians at Antioch." The name was given, not by inspiration, but probably by their enemies. Then King Agrippa said that he was almost persuaded to be a Christian. Then the Apostle Peter wrote, "If any man suffer as a Christian, let him not be ashamed," but this was not designating a name for all Christians. In no place did God so "designate" or name His people.

If our Christian brethren must have a name which God has designated, there are plenty to choose from. Christ never used the word Christian, but He did call His sheep by name. Here, then, is a term which has divine authority. Christ's people are His "sheep." Collectively they are His "flock." Then, in another place, they are His disciples. This word, however, has changed its meaning since His day. Then a disciple was a scholar, a learner. Now it means this and a great deal more. Then, again, He called them "brethren." This is a general term, and would be a good scriptural name, but several denominations have already appropriated it. The same is true of "Friends." Christ said, "I have called you friends." The Campbellist argument for a scriptural name would be much stronger if they called themselves "friends," or "brethren," or "saints." An argument might even be made in favor of a longer but very expressive name. Christ said, "Whosoever shall do the will of my Father which is in heaven, the same is my mother and my sister and my brother." They might call themselves the "mother, sisters and brothers church." Other names could be justified by Scripture authority, as, for instance, followers, messengers, servants, witnesses and the like.

On the whole, however, "sheep" and "flock" seem most appropriate. Moreover, their adoption by our disciple friends would end their controversy as to whether other Churches are Churches of Christ, and throw light on the doctrines of Christian unity, to which they give much time. Calling themselves Christ's sheep, and their branch of the Church His flock, they could without humiliation accept Christ's words, "Other sheep I have which are not of this flock," and rejoice in His promise that at last all will be united in one fold.—Herald and Presbyter.

The Lord's Supper.

It is always a pleasing scene to witness Christians observing this holy sacrament. How it must delight the heart of Jesus as He beholds them keeping His command, "This do in remembrance of Me." The Lord's Supper is a memorial. We give keepsakes to those we love, not because we fear they will forget us, but because these tokens deepen and intensify affection. They are seals of the covenants that unite hearts. So the Lord's Supper is a token of Christ's love for us—He gave it because He wanted to be remembered. Yet it is more than a memorial. Memories alone will not feed our souls. It is also a feast for spiritual renewing. In the highlands of Scotland, in a wild region, is a spring at which Prince Albert once stopped to drink. The owner of the spring fenced it in and built a tasteful monument, making the waters flow into a basin of hewn stone, on which he placed an inscription. Every passing stranger, every lone traveler, stopping to drink at the fountain, reads the inscription and recalls the memory of the noble prince whom it honors. Thus the spring is both a memorial and a blessing. The Lord's Supper is a memorial of Christ; but it is also food and drink to every soul that rightly receives it.—Sel.

The Apologizing Habit and Its Cure.

The apologizing habit!

Is any trait of our fellow man or woman quite so distressing as a bad case of this particular malady?

It is only less annoying than family skeletons brought out in public.

And the cure?

Well, the best one is a good dose of apologies from another chronic apologist.

Said a bright woman the other day:

"I kept on making apologies for real or imaginary causes until I chanced to be the guest of a woman who went so far beyond what I had attained in that line that it occurred to me I was in a fair way of making my friends as uncomfortable as she unconsciously did me.

"This woman was an ideal housekeeper, and one of the best cooks; but not a meal did I enjoy of her serving, because of uncalled-for apologies.

" 'I forgot to salt my bread, and it is so tasteless that it is not fit to eat; I am afraid you cannot make out a supper.'

"If I made haste to say that I had not noticed the omission and assured her that her cooking never called for excuses, she would accuse me of trying to flatter her, and would continue to apologize, until at the end of a meal I felt as if I had swallowed a stone, instead of perfectly cooked food.

"Observation has taught me that guests, as a rule, do not see what in the eyes of the hostess seems to call for an apology.

"I recently called upon a woman of culture and was greatly enjoying her vivid account of her trip abroad, when she suddenly came to a pause and in a shocked tone exclaimed: 'The maid neglected to dust that piano! Why, I could write my name upon it!'

"Then from seeing through her eyes the beautiful scenery mine had never rested upon, I was called back to the drudgery of life; when the truth was that my back was toward the piano, and so I should, but for the apology, have remained in ignorance of the neglect of the maid. The call, which might otherwise have been wholly interesting, ended in complaints.

"The most enduring lesson came to me from one who, under the most trying circumstances, refrained from making any apologies. This sensible woman at that time I did not count as a friend, though I had long known of her as a gifted personality, and had once had the pleasure of entertaining her in my home, when she was a delegate to a convention.

"Finding myself in her home city, I thought I would call upon her. When I halted before the house I saw such an obstruction of plaster and debris that I was about to turn back, but a workman near the open door said: 'If you are looking for Mrs. A., I will call her.'

" 'O, don't!' exclaimed I, thinking 'not at home' would be the result, but the man evidently knew the woman he was working for. He bounded off; and an instant later the lady appeared at a back door of the parlors, which were being replastered, and with a warm welcome written on her face exclaimed:

" 'This isn't the sort of reception you gave me, but I am delighted to see you anyhow.' And then when I was drawn into a room overcrowded with furniture, what cared I for lack of order, in view of such a welcome?

"I had expected to go back to the hotel for lunch, but I forgot to note the flight of time as I conversed with the woman who was superior to trying circumstances; and never shall I forget how, with a roguish smile, she reminded me that it was lunch time by putting this query:

" 'My dear, do you like hasty pudding and milk?' "

"When I unthinkingly responded in the affirmative, she exclaimed: 'Then you must share lunch with me, for otherwise I shall be alone. Now, don't make excuses, for you will be doing me a real kindness to stay.' I could not resist the invitation, which was evidently so heartfelt, and from that visit and simple meal dates a friendship which has extended over long years, cemented at a time when almost any housekeeper would have excused herself from seeing any one.

"In fact, so easily and unobtrusively does the habit grow, that freedom from it under given circumstances may often be taken for an evidence of thoroughly good breeding." — Cleveland Leader.

Finding What One Looks For.

One shall find what one looks for in trial and trouble.

Says one of our American novelists: "There ain't so much difference in the troubles on this earth as there is in the folks that has to bear them." Yes, always the trouble is more in the folks than in the troubles. If you will look for the darkness and hindrance in trouble, you can find enough of them. But if, instead, you will set yourself looking for the possible brightness and helpfulness in trouble, the really seeing eye shall not miss the gracious sight of these.

Think. There is needed discipline in trouble. Have you ever thought of the real meaning of discipline? It really means discipling, teaching, training. Ought we not to be thankful for that? Even though the process seem somewhat rough, ought we not to be thankful for it? Look upon your trouble as training, be bound to get the needed training out of it, and you shall see the silver lining even to trouble's blackest cloud.

Think again, there is nurturing of trust in trouble. Somebody put upon his weather-vane the legend, "God is love." That made God's love as changeable as the wind, his critics said. "Yes," he said, "that is just what I mean—that God is love whichever way the wind blows." That man could have never learned such strong and overcoming trust, had he never known trouble; had his life been only a long June day.

Think again, there is frequent strange helpfulness in trouble. It opens doors instead of shutting them. St. Paul found that his bonds in Rome somehow manifested his Lord, himself, his gospel, as nothing other could have done; and in all Cæsar's palace even.

Do not lose heart in trouble. Be on the look out rather for the fine good in it. What illuminating words those are—"Now no chastisement for the present seemeth to be joyous but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."—The Baptist Commonwealth.

Why We Should Study the Bible.

Not long ago both Hindus and Christians in India were surprised by the conversion of a native to Christianity. This Hindu, named Dharmananda Mahavarati, was born and brought up in Hinduism. He was a talented man, and a bitter enemy of Christ, Christianity, and the Bible. The greater part of his life was spent in this attitude of hostility. He began, finally, to study the Bible that he might more intelligently and positively refute its teachings; but his views were suddenly and completely changed concerning it. The result was he accepted the Holy Scriptures and the Christian religion which he had so hated and so vehemently spoken against. Now he strongly urges everybody, whatever their creed, nationality, or race, to study the Book of books. The following are some of the reasons he gives for studying it:

1. Because the Bible is the message of God.
2. Because the Bible appeals to every man's heart.
3. Because the Bible is the most wonderful book in the world.
4. Because the Bible is the history of Christ; it is His biography, a faithful record of His divine message.
5. Because the Bible is the grandest garden in which the choicest flowers of heaven and earth grow in abundance.
6. Because the Holy Bible is the history of man's fall and redemption—a glorious history of the triumph of virtue over vice.
7. Because the Bible is the everlasting Book in the ever-rich library of God, it should be read by every true lover of God, and every one who sincerely seeks for grace and mercy.

It is interesting and encouraging to read these reasons for Bible study from such an unexpected source. He who brings to the reading and study of God's Word a desire to know the truth, will be convinced of its authority and truthfulness. "If any man willeth to do His will, he shall know of the teaching whether it be of God." (John 7:17, R. V.)

"The saloon is the mortal enemy of peace and order. The despoiler of men, the terror of women, the cloud that shadows the face of little children. The demon that has dug more graves and sent more souls unshriven before the judgment than all the pestilences which have wasted life since God sent the plagues upon Egypt and all the worst since Joshua stood before Jericho."—Henry W. Grady.

SALOON VERSUS THE CHURCH.

You cannot advance the highest interests of the church and at the same time protect saloons, for saloons are the chief enemies of the church. Saloons cause the loss of more souls, the misery and heart-break of more families, and more social ruin than any other cause. The church cannot be true to her mission unless in every practical way she opposes saloons and saloon protectors. Her work is to save men. Saloons only exist to ruin men. Those who protect saloons aid in this ruin. God will take away the glory of the church unless she resolutely fights for him against God's chief foe.—*Ex.*

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 12. LESSONS FROM THE PATRIARCHS.—IV. Joseph.—Ps. 105, 16-24.

QUESTIONS.

1. Who was Joseph? Gen. 30, 25.
2. Why did Jacob love Joseph more than his other sons? Gen. 37, 2-3.
3. Why did Joseph's brethren hate him? Gen. 37, 4.
4. What do Joseph's dreams show? Gen. 37, 5-11.
5. Why did God permit Joseph to be sold to Egypt? Gen. 50, 20.
6. How was Joseph trained in Potiphar's house? Gen. 39, 1-6.
7. How was Joseph made vice regent? Gen. 41, 1-45.
8. How did he fill his place? Gen. 41, 46-57; 47, 13-26.
9. How did he treat his brethren? Gen. 42, 1-38.
10. Why did he treat his beloved brother Benjamin so cruelly? Gen. 43, 1-44; 44, 1-34.
11. How did he treat his father? Gen. 45, 9-13; 46, 28-34.
12. How did he treat his brethren after his father's death? Gen. 50, 15-21.
13. What was his request, when he died and what does it show? Gen. 50, 24-26.

MEDITATIONS.

Joseph was the oldest son of Rachel, Jacob's favorite wife. He was born in Mesopotomia. Jacob loved Joseph more than his other sons, because he was the son of his old age and because he was the son of his favorite wife and being better trained than his brethren he was a better boy, God-fearing and trying to do what was right and what his father desired.

Jacob showed his preference for Joseph by making him a coat of many colors. This plainly shown preference excited the jealousy and hatred of the other sons of

Jacob against Joseph; who himself helped to aggravate the situation by telling his dreams to his brethren, by which he was shown as their superior. These dreams, though sent by God as a prophecy show also Joseph's waking thoughts, and it was, to say the least, unwise for him to tell his brethren, and even his father rebuked him.

The punishment for Jacob's favoritism and Joseph's unwise showing of his ambitious dreams was, that his brethren wanted to kill him. Jacob's sending his beloved Joseph so far to look for his brethren shows that he did not pamper Joseph, nor suspected his other sons of any ill will. God permitted Joseph to be sold to Egypt as a schooling for Jacob and for Joseph and because thus the way was prepared for Jacob and his people to go to Egypt, as well as to save many people.

God blessed Joseph in Potiphar's house, he learned to manage large estates, but was also tested as to his fidelity to his God and his master. Though Joseph was thrown into prison because he was faithful, God blessed him here also and made the prison the way to the throne. He interpreted dreams for the chief butler and chief baker of Pharaoh, king of Egypt. When Pharaoh himself dreamed and no one could interpret his dreams, the chief butler remembered Joseph and told the king, who sent for him. He was so pleased with Joseph's humility, wisdom and counsel, that he made Joseph viceregent of Egypt with almost unlimited power. Joseph used this power to buy grain in the seven years of plenty; so that when the seven years of famine came, there was plenty of grain for the people. He made the people dependent to Pharaoh, but for their own best taking only one-fifth of the harvest for rent which always was stored, for a help in case of famine.

Joseph treated his brethren at first unkind, throwing them into prison, giving them a little taste of what he had to suffer on their account. He made his plan to test them and in order to do that he had even to treat his own beloved brother Benjamin cruelly. But this time they stood the test, spoke kindly of Benjamin and of their old father and declared that they would not go home without Benjamin. Then Joseph made himself known unto his brethren and showed them his love in spite of what they had done. He also sent wagons to Canaan to fetch his old father, and when he heard his father was coming, he went to meet him and wept on his neck. He provided for his father and his brethren giving them the land of Goshen. After his father's death, when his brethren were afraid that he would fully requite them all the evil which they had done unto him, he answered them, that he loved them and he provided for them. When he died he requested his brethren to embalm his body and carry it with them when they would go to the promised land, showing thus, that he believed in God's promises and wanted his family to partake of them, his sons being adopted by his father.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for May 12.

Subject: Joseph Forgives His Brothers. Gen. 45:1—15; 50:15—21.

Golden Text: Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

The seven years of plenty in which Joseph laid up vast stores of grain, were followed by years of crop failure. Not only Egypt but surrounding countries also were affected. Before two years had passed all eyes were turned toward Joseph's storehouses and caravans were carrying loads of supplies thence to famishing people all around. Among those that came to buy wheat were his brothers. Joseph recognized them and while they did not know him he put them through a series of harsh treatment, which served the double purpose of bringing them under conviction as to their sin against their innocent young brother and of showing Joseph the tenderer side of their natures, as it was manifested in their concern for their youngest brother and for their aged father. He heard them say among themselves not thinking that he understood them, "We are verily guilty concerning our brother in that we saw the distress of his soul, when he besought us, and we would not hear," and much more in the same strain of self-condemnation. He drew from them much information of tender interest to him regarding his father and the effect that his beloved son's disappearance had had on him.

Tender Compassion.

Joseph was himself deeply affected while he was thus testing his brothers. Repeatedly he had to turn aside to let the tears of compassion flow freely unobserved, until finally, when listening to Judah's impassioned plea for little Benjamin, he could not contain himself any longer. He yearned to embrace with the arms of affection those whom with assumed sternness he was leading to repentance. What a beautiful type of God's compassionate love for the sinner!

Joseph fully forgives his brothers. True forgiveness springs from a tender heart. Our golden text associates the two, both in the case of man and in the case of God. God forgives because He loves. So only can we. To say that we forgive while we coldly turn away from the one whose guilt we profess to pardon, is hollow pretension, by which we may deceive ourselves but no one else. Joseph embraced his brothers, he wept upon them, he kissed them, he provided for their good. These actions spoke his forgiveness; the word itself was not needed. God so loved the world—so loved you and me—that He gave His Son for our redemption. What better assurance do we find of His forgiveness?

Love Pained by Doubt.

The brothers were slow to trust Joseph's forgiveness, notwithstanding his continued kindness to them. They thought that probably it was his love for their father, that restrained him from avenging the wrong they had done him. When, therefore, the father was buried, their fear of Joseph's vengeance asserted itself again and brought them to his feet begging anew for mercy and forgiveness. Joseph wept when they thus spake unto him. The tears he shed then were not tears of sorrowful remembrance of what he had suffered at their hands, but tears of injured love finding itself misunderstood and mistrusted. After all that he had said and done, to be still feared as an unforgiving avenger, was hard for a sensitive, loving man like Joseph. Nothing so pains love as to be treated with indifference, or slighted, or mistrusted. To doubt God's love is the worst form of ingratitude. It is not only unnecessary, but it must grieve our loving Father's heart for us to come fearfully pleading His forgiveness where, in view of His assurance already received, we ought to gratefully and joyfully rest in His pardoning love. Has He spoken pardon and peace to your soul, then never go back to the open question of your forgiveness again. Magnify His grace and in confidence come to Him with every new experience of your own weakness, assured that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9). God's love "never faileth"—1 Cor. 13:8.

Marriages.

Millheim—Jones.—On April 17, 1907, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. John Millheim to Mrs. Ida R. Jones, all of Philadelphia.

Blank—Shieble.—On April 24, 1907, in Frankford Hall, in the presence of over three hundred invited guests, by Rev. N. B. Grubb, Mr. Theodore Blank, of Christiania, Norway, to Miss Emma M. Shieble, of Philadelphia, Pa.

Deaths.

Shute.—In Camden, N. J., on April 15, Anna Margaret, daughter of William and Sarah Shute, aged 9 months, 26 days. Funeral services by N. B. Grubb. Interment in Evergreen cemetery.

Gabel.—In Philadelphia, Pa., on April 18, at the Children's hospital, Bessie Viola, daughter of William H. and Bessie Gabel aged 10 months and 11 days. Funeral services by N. B. Grubb. Interment in Oakdale cemetery.

Stauffer.—In Quakertown, Pa., on April 14, after a period of four years' illness, suddenly of hemorrhage, Clayton S., only son of Uriah S. and Adeline Shelly Stauffer, grandson of Rev. and Mrs. A. B. Shelly, aged, 19 years, 10 months and 13 days. Funeral services were conducted in Bethany Mennonite church on the 18, in the presence of a very large circle of sorrowing and sympathizing friends, by Rev. N. B. Grubb preaching in German and Rev. William H. Grubb in English. While the church was crowded to its utmost capacity more than a hundred people failed to find room within and waited outside for an opportunity to view the remains after the service. Thus a promising career of noble manhood was suddenly called to higher service in the presence of his loving Saviour. The remains were laid to rest in Union cemetery, Quakertown.

Contributions.

Russian Famine Sufferers.

Congregation at Menno, Wash., per Daniel Krehbiel, $26 25; Menno Congregation of Paso Robles, Cal., per Herman Giesbrecht, $20; Mennonites at Tiefengrund, Sask., per David Toews, $16.60; Menno Simon S. S., Butterfield, Minn., per J. P. Linscheid, $5; Jacob M. Wollmann, Freeman, S. Dak., $15; Abr. Penner, Mountain Lake, Minn., $8; Anonymous, Freeman, S. Dak., $5; John Golbik, Alva, Okla., $3; Peter Golbik, ditto, $3; Martin Fort, Munich, N. Dak., $8.

For the Chinese Famine Fund.

"Gottbekanns," Cook, Neb., $1; Steyensville (Ont.) Congregation, per M. G. Oberholtzer, $5 07; Riverside, Congregation, Stevensville, Ont., per M. G. Oberholtzer, $3 16; A. H. Kaufman, Mouudridge, Kans., $2.50; Jacob Landis, Richland Centre, Pa., $1; Magdalena Landis, ditto, $1; Harry & Carry, ditto, $1; John W. Tschetter, Freeman, S. Dak., $5; Anonymous, Larchwood, Iowa, $5.

Gratefully acknowledged,
Harrison Landis, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

Six Dead, Pier Collapses.

Baltimore, April 27.—A new pier under construction at Locust Point, South Baltimore, collapsed to-day, carrying down about a score of workmen. Six dead bodies were recovered, two men are missing and fifteen were injured. This is believed to cover the extent of the casualties. The pier was being built by the Baltimore & Ohio railroad at the immigration station, at Locust Point, for the use of the North German Lloyd Steamship Company at a cost of $400,000. It was 1,000 feet long and was about three-fourths completed.

Four Men Killed—Wall Falls.

New York, April 27.—Four men were instantly killed, three others were badly injured and fifteen persons more or less seriously hurt by the falling of a brick wall at the DeLamar copper works at Chrome, N. J., about eight miles from Perth Amboy this evening.

Exposition Opened With Gold Button.

Norfolk, Va., April 26.—The Jamestown Tercentennial Exposition—a land and water display such as never was before attempted in this country or on foreign shores, was opened to-day with that pomp and ceremony which always attend an event where the President of the United States is a central figure, and diplomatic representatives of foreign nations, Governors of States and like dignitaries are honored guests and participants.

Incident to the opening President Roosevelt reviewed, from the deck of the Mayflower, the war vessels anchored in Hampton Roads. Steaming along the column of dark-hulled foreigners the President was greeted by each vessel in turn with a salute of twenty-one guns. The Mayflower then turned down the lane of American battleships and cruisers and again the roar of saluting cannon swept across the waters. The new American navy was in its infancy fourteen years ago, when the brilliant international rendezvous of 1893 was held in Hampton Roads. To-day the magnificent Atlantic fleet, under command of Rear-Admiral Robley D. Evans, presented a picture of impressive fighting strength notable in the naval annals of the world.

The President reached Discovery Landing, having been transferred in a naval launch from his yacht, shortly before noon, and amid applause from the thousands gathered to voice their welcome, he was received by the exposition management. Then followed the program for opening to the public the enterprise commemorating the three hundredth anniversary of the first English settlement in America, which program included an address by Harry St. George Tucker, president of the exposition, and one by President Roosevelt; singing by the exposition chorus of 700 trained voices, the pressing of the gold button by President Roosevelt, which marked the formal opening, and a review by the President of the assembled military forces.

Genuine Winter Weather.

Milwaukee, April 30.—A rain and sleetstorm last night developed into a fall of six inches of snow in this vicinity, most of which remains on the ground, the weather being cold enough to prevent melting. The storm was principally confined to the lake section.

Des Moines, Ia., April 30.—Snow covers the entire State of Iowa from a depth of from three to eight inches. In Des Moines and central Iowa it is eight inches, according to Government report. Interviews with leading horticulturists indicate that all the small fruit is killed. The snow will do much good to grain and pastures, but the damage to fruits and some of the truck gardening is inestimable.

Canal in Eight Years.

Cincinnati, April 29.—"If the Panama canal is not completed within eight years from now, I shall be greatly disappointed. If it is completed in less time than that I shall not be greatly surprised."

This statement was made to-night by Secretary of War Taft before the business men's club of this city. It brought forth uproarious cheers, the 600 members of the club who were gathered inside the banquet hall, rising to their feet and cheering the statement and the speaker with tremendous enthusiasm.

France and Our Tariff.

Washington, April 30.—While the recommendation of Ambassador White, at Paris, to the effect that a tariff commission be appointed by the United States to endeavor to effect an arrangement with the French government, such as was made in the case of Germany, has not yet formally come before the State Department it can be announced authoritatively that if the French government desired such a commission there will be no opposition in Washington. Moreover, as the agitation in France in connection with the American tariff seems to be based in part on a fear that Germany will obtain certain advantages over France in the matter of trade through the arrangements which were to-day acted on favorably by the upper House in Berlin, it may also be announced that the State Department is prepared to grant to France any concessions made to Germany provided the concessions are even on both sides.

Passed by German Council.

Berlin, April 30.—The Federal Council to-day passed the German-American provisional tariff arrangement.

President's Utterances on the Harrimans and Haywoods Endorsed by Employers.

Washington, D. C., April 29.—The president was greatly delighted on his return to the executive office to-day to find that during his absence many telegrams and letters had come in approving his letter dealing with the Moyer-Haywood incident. It was announced that these communications of approval come from every section of the country. They are, as a rule, from employers of labor. It was said that comparatively few letters have been received from labor leaders or organizations since the letter of last week was published.

The labor organizations that were demanding an explanation from the president as to the expression "undesirable citizens" appear to understand that the letter addressed to the Chicago labor leader must be taken as a general answer to all labor organizations. Some intimations have reached the white house that the "undesirable citizens" incident will be carried into politics at the earliest opportunity by the labor leaders. Apparently the white house is not worried over the prospect of a further clash with the representatives of organized labor.

Total of $400,000 Sent to the Starving Chinese.

Washington, April 30.—Two hundred thousand dollars, the largest contribution for famine relief ever made in one day, was sent to China to-day by the Christian Herald. On the day the transport Bufort sailed from San-Francisco with the most valuable relief cargo ever shipped, being worth $150,000, $50,000 more in money was cabled to the relief committees, all contributed by the same paper, which made a total contribution of $400,000 for the Chinese famine.

The following cablegram was received from China to-day:

"Shanghai, April 30.—Arrival Buford cargo anxiously awaited. Harvest prospects now extremely discouraging. Prolongation foreign assistance absolutely necessary.

(Signed)
"Editor North China News."

Seven Miners Entombed, Probably all Killed.

Johnstown, Pa., April 27.—Seven miners have been imprisoned in mine No. 38 of the Berwind White coal company at Foustwell near this city, since yesterday afternoon by a flood of water caused by an inflow from an adandoned working. It was supposed the entire party had perished but late this afternoon signals were exchanged between the entombed men and the rescuers by means of rapping on a water pipe.

Foreign.

Famous Austrian Surgeon Drowned in the Danube.

Vienna, April 26.—Prof. Albert Ritter Von Mosetig Moorhof, the famous surgeon and introducer of iodoform, while walking on the banks of the Danube to-day, fell in the water and was drowned. It was at first thought he had committed suicide but inquiries tend to prove that his death was accidental as he was subject to fainting fits. His body has not been recovered.

Douma Makes Peace with the Emperor.

St. Petersburg, April 30.—The lower house of parliament to-day passed the recruiting bill by 220 to 194 votes. The house also adopted a resolution setting forth the necessity of decreasing next year the number of men to be called to the colors, and of passing a law abolishing the custom of providing soldier servants for officers and the use of troops for police purposes.

President Golovin apologized on behalf of the house for the incident last night, in which M. Zuraboff, socialist, made a savage attack on the army and the government, which for a time threatened to precipitate trouble and ended in M. Zuraboff's being deprived of the right to the floor and being formally rebuked.

The house next took up consideration of the bill appropriating $3,000,000 for famine relief. The sum comprises a portion of the $11,000,000 which the government bill provides for the relief of the famine sufferers. The $3,000,000 will be distributed through the zemstvos and Red Cross branches. The government asked for the immediate appropriation of this money on the recommendation of this famine relief commission, as hundreds of free kitchens are without funds and scurvy and typhus are spreading. The balance of the appropriation, $8,000,000, which is applicable to governmental distribution, will be discussed after Easter.

The appropriation was voted by a large majority, only the socialists opposing it. The latter moved to give the money exclusively to zemstvos, as being purely nonbureaucratic, and declared they would never vote a cent for any institution connected with central government.

Later the douma unanimously passed the law to abolish trials by drumhead court-martial. The house then adjourned for the Russian Easter recess.

Peter Jansen. C. J. Claassen, Manager.

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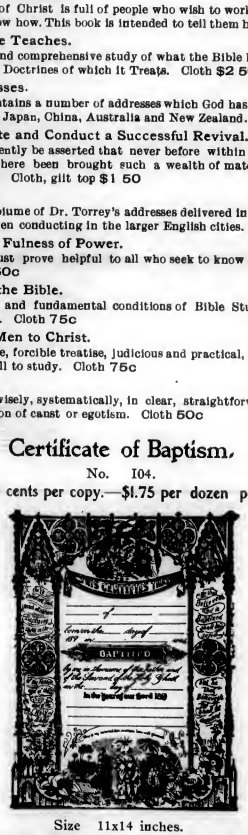

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Vol. XXII. BERNE, INDIANA, MAY 9, 1907. No. 19.

Items of News and Comment.

More Items of News from the congregations would be greatly appreciated. Please, send them in.

On April 28th Rev. J. S. Krehbiel, of Geary, Okla., preached in his home church at Halstead, Kan.

A ministerial conference will be held at the Thiessen church at Marion Junction, S. D., on Friday, May 31.

Rev. J. S. Hirschler is contemplating of moving to a climate which may prove more congenial to his feeble health.

Christian people should remember that Sunday was given by God for the blessing of all families, peoples and nations.

On August 7, 1906, the emperor of China promulgated Sabbath, or first day of the week, as a rest day throughout the empire.

The Kansas Ministerial Conference held in the Garden township church on April 24, was well attended by ministers and deacons.

The annual S. S. Convention of Kansas will convene at Pretty Prairie, Kans., on June 6-7. The speakers on program are ministers, with one exception.

At a congregational meeting recently held by the Springfield (Pa.) church, Rev. F. F. Gabel was elected assistant to Rev. J. S. Moyer for the ensuing year.

Next Sunday, May 12th, Rev. F. F. Gabel, of Philadelphia, will officiate at the Souderton, (Pa.) Mennonite church in the absence of the pastor, Rev. A. M. Fretz.

Prof. B. F. Welty, who has been studying music in Germany for some time, will leave Dresden on May 13th. His plan is to go from there to Vienna and Rome for the international Sunday-school convention, then to Switzerland, Paris, sail from Antwerp June 27th for Boston, from there to Berne, Ind., and then home to Newton, Kansas. He is accompanied on all his trips by his wife.

The Christian Endeavor Society, of Philadelphia, Pa., recently sent a typewriter to Missionary R. Petter, stationed among the Cheyenne Indians at Cantonment, Okla.

The American Mennonite Mission in India, under the direction of Missionary J. A. Ressler, now numbers 411 baptized members, with prospects of 40 to 50 new members. Eighty have applied for baptism.

For the past six months Rev. Elwood Shelly and Rev. Harvey Shelly together with Rev. F. F. Gabel have been officiating at the Springfield (Pa.) Mennonite church, on account of Rev. J. S. Moyer, the pastor, at present being unable to officiate.

Rev. R. J. Campbell's "New Theology" baloon seems to have collapsed. The London papers are apologizing for having given it attention. The morning Post says: "Mr. Campbell's book has occupied our columns to this extent because it is talked about and will therefore, under modern conditions, be read, or at least bought. But it remains perfectly true that, if the book were to be treated on its merits, it would not be reviewed at all, for it is not worth it."—*Herald & Presbyter.*

A New Method of Preserving Milk

in closed vessels for an indefinite period has been perfected by an inventor of London. The process consists in eliminating the air and replacing it by carbonic acid gas. Prof. Macfayden, the bacteriologist, has asserted that if all the micro-organisms could be excluded, milk would never go sour, and by aeration this claim has been substantiated. Carbonic-acid gas possesses decided antiseptic qualities, and is harmless when consumed with food. In this manner milk can be stored in bottles or other similarly sealed vessels for a prolonged period without souring, as experiments have demonstrated. Similarly, owing to the antiseptic properties of the gas, aeration completes sterilization carried out by the dairyman. In the case of those who do not like the flavor of aerated drinks, the milk can be easily stilled by pouring it into an open vessel such at a glass or jug and leaving it exposed to the air for a short time.—*Scientific American.*

The Possibilities for the Chinaman.

In a very interesting personal letter to the Editor, received a few days ago from the Rev. C. R. Carscallen, who went to West China something over a year ago, there occur the following sentences: "My belief in the possibilities of the Chinese is greater than ever. They are a strong race. It is true that they are very materialistic, as is natural with people who live so close to starvation as they do, but they have never had the environment to make them anything else, to give them an interest in things that are spiritual. It takes Christ to do that. Their capacity, however, I believe, is as great as our own, and my conviction is that the Chinese church will be a strong church and a spiritual church and will stand for some things, perhaps, along the line of co-operation and social endeavor that our Western church does not; for the Chinaman is a great organizer and is very practical." This judgment of the Chinese character agrees with that of the profoundest modern students of things Chinese, but how greatly it difiers from the idea many of us have been holding all along? The Chinese are not such an inferior race as some of us have been imagining, and they are destined to play a mighty party in the history of the church and of the world in the days to come. What the Christian world does for the Chinaman to-day he will pay back one hundredfold a century from now.—*Christian Guardian.*

Our Visit to the Bethesda Asylum, Champa, C. P., India.

By Mrs. W. C. Bailey.

An hour's run in the train brought us, at 5.15 p. m., on the 11th of January, to Champa, where Mr. Penner met us with his bullock tonga. His cordial welcome made us feel at home at once, and having arranged about the luggage, we set off for the bungalow. The road goes round, and as we went we could see the coolies with our boxes on their heads taking a short cut across country. It was the first time that we had the experience of women carrying our baggage and very strange it looked. I noticed one woman with Mr. Bailey's writing-case, a very heavy box it is, the typewriter, and my bonnet-box all on her head, one on top of the other, and not even a hand held up to steady the load as she made her way over the rough ground.

Mr. and Mrs. Wiens, young missionaries lately out from America, met us in the verandah. They are busy studying the language, and getting on well with it, too.

It was too late that evening to go to the Bethesda Leper Asylum, as the Champa Institution is called, but next morning at nine o'clock we set out, Mrs. Wiens and I in the tonga, the gentlemen walking by a short way. The country close to the Asylum is very pretty, patriarchal trees offering grateful shade from the sun, and though most of them are outside the grounds of the Asylum, no one forbids the lepers taking advantage of their comfort when they so wish.

We first went to the old buildings where the men still live. A good broad path runs through the grounds, made by the lepers themselves.

Near the beginning of the path a fine arch of welcome, with a decoration of red, white, and blue stood, and all along the paths at even distances flags were erected on slight poles, giving a very pretty effect to the place. We heard that the lepers had been up since two in the morning getting it ready. As we came near they began to sing a bhajan to a well-known melody, and we stood while they sang it through. As we stood we saw in the front row a dear little girl of about two years of age, whom, we were told, her mother had promised to give to Mr. Penner's care, but even as she says she will do it the tears fill her eyes—poor mother! Hopping about at the feet of the lepers was a tame mina, one of the commonest birds in India.

The song ended, and greeting exchanged, we passed in and

looked round the place. The old buildings will soon be vacated, as strong new buildings are going up for the men, and the women are already in excellent quarters, all the buildings being *pakka, i. e.*, permanent, of burnt brick. The caretaker lives just inside the gate, over which was the inscription, "Again we say to you welcome." The caretaker's house is very neat, built as the leper wards are built, and enclosed by a slight paling of wood.

There is a capital granary with large iron bins, in which to store rice and other cereals, the despair, one would think, of rats.

A church and hospital dispensary are among the much needed additions which we trust the near future will see accomplished. After some time spent in looking round and having a word here and there with our leper friends, we returned to the bungalow.

Sunday morning, the 13th, we again set out with pleasurable anticipations of what proved indeed to be a very happy service.

The church being yet in the future, we met under a glorious old mango tree, chairs being placed under its protection for us Europeans, the lepers sitting in front in a space which they had enclosed with garlands of green set upon poles—most picturesqe. All looked bright and very neat. Although many have the hands and feet mutilated, yet there are not a great number of faces marred among them. Mr. Penner conducted the service, and after the sermon thirteen were baptized into the Name of Fathcr, Son, and Holy Spirit. There were nine women and four men. Seyeral repeated the Apostle's Creed when asked, and all could haye done so if required, as all have been taught that, the Lord's Prayer, and the Ten Commandments. But their knowledge is, Mr. Penner is convinced, not merely the head-knowledge required to commit passages to memory; he has good reason to hope that it is that heart-knowledge which is "Life Eternal."

It would be impossible to convey by word the solemnity of that service, as each candidate replied in clear voice to the questions put to him, and then, his hands on each bowed head, Mr. Penner uttered the words which severed them from the heathen, and proclaimed them Christ's.

Three of the women were so overcome by emotion that they sobbed aloud, a most unusual experience. After all had been baptized all stood, except two who could not stand, and Mr. Penner went to each, welcoming him or her into the visible Church, giving to each a special text which he had chosen for them.

After this Mr. Bailey addressed them for a few minutes, specially emphasizing the great importance of remembering that their life would be watched now that they were Christians, and urging upon them the need of being true o their Master.

We all returned home feeling deeply grateful for the privilege of having been partakers in that memorable service.

That afternoon I went with the missionaries to the Sunday-school held in the compound, after which Mrs. Wiens took me into the houses of the orphan girls and of the married Christians. Several of these couples are our own children from Purulia, and it was a great mutual pleasure to meet.

Purulia has supplied workers to several Asylums from among the untainted boys and girls, and it is a joy to know that, so far as we have seen, all are giving satisfaction. One man brought his very bright little boy to see us, and told us that this was our grandson.—Without the Camp.

The New Alpine Tunnel.

The Simplon Tunnel, recently opened to the public, is the longest in the world, being nearly twelve and a fourth miles in length, and is also the most expensive.

In August, 1898, two gangs of workmen, one at Brigue, Switzerland, and the other at Iselle, Italy, began drilling. They labored day and night for more than six years, digging their way through the most obstinate rocks, and overcoming obstacles that more than once came near to defeating their work. Four thousand men were required, and two million charges of dynamite were used. Forty were killed, and one hundred and thirty-five seriously injured—much less of casualty than in any previous tunnel, because of the almost perfect sanitary and ventilating arrangements.

During the making of the Saint Gothard Tunnel, six hundred men were prostrated by the heat in the middle of the mountain. This heat is one of the most dangerous foes, but the Simplon engineers overcame it. The temperature rose several times to one hundred and thirty-one degrees, but a new refrigeration idea was put in operation to meet this difficulty. Icecold water from the Rhone glacier, ten miles distant, was piped to the place where the men were operating the drills, then, through little holes in overhead pipes it fell in a fine rain. A current of fresh air brought in from outside was forced through the mist, lowering the temperature sufficiently to make life possible.

Another obstacle to overcome is the meeting of a hot spring. Several times this happened, but in August, 1904, the tapping of one caused a terrible inundation. Some fifteen gallons of boiling water a minute rushed into the tunnel, so that all work had to be stopped till arrangements could be made to drain it off. Fortunately, this flood occurred at a time when the shifts of workmen were being made, so very few laborers were on the spot, otherwise hundreds of lives must have been sacrificed.

February 24, 1906, the workmen from the Swiss and Italian sides met, the borings coinciding so nearly as to show wonderfully accurate engineering skill. They were miles from civilization and seven thousand feet below the top of the uninhabited Alpine peaks. In celebration of the event, bells were rung and cannons fired all over Switzerland. Little more than a month later, experimental trains from the opposite sides ran through. They started at the same time, and met in the center with great shouts of "Long live Switzerland," and "Long live Italy," bands playing the national airs, and general jubilation.

The time since then till the early summer of this year, when the tunnel was thrown open to travel, has been no more than was needed for perfecting the roadbed, installing signal service, and building the interior station. The Simplon is different from the other Alpine tunnels in being double, the two parts running side by side fifty feet apart, with a cross shaft every three hundred yards.

This route will shorten the journey from Paris to Milan by eighty miles in distance and eight hours in time, and will greatly benefit Switzerland's commerce.

For more than two thousand years, the Simplon Pass has been the path of travel between western Europe and the Mediterranean countries. Over the forty-mile road, constructed by Napoleon's engineers in 1800, a yellow diligence climbs up one side of the Alps and dashes down the other. In winter the few travelers that dare make the trip are taken on sledges.

On account of the dangers of the journey, nine refuges have been established along the route, the most famous being the Simplon Hospice founded by Napoleon and occupied by a few monks from the Saint Bernard Hospice. It is probably, however, that this picturesque route will fall into disuse, as the modern tourist will not care to be laboriously drawn up the mountain when he may be briskly whisked through it.—Friend for Boys and Girls.

Men to the Fore.

The day's current in religious life sets towards men's work. The Sunday-school movement, the young people's movement, the missionary moyement, will each be paralleled by a distinctively men's movement in religious circles that will emphasize the masculinity of Christianity, and that will bring into the ranks of active church service the strong men of the country.

The old notion that religion is for women and children will pass into the limbo of forgotten things, after the men of the churches have come to a consciousness of their place and power and possibilities, and haye asserted themselves with the aggressiveness that is characteristic of twentieth century manhood. Who but the men can bring to pass the development of the broader relations of the church to present day life? It looks as if the next great conquest of the churches is to be "down town" in the centers of commercial activities of the great cities. Naturally such conquests vital as they are to the growth of religion, are impossible without the coöperation of strong devoted men. The practical bent of mind which is characteristic of manhood is having an influence upon the religious development of the times. With the enlarged enlistment of men in church work, this influence is found rapidly to increase, so that the rating of religion in realms of trade is bound to go higher.—The Men's Record.

Faith takes up the cross, love binds it to the soul, patience bears it to the end.—Bonar.

RESULTS AT WASHINGTON.

A note from Legislative Supt. Edwin C. Dinwiddle sums up the results of Temperance efforts in the short session of the 59th Congress, as follows:

"1st: All efforts to repeal the Anti-Canteen Law for the Army were successfully resisted.

2nd: An additional appropriation of $397,500.00 for post recreation buildings was secured, making $2,581,000.00 in the past six years for saloon substitution in the Army.

3rd: The effort to break into the Prohibition zone of one mile around the National Soldiers' Home in Washington was defeated by refusing to grant a license to the Columbia Golf Club, whose grounds are within the zone.

4th; An additional Prohibition zone of large size was createp by the passage of the Meyer-Gallinger bill which prohibits -liquor selling in the territory between the Government Hospital for the Insane and the Home for the Aged and Infirm, and within a radius of one-half mile of the boundaries of both institutions.

5th: The attempt to secure reimbursement of San Francisco liquor dealers for the destruction of liquors during the earthquake and fires of a year ago was defeated in Committees of the two branches of Congress.

6th: The appropriation of $25,000 to enable the Commissioner of Indian affairs to take steps to secure the suppression of boot-leggers and all illicit vendors of liquor in Indian Territory and to Indians, was continued for the year ending June 30, 1908. Under this appropriation Special Agent Johnson has been doing splendid work in Oklahoma and Indian Territories.

7th: By an amendment offered by Senator Hansbrough to Section 2140 of the Revised Statutes, the special powers therein conferred upon Indian Agents, Military commandants, etc., were conferred upon the Special Agent, which will enable him to summarily seize liquors illicitly carried or being sold.

8th: The Webber Bill to prohibit the manufacture or sale of liquors in the District of Columbia could not be gotten out of the Committee, but much sentiment was created by mass meetings and a hearing before the D. C. Committee, which will help to secure its final passage in the future.

9th: The Littlefield Interstate liquor bill was pressed vigorously. Finally a favorable report was secured, but owing to members of the Committe inimical to it, was too late to get it before the House—especially in view of the Speaker's opposition to the measure. This fight will be renewed next winter and more vigorously than ever,—and continued till the bill is passed. Meanwhile the opponents—in Committee and in Congress generally—need to be looked after at their homes.

10th: The Bowersock Amendment to the Sundry Civil appropriations bill, after a heated discussion, and despite violent opposition of members unfriendly to it, was passed by a vote of 91 to 86. This prohibits the sale of liquors in National Soldier's Homes for the year ending June 30, 1908."

Home Circle.

THE VALUE OF A BOY.

Donald Shirey.

Horace Mann once took a lively interest in some charitable work in Boston and urged its claims upon some of his friends by arguing that they would be well repaid for their efforts if they succeeded in saying one boy. One of his friends less enthusiastic than he, asked if it was not an extravagant statement that they would be well repaid if they succeeded in saving one boy. His answer was, "Not if it was my boy." How many of the fathers of this town would be willing to trade the small income from the saloons for ruin of their boy? Yet bear in mind that THE LIQUOR TRAFFIC CANNOT RUN WITHOUT THE BOYS OF THIS TOWN.—*American Issue.*

The Selfish Boy.

Mrs. White always gave Forbes Goff something nice for doing errands; this time it was a cluster of Almeria grapes. With only half a thought for the little brothers and sisters at home, Forbes stopped on the corner, picked one after another of the delicious fruit the stem, until the open palm was empty.

"It seems to me you were gone a long while," was his mother's greeting.

"Not so very long. Mrs. White wanted me to go an errand."

"It's all right, only I didn't know she wanted you, and was rather afraid of your being out late with such a storm brewing."

"Didn't Mit Ite diy you somfing?" asked tiny Ret, to whom visiting Mrs. White, as well as going her errands, meant "goodies."

"Yes," answered Forbes, trying hard not to feel ashamed, yet conscious of a tingling flush creeping up to the very roots of his hair. "I had a bunch of grapes; but there wasn't enough to go around, so I ate them myself."

"They were not at all like a bunch I once saw; it measured a mile around," said grandpa, from his corner.

"I guess not! This was no bigger than your hand."

"The bunch I speak of didn't look any larger, if as large, yet it measured a mile around."

Tiny Ret asked, "Was it a 'connunem?" and Tommie shouted, "Give it up."

"Not very many years ago, in midwinter," resumed grandpa, a bunch of Almeria grapes were sent from the city to a sick child in the country. It weighed—now don't speak until I've done—about a pound, and was in a white paper bag, horn shaped, with a frill like lace around it. Nansie, we'll call her, was almost as much delighted with that as with the grapes, although the one she tasted lay sweet and cool in her fever-parched mouth. 'I'll tell you what I'll do, mother', she said; 'keep the bag and send the grapes to Emma Swist; she's sicker than I am. I know they'll do her good'.

"When the delicious, sea-green fruit reached Emma, she almost screamed with rapture, especially when one great juicy thing melted away between her lips; yet she said, 'Oh, mother, they're splendid; take them to Mrs. Shriner; she's so old and poor she needs them more than I do.' When they reached the lady she separated the third grape from the bunch with trembling fingers. then sent the rest to a sick baby. The poor child was so very low she could not eat the sweet pulpy morsel laid on her hot tongue. 'Poor little pet,' said the father, 'she can't swallow it. Let Billy take what's left over to Curran's. Nansie's sick with a fever. I'm sure she'll enjoy them'. Before nightfall the Almerias got back to the starting point, after having made the circuit of the village. Now, children, I'll leave you to puzzle out my meaning when I say that bunch of grapes measured a mile around."

"I think they measured fully that, if not more," said Mrs. Goff. "They measured the depth of unselfishness, the height of self-denial, and spanned the gulf between rich and poor, young and old. Indeed, so much good will brightened their day's journey, I don't know but that they went the whole length of the cord that binds our hearts in Christian love, and must somewhere haye touched Heaven."

Forbes, as he listened, felt more and more ashamed; the measure of his grapes was very easily summed up.

Stonewall Jackson's Habit.

When General "Stonewall" Jackson was a professor in the Virginia Military Institute he went on a trip with his cadets. The company moved to its destination by way of Washington. For one night the boys were quartered in that city at the Tremont House, which is still standing on Indiana Avenue. As the youthful volunteers were about to retire for the night, Jackson noticed that young Otey put his watch and his money beneath his pillow.

"Neyer do that, my boy," admonished the professor. "If a burglar were to enter the room the first place he would insist upon searching would be under the pillow. Always put your valuables in your socks. Then you will neyer forget them."

Next morning as the boys were hurrying to the train. Otey met Jackson rushing back to the hotel.

"Forgot anything?" ventured the boy.

"Yes," replied Jackson. "I've left my watch and pocketbook behind."

"I thought you put them in your socks."

"I do; but I changed my socks this morning."—Exchange.

A Hero.

This little incident, which comes to us from over the sea, teaches us what a true hero is.

A few years ago fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, eyen. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"O my son, my son!" he cried; "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said, "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father, "he who does the right thing at the right time is a hero."—[Sunday-school Gem.]

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Editorial.

Sermon Illustrations.

It is unfortunate that preaching may become such a formal matter. People have long ago become so accustomed to the wresting of a short section of Scripture from its context and making it the base of a discourse with its firstly, secondly, thirdly etc., that any deviation from the stereotyped method jars them severely. A text is an important, yes, a necessary part of the sermon. A discourse without scriptural foundation is inexcusable in the pulpit. But too much powder is wasted simply because there is nothing of vivid interest put into the sermon to make a lasting impression upon the hearer. We can appreciate the force that our Lord put into His lessons by the use of simple, visible illustrations, as for example, when He pointed to the flower by the wayside or the farmer in the field, or when He set the little child in the midst of the Apostles. The use of objects to illustrate a truth or make a point more vivid is just as legitimate in the pulpit as it is in the school room. In our own pulpit work we have gotten excellent results by the use of simple little things as illustrations, such as candles, bird's nests, a pair of old shoes, paper boxes etc. Children's services, especially, have been made attractive by the use of such objects. The eye is one of the best channels through which truth may reach the mind and the heart and not to use it in this way is to throw away an excellent opportunity for doing good. The danger to be avoided is the temptation to use something striking simply because it is striking. An object should be used to illustrate a truth and not simply because it is a novelty. Sensationalism is often the motive for using objects in pulpit teaching. A Philadelphia preacher, some time ago, brought a live lion into his pulpit as an illustration of original sin. That we fear made the good man's sermon savor too much of sensationalism and too little of reverence for the house of God. The lion will never be forgotten by those who saw him but very few could tell the next day what the lion was intended to teach them.

A preacher is a teacher, as a teacher he may use any legitimate teaching method that appeals to him, but as a sensation monger, as a conjurer, or a lion tamer, we fear most preachers would be a decided failure. G.

Neglected Graves.

The care with which a people lay away their dead is a beautiful tribute to the faith they have that the dead shall rise again to life. We look upon the carefully guarded graves and the carefully preserved bodies of forgotten nations as an evidence of their belief in immortality. Christian nations, to whom the assurance of a resurrected life is an accepted fact, show the greatest esteem for their dead. No place, it seems to us, is more sacred and solemn than the last resting place of the saints, on the 'Gods acre' as the German people beautifully call it. But, sad to confess, in our day of materialism, even respect for the grave is growing less. Cremation, while a sanitary and in times of pestilence, a necessary measure, does not have the approval of many Christian people because it disassociates the dead from the beautiful sentiments that linger about the church yard. Very few persons care to give their voluntary consent to it. In the matter of caring for the dead as well as in many other things large cities are changing things. Ground is valuable, and even the old burial plot is not too sacred a place to be seized for commercial uses. Very few graves in or near large cities will remain undisturbed fifty or a hundred years from now. We had occasion to walk through a street in a large city, cut through a piece of land that was once the burial plot of a church. It was not enough to have torn up the grayes, the tomb stones were taken and used for paving blocks, and that with not enough respect even, to turn the inscriptions face downward. As we walked along it seemed to us as though we were comitting sacrilege. Surely the spot hallowed by the tears of the living and the bones of the dead deserved to be treated with more decency.

When it occurs to us that many of our little church yards here and there throughout the land contain the dust of our fathers in the faith, as well as in the flesh, we ought to plan a way by which this sacred spot will be preserved and looked after when we are gone. The paths of a deserted and neglected church touches us in two ways, first God's temple is forsaken and secondly the resting place of God's children is profound. The ancients, who knew no Christ, defied death with this sentiment upon their lips:

> "How can a man die better,
> Than facing fearful odds,
> For the ashes of his fathers
> And the temples of his Gods."

We, for whom the church stands a witness of the true God and the silent grave an assurance of life to come should by all means care zealously for both. G.

Concerning "the Destructive Higher Criticism."

No intelligent Christian denies the propriety of trying to get all the light which can be gathered by really scientific inquiry on the date, authorship, and circumstantial and essential character of the various books composing the Bible. Such researches have always been used, to a greater or less extent, by scholars, and when conducted in accordance with legitimate principles have resulted in large increase of biblical knowledge. No objection will be made in this paper to researches so conducted.

The objections here made lie against the methods and results which a certain school of criticism on the continent of Europe, with a large following in Great Britain and this country, has put forward as being preeminently scientific—in the treatment, primarily of the Old Testament. This body of methods and results has come to be popularly known, properly or improperly, as the higher criticism; and this is what will be exclusiyely meant by the phrase in this paper.

The higher criticism, in its riper form, affirms the following things of the Old Testament:

The Pentateuch was not written by Moses. It consists of various documents, by unknown hands, collected and edited and supplemented by some party living centuries after Moses, but ascribed to him for the sake of authority and freely manipulated in support of this claim. These documents, as edited and supplemented, abound in crudities, inanities, mistakes, self-contradictions, inconsistencies with one another, wilful misrepresentations, pious and impious frauds; and must be regarded as largely a collection of popular traditions, myths, and legends unscrupulously and clumsily worked over for a purpose. Its supernaturalism (as to revelations, inspirations, theophanies, miracles, and prophecies) cannot be accepted as literal and genuine; and even what purport to be narratives of natural occurrences are untrustworthy as records of actual facts.

Very much the same claims are made against other parts of the Old Testament—notably, the Psalms, Isaiah, Jonah, and Daniel. It is said that there are no clear miracles or prophecies in any of them; and that whatever is true and valuable in doctrine or fact is mixed with a very large percentage of per contras, and that the true wheat can only be separated from the abundant chaff and tares by careful scholarly sifting—and not always by that at its best.

Must an intelligent Christian be learned in the original Scripture languages before he can see good reason for looking with scant favor on such views? By no means. Let him consider the following facts:

1. The higher criticism comes to us from a country notorious for the extravagance and mutability of its speculations. It comes mostly, and with most authority, from Germany. The acknowledged leaders and champions are there. To Great Britain and America the higher criticism is hardly more than an importation and an echo.

And what of Germany? We do not admire the enormous consumption of beer and tobacco among her students; but we freely admit that, despite the uncongenial atmosphere with which they surround themselves, have done much valuable work in certain departments of painstaking scholarship and science. But it must also be admitted that, in matters of a speculative nature, and depending on moral reasoning and insight, they have not a good record for sobriety of thought. Beyond any other civilized country Germany is a land of intellectual vagaries. It would be hard to find an extravagance in speculation to which she has not taken kindly. Indeed, she is the prolific mother of the chief monstrosities of inane and flighty thinking in metaphysics, philosophy, criticism, and religion. Agnosticisms, deisms, atheisms, pantheisms, materialisms, socialisms, anarchisms—almost all conceivable pessimisms of thought—seem as natural to the theorizing German as frogs are to fens. If one wants to find rare specimens of lunatic philosophies and of learning divorced from common sense he has only to go hunting in the land of the Teuton. All

the megalosaurs and dinosaurs are there, extant or fossil. The scene is marvelous—and not a little mortifying to a Protestant.

And the mortifying scene is always shifting. Germany is neither a theater nor a circus; but it must be confessed, she may well remind us of both. She is the modern Proteus. In her speculations she takes council of the fashions, the weather, and "the wind that whirleth about continually according to his circuits." Systems of philosophy, so called, in almost endless variety of modification and mutual contradiction have chased one another across the field like the clouds of a brisk April day. Such a swift succession of grotesque speculations astonishes a more matter-of-fact people.

Such facts do not commend the higher criticism to confidence. They suggest suspicion. We reasonably distrust the child of so flighty a mother.

2. The original and chief promoters of the higher criticism have been either confessed infidels, atheists, or men rejecting fundamental Christian doctrines. The new views began with such pronounced enemies of religion and morality as Bolingbroke in England, Voltaire and Astruc in France, Eichhorn and Edelmann and Bahrdt in Germany. Their chief champions have been such unbelievers as Kuenen and Wellhausen.

The universities of Germany are state institutions; and the appointments to even theological chairs have long been made with no reference to creeds. It was not so at first. Exacting confessions of faith kept the doors, but gradually ingenuity, the flexibility of language, and easy consciences found ways of evading legal safeguards, The first steps aside were very cautiously made. The travelers stuck fast to the old phraseologies, but with new meanings. They continued to affirm the old creeds, but with Procrustean treatment. By degrees they ventured to accuse the Scriptures of all sorts of mistakes, pious misrepresentations, flagrant forgeries; yet affirming their inspiration and authority. So they were allowed to go on teaching till they had made a constituency for themselves, and filled all places of influence with their pupils. Then they cast off disguise. They unmasked their batteries. Having taken the city by sapping and mining, why should they work underground any longer? And now it has been a long time since the baldest unbelief in the Bible has prevented a man from occupying a theological chair in most of Germany. Atheists, infidels, unevangelical and unconverted men have long had the training of her ministers.

Such were the fathers, and such have been the chief promoters of the higher criticism—the men whose names are oftenest spoken, whose words are oftenest quoted, and whose authority is most relied on by Anglo-Saxon imitators; the men at whose feet our theological seminaries are now sitting.

Is it not something against the higher criticism that it comes to us through such hands as those of Semler, Edelman, Bahrdt, Nicolai, Strauss, and Wellhausen? Is it not something quite other than a recommendation that this criticism has the warm and vigorous advocacy of the worst enemies of Christianity? The fact is more than suspicion. It is accusation, if not condemnation. It puts the system under violent suspicion as being unfit for the holding of Christian men. Some, indeed, profess to see in it a valuable contribution to our religion, as well as to our science; and to esteem and admire the Bible all the more after it has passed through the hands of the higher critics. The enemies of the Bible laugh among themselves at the absurdity. Is it not as if I should say that a man convicted of cheating and lying and forgery and unscrupulous dealing of many sorts is to me a more attractive and valuable person than he was before conviction and when supposed to be a thoroughly upright man?—which would mean, if it means anything sensible, that I value dishonesty more than honesty, falsehood more than truth, and so on.—Rev. E. Fitch Burr, D. D., LL. D., Lyme, Conn., in *The Religious Telescope*.

To judge religion by the life of a hypocrite is to hold a thing responsible for the evils of those who never had it.

A Million a Month.

According to Dr. Legge, Professor of the Chinese Language at Oxford, and others, China has a population of 400,000,000. Allowing the death-rate in China to be only equal to that of England and the United Kingdom, there would be a million of human beings dying in China every month.

In 1866, J. Hudson Taylor, who had returned from his missionary labors in China with broken health to England, stated the above fact. Soon after Brother Taylor with fifteen other missionaries left the shores of their native land on a sailing ship, to break the Bread of Life among China's millions—going without stipulated support from any human source.

After they were gone another servant of the Master wrote the following lines:

Over the dark blue sea,
Over the trackless flood,
The little band is gone
In the service of their God.

The lonely waste of waters
They traverse to proclaim,
In the distant land of Sinim,
Immanuel's precious name.

They have heard from the far-off East,
The voice of their brother's blood:
A million a month in China
Are dying without God.

O, speak good words for the noble few
Who the Gospel sickle wield,
And reap some sheaves with weary hands
On the edge of the harvest field.

But beyond their utmost effort
Four hundred millions lie,
And a thousand preachers were all too few
To reach them ere they die.

But hear! O hear ye for yourselves,
The voice of your brother's blood;
A million a month in China
Are dying without God.

—*Presbyterian.*

More dear in the sight of God and His angels than any other conquestis the conquest of self.—Dean Stanley.

It does one no harm to call attention to the good that he sees in others and in other things.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 19. LITTLE FAULTS THAT SPOIL OUR LIVES. Song of Solomon, 2, 15. (Union meeting with the Juniors.)

QUESTIONS.

1. What is meant by the little faults that spoil our lives?
2. What are some such little faults?
3. Why are the little faults dangerous to us?
4. Why are they so dangerous to others?
5. What is our duty in regard to these little faults?

MEDITATIONS.

The little foxes, that spoil the vinyards are the seemingly little faults that spoil our lives. The Bible does not call any sin small, and sins which appear small to men are sometimes especially dangerous and might be called great.

Some such faults, often considered as small, are: the easily offended and unforgiving spirit, fear of men and men-pleasing, anxiety, slothfulness, boasting backbiting, vanity, indulgence, selfishness, unkindness, nagging, jealousy, sour and crabbed temper.

These little faults are dangerous because they have the most fatal effect upon our character. A great sin, recognized as such, severely punished and bitterly repented of is not likely to be repeated; the socalled little faults are ignored, generally go unpunished, therefore are often repeated and grow on us until our character has become hopelessly bad; the judgment may be perverted or corrupted, the conscience blunted, the energy impaired.

These little faults do harm to others, because they do not appear so repulsive, they are easily imitated. A person is more likely to be infected by scandal than by murder or theft. Ingenious prevarication is sometimes admired while downright falsehood would be depised.

We have to watch and pray against those little faults. There is nothing unimportant in religious character; we have to avoid all sins, large or small because sin is sin, is lawlessness. The way in which we treat the little sins forms our habit, habit forms our character and character our lives. Every action we perform, every word we utter, every thought we think, has far reaching effects, which will eternally endure. Therefore beware of little faults, because they spoil our lives.

QUOTATIONS.

Once a famous ruby was offered to England. The report of the crown jeweler was, that it was the finest that he had ever seen or heard of; but that one of its facets–one of the "little"cuttings of the face—was slightly fractured. The result was, that almost invisible flaw reduced its value by thousands of pounds; and it was rejected from the regalia of England. Again: when Canova was about to commence his great statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of the splendid block, that, at infinite cost, had been fetched from Paros; and he refused to lay a chisel on it. Once more: in the story of the early struggles of the elder Herschel while he was working out the problem of gigantic specula, or telescope lenses, you will find shat he made score upon scores, ere he got one to satisfy him. A scratch like the slenderest spider line sufficed to vitiate what had cost him long weeks of toil and anxiety. Grosart.

There are two ways of coming down from the top of a church steeple: one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, there

are two ways of going to hell; one is to walk into it with your eyes open (few people do that), the other is to go down by the steps of little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more, (even a heathen could say, "Who ever was content with only one sin?") and then your course will be regularly worse and worse every year. Reader, the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire; never trifle with little. Ryle.

Yes, every sin is a mistake, and the epitaph for the sinner is, "Thou fool." Alex. Maclaren.

Sin is essentially a departure from God.—Luther. I could not live in peace if I put the shadow of a wilful sin between myself and God.—George Eliot.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for May 19.

Subject;—Israel Enslaved in Egypt. Ex. 1:1-14.

Golden Text.—Then they cried unto the Lord in their trouble, and He saved them out of their distresses. Ps. 107:13.

According to God's Word.

When Joseph sent for his father and all his household to come down to Egypt on account of the famine, he was doing his part, unconsciously no doubt, in bringing about that which God had announced long before to his great-grandfather Abraham, in the covenant that He made with him. "Know of a surety," God had said to Abram, "that thy seed shall be a stranger in a land that is not their's, and shall serve them, and they shall afflict them four hundred years; and afterward they shall come out with great substance." The language of this prophecy indicates that God not only foreknew these events that would transpire in a perfectly natural sequence of cause and effect, but that He had a purpose to serve by letting His chosen people pass through a furnace of affliction before bringing them into full possession of the promised land. In the whole train of events which our present lessons lead us to think on, we are to see, with the Psalmist (Ps. 105), the guiding and overruling hand of God. He called for a famine upon the land; He sent Joseph before the rest to teach the Egyptians wisdom; He was with His people in their sojourn in the land of Ham; and He visited the oppressing nation with judgment, and brought out His people with a strong arm. It was all the Lord's doing and it is marvelous in our eyes (Ps. 118:-23).

Rapid Growth.

Joseph was about forty years old when the great caravan of his father and his brethren arrived in Egypt. He died at the age of one hundred and ten. During these seventy years and probably for some time longer this people, whom God was preparing for great things in the history of the human race, was dwelling in unmolested prosperity in the fertile plains of Goshen. Endowed with great virility, they multiplied in numbers with exceeding rapidity. God's promise to Abram that his seed should be even as the stars for multitude was being visibly fulfilled, to the dismay of the people in whose country they lived without being assimilated with them. During the four hundred years (more exactly four hundred and thirty—Ex. 12:40) their number increased from seventy, or if we count also their servants as some think we must, from hundreds into millions, so that Moses and Aaron could number "603,550 from twenty years old and upward, all that were able to go forth to war" (Num. 1:46).

This increase went on in spite of anything their oppressors could do. God's purposes can not be brought to nought by any human power. Human efforts even though their intention runs counter to God's purpose, are turned to account for His ends. Here as elsewhere in the history of God's people we read that oppression and persecution only served to make them spread the more rapidly. The more they afflicted them the more they multiplied and spread abroad (v. 12). God used the persecution of the Jerusalem Christians to scatter them, as Gospel firebrands, into all the surrounding country, so that the number of believers grew the more rapidly.

Cruel Oppression.

The Pharaoh by whom Joseph was elevated to his exalted position, belonged, as some think, to a line of rulers, known as the Shepherd Kings, a race that had conquered and driven out the native rulers. Though this point is not settled beyond controversy, if correct, it affords a plausible explanation of the complete change of sentiment towards the Israelites found under the new king of verse 8. If this new king was one of the succeeding dynasty, who in their turn overthrew and expelled the Shepherd Kings, it is easy to see how he came to fear this rapidly growing people as his probable enemies in case of a conflict, while the former kings had considered them their natural allies. He knew not and cared not for Joseph, however great may have been his service to the former ruler, and he feared the people who he said "are more and mightier than we."

If those are correct who think that the Shepherd Kings had been expelled before Israel came to Egypt, then the revulsion of feeling against the Israelities was not due to a political revolution and change of dynasty perhaps, but to other causes, principal among them being perhaps the one aboye aluded to, viz., the refusal of Israel to assimilate with the Egyptians, especially in matters of religion. They were in Egypt but not of it, even as the Christian also is in the world but not of the world. Such a relation, or absence of relation, is ever apt to bring upon the separate ones the ill will and often the persecution of those with whom they refused to be one.

The affliction meted out to these suffering people was of the most grievous nature and of the utmost severity and cruelty. The professed object was not only to profit by the enforced service, but to break the numerical strength and the spirit of the people. The more of their number that would perish in the scorching sun and under the cruel lash, the better for Pharaoh's purpose. No wonder that under such treatment they cried unto the Lord in their trouble.

Persecuted but not Forsaken.

What was the result? Pharaoh thought he was dealing wisely with them (v. 10). But his calculations were brought to grief. The Egyptians could not help seeing that these people were sustained in some mysterious way by a more than human power, and as they saw this "they were grieved because of the children of Israel." They feared them, and as they saw their cruel oppression prevailed not against them, they feared the more, not only them but the mysterious power that evidently sustained them.

And God did indeed sustain them. He heard their cry and He knew their sorrow (chap. 3:7). The Egyptians had reason to be grieved for their own wicked cruelty; for when their measure was full, God intervened and visited them with judgment in behalf of His own chosen people. God's deliverance may seem to be delayed, but His own time is always the best time. If the answer seems to be long coming, it is not that His ear is dull or His heart is hardened against us, but because His divine compassion is ever guided by His infinite wisdom so that the coming of His salvation is timed to the moment for the realization of His most blessed purpose. If we wait patiently for Him we shall not be put to shame, for in due time we shall reap if we faint not. And while we wait for the consummation of all that he has promised, we are not left comfortless. Even while passing through the dark valleys we need not fear, for He is with us; His rod and His staff, they give comfort and a full assurance of ultimate deliverance.

Deaths.

Vollmer.—On March 5, '07, at her home near Wisner, Nebr., Augusta Vollmer nee Bert aged 66 years, 9 months and 12 days. The deceased was born in Butterbach, Elsas, Germany. On March 7 funeral services were preached by Rev. D. J. Brand based on 2 Cor. 5, 1 and 2. Interment took place the following day at the Mennonite cemetery, on account of her daughter Augusta, who could not be here the day previous. So she had an opportunity to see her loving mother for the last time until the glorious resurrection day. (Publication delayed by mistake.—Ed.)

Contributions.

Russian Famine Fund.

Abram A. Suderman $2, David Driedger $1, per Jacob Driedger, Winkler, Man; D. J. Driedger, Plum Coulee, Man., $2; A. Zurflüh, Bluffton, Ohio, $5; Jacob and Anna Amstutz, Pulaski, Ia., per J. F. Lehman, $6.25; D. Peters, Dallas, Ore., $20; Mrs. Mary Rohleder, Ashland, Ohio, $2; Ben Habegger, per J. W. Kliewer, $5; W. T. Lehman, Fortuna, Mo., $10; Carl Lehman ditto 50c; Paul Lehman ditto 50c; Halstead Mennonite Congregation, per Daniel Haury, $5; Jacob Linscheid and wife, Butterfield, Minn., $2; J. J. Lincheid ditto $1; Jacob J. Graber, Starkweather, N. D., $3; Abraham Boese, Avon, S. D, per Dav. A. Schultz, $5; Mennonites at Tiefengrund, Sask., per David Toews, $3; Mennonites at Swift, Ala, per C. Ramseier, $4 75; Gerh. Dick, Hydro, Okla., $32.33, Nord Stern Congregation, Sask., per John Gerbrand, $10, Jacob E. Penner, Sask., $20, Bethel Church, Newton, Kans, $35, J. G. Baergen, Korn, Okla., $15, Alexanderwohl Church, $12, North Alexanderwohl Jugendverein, $5, per David Goerz, and forwarded direct by him to Heinrich Unruh, Russia; Paul P, Kleinsasser, Freeman, S. D., per J. J. Waltner $10; D. H. Unruh, Freeman, S. D. $2 50.

For the Chinese Famine Fund.

Emanuel Church, Noble, Ia., per S. M. Musselman, $30; Anonymous, per J. W. Kliewer, $2; Halstead Mennonite Congregation, per Daniel Haury, $10; Bethel Church, Newton Kan., $15, J. G. Baergen, Korn, Okla., $10, Alexanderwohl Church, $5, per David Goerz; D. H. Unruh, Freeman, S. D., $2.50.

Gratefully acknowledged,
Harrison Landis, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

New York Clogged With Immigrants.

New York, May 4.—Through Ellis island there passed yesterday 5,365 aliens and thousands more are waiting their turn on vessels in the harbor, and yet thousands more are due to arrive with in the next two days.

The entire force of officials at the immigration station are working with might and main to land as soon as possible the many who seek entrance here, but at best it is slow work, for not only has each individual to be registered, but the inspectors must pass upon the desirability of each to enter the country.

Those landed yesterday represented nearly every nation of Europe. The bright colors of the newcomers from the South countries and the picturesque garb of the Northern peasants formed a pleasant picture, while the babel of strange tongues and the shouts of the inspectors forming them into groups on the main floor lent additional interest to the scene. Many of the immigrants are Italians. They declare they have been attracted to America by the stories of the great prosperity here, and that many thousands of their countrymen are leaving for this country. They say that in southern Italy many villages have been almost deserted by the population, so strong is the fever of immigration that has seized the people.

Against Comic Supplement.

New York, May 4.—The International Kindergarten Union, which has just ended its annual meeting here, decided to hold the next convention in New Orleans.

A campaign of education directed against the comic sections of Sunday newspapers was decided upon by the union. It was voted to provide funds for the distribution of circulars to parents, calling upon them to bar the Sunday supplement from their homes.

A subcommittee of the best children's writers and artists is to be selected to devise a proper substitute for the comic supplements. Miss Fannie Belle Curtis, of Brooklyn, was elected president, and Miss Anna H. Littell, of Dayton, O., corresponding secretary and treasurer.

Four Children Perish.

West Branch, Mich., May 4.—Four small children were burned to death last night in the home of Martin Campbell, eight miles from here, on a branch of the Michigan Central railway. Mr. and Mrs. Campbell had gone to a dance a mile away from their home, leaving their six little ones locked in the house. They left a big fire in the stove, and in some manner this ignited the house, which was destroyed with the contents. The children were awakened by the flames, and the two eldest, age eight and ten years, managed to escape in their night clothes. The four smaller ones perished in the flames. The parents are prostrated over the tragedy.

Ocean Liners Held in the Ice Fields.

Halifax, N. S., May 4.—Three large transatlantic liners are believed to be imprisoned in the vast ice fields that completely block Cabot strait between Newfoundland and Cape Breton, and other lines in the Montreal and St. Lawrence service have been forced to land passengers and freight in this port after ineffectual attempts to pierce the impenetrable barrier.

The Allan line steamer Sardinian, from London and Havre, for Montreal, which was forced into this port yesterday to land her 600 passengers, reports that imbedded in the ice fields are two large steamers, the Allan liner Ontarian and the Dominion liner Vancouver. The Allan line steamer Ionian is also believed to be fast in the ice. The fields stretch across Cabot strait for a distance of more than fifty miles, and to add to the dangers of navigation a thick fog hangs over the coast.

"Ian Maclaren" is Dead in Iowa.

Burlington, Ia., May 6.—The Rev. Dr. John Watson (Ian Maclaren) died at 11:15 a. m. to-day at Mt. Pleasant, Ia. The cause was blood poisoning, the result of tonsilitis. He was taken ill at Mt. Pleasant, April 25, while on a lecture tour.

John Watson was born at Manningtree, Essex, England, November 3, 1850. Despite the fact that he was born in England he was of almost pure Gaelic blood. His father was in the English civil service. The boyhood of the great preacher-author was spent in Edinburgh. He received almost every educational advantage possible. He was a classmate of Henry Drummond and other Scotchmen, who afterward became famous. Then he went to Tuebingen University, Germany, receiving a second university degree there.

After his university preparation he entered the church. He received a license from the Free Church of Scotland, in 1874, but instead of accepting a city pastorate at once, as his friends urged him to do, he went into the Highlands of Scotland and for three years lived among the simple primitive folk he has immortalized by his stories in "Drumtoohty, Perthshire." Afterward he accepted a co-pastorate in Glasgow, Free St. Matthew's, in 1877.

Chosen Beecher Lecturer.

Honors came thick upon him after his settlement in Glasgow. In 1896 he was chosen Lyman Beecher lecturer at Yale University and then made his first trip to America, which he visited several times afterward in lecture tours. He was moderator of the Presbyterian synod of England in 1900. His pastorate at the Sefton Park Presbyterian church at Liverpool, which he held at the time of his death, dated from 1880. He attracted wide attention by his sermons there and the church has become almost the leading one of the denomination in England.

The popularity of his sketches of scenes and incidents in the life of Scotch Highlanders was as great in the United States as in England. They were collected, published in book form, and the world had "Beside the Bonnie Brier Bush," the sensation of the time.

In quick succession he wrote, under the pen name of Ian Maclaren: "The Days of Auld Lang Syne," "Kate Carnegie and Those Ministers," "A Doctor of the Old School," "Afterwards and Other Stories," "Young Barbarians," and "His Majesty Baby." Under his own name he wrote: "The Upper Room," "The Mind of the Master," "The Cure of Souls" (Yale Lectures of Practical Theology), "The Potter's Wheel," "Companions of the Sorrowful Way," "Church Folks," "Doctrines of Grace," "The Life of the Master," "The Homely Virtues" and "The Inspiration of Faith."

He was a man of deep spirituality, a close student at his books, but a hearty, sympathetic man among men. He delighted in that great Scotch recreation—golf—and belonged to the Royal Golf Club of Liverpool.

Horace Marvin Found.

Dover, Del., May 4.—Lying in a marshy piece of land the body of little Horace Marvin, son of Dr. H. N. Marvin, whose mysterious disappearance had baffled solution since March 4, was found about half a mile from the Marvin farm to-day by Ollie Pleasanton, a farmer.

The child lay face downward in a patch of meadow grass. There was no mark on the body indicating foul play and it was in a good state of preservation.

The theory that the child has been recently placed where he was found is supported by the fact that Dr. Marvin as well as detectives stood on the spot when they burned the grass from it. Further than this the marsh has been trampled over time and again within the past week by neighbors and no sign of the child was seen.

Detectives who have been on the case are inclined to the belief that the boy wandered out into the marsh and being overcome by the cold fell exhausted where the body was found.

Guatemala and Mexico Break off Relations

Washington, May 6.—The State Department has received information to the effect that diplomatic relations between Mexico and Guatemala have been terminated. The outcome is awaited with apprehension.

There have been serious differences between the two republics for some time and every attempt to reach an agreement has failed. The report that all relations have been broken off, although deplored at the State Department, caused no great surprise.

Foreign.

Turkish Troops Annihilated.

London, May 6.—It is announced in a special dispatch from Constantinople that seven battalions of Turkish troops have practically been annihilated during a battle with rebels in the province of Yemen, Turkish Arabia. The commander-in-chief of the Turkish forces is urgently calling for reinforcements.

The outbreak in Yemen began about twelve years ago and may be said to have been in progress ever since. The Turks have repeatedly announced that the Arabs were crushed, but the revolt has always been renewed. The full strength of a Turkish battalion is 922 men of all ranks.

Guatemala Invites War.

City of Mexico, May 4.—Guatemala has refused to comply with the request of the Mexican government that Jose Maria Lima and Colonel Onofre Bore, charged with complicity in the assassination of General Manuel Dizandro Barillas be extradited. The cabinet is now in session and it is said that the ministers are debating the advisability of immediately severing diplomatic relations with Guatemala.

Hindus Attack an American Church.

Lahore, British India, May 6.—The Hindu outbreak at Rawalpindi appears to have been anti-Christian as well as anti-European. The mission buildings were the special object of the fury of the rioters. An attack was made on the American mission church. The mob burned the Young Men's Christian Association hall, looted and damaged the houses of the missionaries and violently assaulted native Christians in the streets.

A riotous outbreak under the leadership of Hindu students has occurred at Amritsar, about thirty miles from Lahore.

Rawalpindi is a station of the United Presbyterian church of the North American Board of Foreign Missions, and was established in 1856. In 1901 there were three missionaries with their wives, twenty outstations, a Sunday-school, a college, an orphanage and a hospital at Rawalpindi. The place is also a station of the Women's Missionary Society, having one missionary, two native workers, six outstations, six places of worship and one Sunday-school.

Agitation in Bengal.

The schools and colleges of Bengal which are affiliated with the University of Calcutta have become such hotbeds of political agitation that the government resolved to take drastic action. A circular has been sent to the university, college and school authorities prohibiting the participation of professors, teachers or pupils of the higher educational establishments in political movements, and notifying the university that unless it carries out its duty in controlling the affiliated colleges, all government scholarship endowments will be withdrawn.

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Vol. XXII. BERNE, INDIANA, MAY 16, 1907. No. 20.

Light in the Darkness.

BY HELLEN B. EASTMAN.

In the quiet hours of evening,
When the cares are laid aside,
And I seek the firelight's refuge,
And within its glow abide;

Mystic thoughts come stealing o'er me,
As the waves upon the sea,
On a pleasant day in summer
Rise and cover all the lea.

Thoughts that better are, and holier,
Than the hours of day inspire,
Filling all my soul with longing
For a nobler life and higher.

Grant, O Lord, that when life's evening
Comes upon me, and I feel
Death and darkness closing round me,
As the evening shadows steal;

I may know no fear at parting
From this world, and on my way,
Lighted by the shining presence,
Enter everlasting day. —*Selected.*

Items of News and Comment.

Elder Isaac Peters and Cornelius M. Wall, of Henderson, Neb., are on a trip to Kansas and Oklahoma, looking after church work.

The uselessness of opposing God, as people are often trying to do, is strikingly illustrated in the case of the Israelites in Egypt.

Prof. P. H. Richert, of Bethel College, was granted an institute instructor's certificate by the State Board of Education of Kansas.

Baptismal services will be held at the Berne, Ind., Mennonite church on May 19. There are 27 applicants for baptism. Communion services will follow on Sunday, May 26.

In the vicinity of Metamora, Ill., recently a mission Sunday-school has been organized by the brethren of the surrounding congregations under the superintendency of Bro. John J. Smith.

At the American Mennonite mission in India the girls who had been living in temporary huts at Bolodgahan on account of the plague, were removed to Sundarganj. It has been considered safe for the girls to occupy their houses again.

An interesting Peace Conference will be held under the auspices of the Cincinnati Peace Society, in the auditorium in Cincinnati, Ohio, May 17-18. The representatives of eight colleges in Ohio and Indiana will take part in the oratorical contest.

A cordial invitation is extended to the dedicatory services at the Ebenezer church at Gotebo, Okla., May 26.

The Bible class in C. M. College, which meets on Friday evening, instructed by Rev. Otto Lichty, of Pandora, began the study of Galatians.

Bro. J. W. B. Schantz, a student at the Mt. Airy Theological Seminary, Pa., and a member of the Upper Milford church has been elected pastor of the Schwenksville (Pa.) church. Ordination services will be held there on June 2 by Rev. W. S. Gottschall, of Allentown, the former pastor of the Schwenksville congregation.

On April 30 the U. S. transport steamer *Buford* left San Francisco, Cal., for China with a cargo of 28,000 barrels of flour for the famine-stricken Chinese, sent by Mr. Klopsch. A large representatiye gathering assembled in the forenoon in San Francisco to give farewell and God speed to this very valuable gift for relief.

The International Sunday-school Association has established headquarters on the eighth floor of the Hartford Building, Chicago, Ill., and Mr. Marion Lawrence, the general secretary, has moved from his home in Toledo, Ohio, to that city. The head of the new department of Bible class promotion is Mr. W. C. Pearce, who has been national superintendent of the teacher training work.

The graduating class of C. M. College, Bluffton, Ohio, received a healthy looking ivy plant as a graduating present from their friend and teacher, Pres. N. C. Hirschy, Bern, Switzerland. The planting of the iyy on Friday, April 19, was an event of some importance to the members of the class. The iyy may be found planted by the north chapel door. May it climb ever higher over the walls of the college and may each member of the class follow its example and climb ever higher in life.—College Record.

Pentecostal blessings, Christ's spirit, prepare the way for reconciliation.

Those who hate their brother in the home or the church love neither God nor man.

The Northern District Conference and S. S. Convention will be held at Mt. Lake, Minn., commencing on June 24, preceded on Sunday, June 23, by the annual mission services and the children's festival or Children's day.

The Fifth World's Sunday-school Convention will be held at Rome, Italy, from May 18-23. This great assembly of Sunday-school leaders from all parts of the earth is expected to mark a new era in the progress of Sunday-schools. The "World's S. S. Day", May 19, will be observed by great numbers in the United States, Canada and Mexico.

Prohibition, not high license!—The Hon. C. W. Trickett, Assistant Attorney General, who wiped out 165 joints of Kansas City, Kas., and paved the way for the enforcement victory of April 2, 1907, when Mayor Rose was overwhelmingly defeated at the polls and a law-enforcement mayor was elected, has given no more pointed testimony to the success of prohibition than the following in a recent speech: "Eight months ago I believed in high license and local option, especially for the larger cities, but to-day, after living in the largest city in Kansas, under enforced prohibitory law, and having seen the advantages flowing from it, compared with the results of high license just across the line in Missouri, I am opposed to resubmission and in favor of the Kansas prohibitory law. It is a good law, and can be enforced in every city and county in the State, and if this law should be assailed or put in question, I would feel called upon to lend my humble services to defend it upon the stump from one end of the State to the other."—Ex.

Convention Notice.

The twelfth annual Convention of the Young People's Union of the Eastern Conference will be held in the First Mennonite church of Allentown, Pa., May 30, 1907. Everybody invited. Come and bring your friends.

PROGRAM.

MORNING SESSION.

CLARENCE E. HUNTER, Chairman.

9:30 Song Service
9:45 Devotional Exercises
9:55 Singing
10:00 How the Societies are Helping and Can Help the Church Dicussion..... ....Rev. WARREN SHELLY
10:20 How and When Should the Junior and Intermediate Society be Promoted to the Senior Society..... ....Rev. ELWOOD SHELLY
Discussion
Singing
10:35 Address Rev. W. S. GOTTSHALL
Singing
Offering
Question Box
Business Session
Prayer
Recess
Luncheon.

AFTERNOON SESSION.

ELI FRETZ, Chairman.

1:00 Devotional Exercises
1:05 Business Session
1:40 Singing
1:50 Our Missions at Home and Abroad Rev. A. B. SHELLY
2:20 Our Part in this Work..... .....ANNA STAUFFER
Discussion
2:50 Singing
2:55 Address....Rev. A. M. FRETZ
3:25 Singing
3:30 Offering
3:35 Consecration Service..... .....Rev. WM. H. GRUBB
4:00 Adjournment.

Do They Not Deserve a Church?

The following is a clipping from *Without the Camp*, the organ of the "Mission to Lepers in India and the East."

Amongst present special needs, and one of the most urgent, is a new place of worship for our "Bethesda" Asylum at Champa, India. This Asylum has not long been established, but is already affording home and shelter to nearly 100 inmates. That the work is satisfactory on the material side is evident from a report of the Deputy-Commissioner of the District, who visited it in February last. In his remarks in the Visitor's Book, he says:—"The new buildings are very well filled indeed. The untainted children are removed, men and women separated, and the fairly able-bodied lepers are working at the buildings. In spite of this discipline they are full, and this

fact is enough to show that the inmates appreciate their surroundings. The Zemindar of Champa came with me and saw the Asylum. The care of the lepers is a branch of missionary work which all Hindus can appreciate."

Surely, when there is so much devotion and earnestness, they will merit a little church in which to assemble; and it will give us great joy to transmit any special gifts for this purpose. The minimum sum for which a suitable building can be erected is $140 (£700), and this, we fear, would not leave much margin for an increase in the number of the inmates.

The Eastern Conference in Germantown.

H. G. ALLEBACH.

GERMANTOWN.

The Eastern District Conference held its 109th session in the historic old Germantown meeting house May 5-7. Only one Conference had convened here before and that was years ago. Quite a number of country brethren who had never seen the old church, or had never been inside of it, took this opportunity to gratify a pious desire, or fulfill a sacred vow of long standing. "This is indeed holy ground," said one delegate, as he stood on the flagstone walk leading to the church steps, reading the inscriptions on the tombstones on each side and surveying the stanch old temple built of micaceous granite and looking as new and substantial as on the day it was dedicated in the year 1770, six years before the Declaration of Independence, nineteen years before Washington was president. Right in the midst of the busy whirl of life this old landmark stands, suffusing the market place with an atmosphere of benediction and peace, eloquent not only of the past, but also of spiritual things and of Him to whom a thousand years are as a day.

Scattered among the marble and granite tombstones are several of dark soapstone, a stone so soft that it can be scratched and grooved with the finger nail, though at the same time impervious to the weather. Some of the inscriptions on these are partly obliterated. The oldest decipherable inscription is that in memory of Dirck Keyser, who died in 1769, an old man born before 1700, son of the Dirck Keyser, who was one of the first Mennonite ministers in America, and whose remains probably are under the present church. Behind the church lie the remains of Daniel K. Cassel, one of the historians of the Mennonite church.

The interior of the church, contrary to expectation, is roomy. It is furnished with new pews, though several old pews have been retained. It betrays no evidence of its antiquity, everything except the small paned windows looking modern. A heater has lately been planted in an excavation under part of the building and the floor carpeted. Most of the improvements are the fruit of the untiring efforts of the present pastor, Rev. J. W. Bayley, who a few months ago was elevated to the solemn office of elder. Bro. Bayley is an ideal pastor, loving and loved by his flock, a man of God who knows how to approach and win souls. In less than two years he has been instrumental in adding fourteen members to his charge —an almost phenomenal record. This little flock can probably boast of owning the youngest Mennonite in the United States—Jesse Yerger, aged 11. This boy brother took a live interest in the Conference and attended all its sessions. On the wall back of the pulpit hangs a white painted board tablet containing the names of all the Mennonite ministers officiating in Germantown from 1683 to 1906. The first name is Wilhelm Rittenhouse, an ancestor of Ex-governor Pennypacker. Among them are such names as Funk, Berge, Minnich, Oberholtzer, Hunsicker, Hoch, Beidler. Some of these ministers served in the log church which preceded the present one and which was built in 1708, the year of Rittenhouse's death. The first baptismal services held in the old log church was conducted by Bishop Jacob Gaetschalk, who May 9, 1708, baptized eleven persons. Next year, 200 years after this event, memorial services will be held in remembrance of the first baptism in the first Mennonite church in America.

THE CONFERENCE.

The first Sunday in May of each year is now known in the Eastern District as Conference Sunday, and services in nearly all of the churches except that in which Conference convenes are suspended. Not only ministers and delegates, but many interested lay members of the different churches make it a point to be present at these enjoyable gatherings. Communion is always celebrated in the morning, the afternoon is devoted to Sunday-school and addresses by visitors, and the Conference sermon is preached in the evening. At this last Conference Rev. W. S. Gottshall preached the Communion sermon, Rev. A. B. Shelly and W. H. Grubb gave the afternoon addresses and Rev. N. B. Grubb, the retiring president, preached the Conference sermon.

The business session began Monday morning. Nineteen congregations and seventy-four votes were represented. Elwood S. Shelly was granted the privileges of an advisory member, and F. F. Gabel, lately chosen assistant pastor at Springfield, was granted one vote.

Rev. A. S. Shelly was elected president and Rev. W. S. Gottshall re-elected secretary. The treasurer, John L. Bauer, reported a deficiency in the treasury of $25.85. Wm. M. Gehman was chosen S. S. Field Secretary for the coming year.

The secretary, financial secretary and treasurer of the Mennonite Home submitted their reports. There is a balance in the Home treasury of $55.14. The past year a beautiful porch was built around three sides of the Home, the total cost approximating $1000. There are now 13 inmates, three admitted the past year and one—John Newcomer—having passed to the Home beyond. The official reports of the Home were again ordered to be printed in separate pamphlets. N. B. Grubb, A. S. Shelly and M. C. Gottshall were re-elected on the Board of Managers.

The Home Mission Committee gave reports of the work at Pottstown and Bowmansville. Rev. H. G. Allebach had charge of Pottstown the past year, while several brethren visited Bowmansville at intervals. Elwood S. Shelly, after joint examination by the Home Mission and Educational Committees, was granted a license indefinitely, Warren Shelly was relicensed for another year and will receive $100 during this period. Harvey Shelly's license was extended. A resolution was passed that it was the sense of Conference that the Home Mission Committee should take up work in Lansdale, Norristown, Wayne Junction and other places as far as advisable, necessary and practicable to carry out. A. M. Fretz was re-elected on the Home Mission Committee.

The Year Book is hereafter to be published indefinitely until Conference shall order otherwise. N. B. Grubb was re-elected on the Publication Board. W. S. Gottshall and A. B. Shelly were re-elected on the Educational Committee.

The next Conference will be held at Allentown.

A committee of five was appointed to formulate a plan for creating a church building fund and present it to the next Conference. The members are J. B. Bechtel, J. L. Bauer, D. M. Landis, H. S. Kummerer, U. S. Stauffer.

J. W. Bayley was elected on the Program Committee.

The Conference voted $200 for Perkasie, $100 for Pottstown, and $150 for Allentown.

The following resolutions were adopted at the close of the sessions.

REPORT OF COMMITTEE ON RESOLUTIONS AS ADOPTED.

Resolved,—That the Home Mission Committee keep in touch with such Sunday-schools as in the judgment of the Committee need their help, and authorize the Field Secretary or any substitute to labor in such school.

Resolved,—That the Conference in demanding parochial reports, hereafter expects to hear of each congregation's activity in sending church news to our church papers.

Resolved,—That the Conference express its hearty thanks to the Germantown brethren and sisters for their hospitality and entertainment, and that the conference highly appreciates the work Bro. Bayley has done in the historic Mennonite church of Germantown.

Monday evening was mostly given over to hearing the parochial reports by the different ministers. Wm. M. Gehman, Jr., sang a beautiful solo, "God give us Homes." The choir of the Second Mennonite church also sang several selections.

Meals on Monday were served to the Conference guests in a hall near the church. The sisters of the Germantown church certainly know how to entertain a Conference and their service was highly appreciated.

It is the cherished hope of all who enjoyed this Conference season and sojourn that Germantown will not have to wait fifty years again before the next Conference meets there.

The Coming Lake Mohonk Arbitration Conference.

The thirteenth annual meeting of the Lake Mohonk Conference on International Arbitration will be held on the invitation of Mr. Albert K. Smiley at Mohonk Lake, N. Y., May 22 to 24. The Conference, which promises to command a large attendance, will have as its presiding officer Dr. Nicholas Murray Butler, President of Columbia University and the recently elected president of the American Branch of the International Conciliation Association.

Coming so closely after the National Arbitration and Peace Congress just closed in New York, the Mohonk Conference will devote much time to the primal object of that gathering—the consideration of subjects for discussion by the coming Hague Conference. It is expected that Dr. Andrew D. White, a member of the first Hague Conference and formerly Ambassador to Germany, will speak on this topic, and an address is hoped for from Judge George Gray of Delaware, a member of the Permanent Court of the Hague. Chief Justice Simeon E. Baldwin, of Connecticut, and Hon. Bartlett Tripp, of South Dakota, former Ambassador to Austria, will also speak. Doubtless the three propositions urged by the Mohonk Conference of last year, the chief of which was that the Hague or a like Conference be made a permanent and periodic assembly, will be reaffirmed in decided tones.

In recognition of the increasing interest shown throughout Latin-America in the subject of international arbitration, addresses will be delivered by Senor Enrique C. Creel, the new Mexican Ambassador, Senor Ignacio Calderon, Minister from Bolivia, Hon. John Barrett, formerly Minister to Colombia and now Director of the International Bureau of American Republics, and Hon. Francis B. Loomis, ex-Assistant Secretary of State. Senor Epifanio Portela, Minister from the Argentine Republic, and Senor Enrique Cortes, Minister from Colombia, will also be present.

Among other prominent speakers will be Hon. Richard Bartholdt, Member of Congress from Missouri and head of the American Group of the Interparliamentary Union, Dr. Benjamin F. Trueblood of Boston, Secretary of the American Peace Society, Dr. Elmer Ellsworth Brown, United States Commissioner of Education, and Dr. Andrew S. Draper, New York State Commissioner of Education.

Continuing a movement initiated two years ago, prominence will be given to discussion, by leading educators, of the ways and means by which increased attention to and study of international arbitration and related topics may be brought about among undergraduates in colleges and universities. About a hundred and fifty colleges and universities have already taken some action along these lines. Among the leading educators who have accepted invitations to Mohonk are Presidents Eliot of Harvard, Angell of Michigan, Thwing of Western Resere, Denny of Washington and Lee, Needham of George Washington, Rhees of Rochester, Seelye of Smith, Wright of Clark and Taylor of Vassar, and Professors Beale of Harvard, Reinsch and Ely of Wisconsin, Moore and Clark of Columbia, Mitchell of Richmond (Va.) and Colby of Dartmouth.

One of the six sessions of the Conference will be devoted to delegates from business organizations, who will consider the practical ways in which business men may promote the cause of arbitration. It is expected that upwards of fifty of the leading business bodies in the United States will appoint delegates. Within the past three years the Conference has secured the active coöperation of a hundred and twenty such bodies, representing sixty-three large cities in thirty-seven states and in Canada, and through them it is able to exert a powerful influence in favor of practical movements looking to better international relations. More than fifty of them have recently petitioned the President and Secretary of State that the United States delegates to the Hague Conference be urged to further the propositions commended by the last Mohonk Conference.

Among others who will attend the Conference are Justice Brewer of the United States Supreme Court, Chief Justices W. W. Douglas of Rhode Island, M. P. Knowlton of Massachusetts and W. D. Beard of Tennessee, and Justices Moore of Michigan, Chester of New York and Potter of Pennsylvania, Congressmen Burton of Ohio, Smith of Illinois, Goldfogle Wiley of New York and Granger of Rhode Island, Bishops Lawrence of Massachusetts and Coleman of Delaware, Dr. Edward Everett Hale, Hon. Lambert Tree and Henry C. Morris of Chicago, Hon. Henry B. F. Macfarland, Hon. J. T. McCleary and Hon. Thomas H. Anderson of Washington, Governors Glenn of South Carolina and Crawford of South Dakota, Hon. Samuel R. Thayer and Mayor Jones of Minneapolis, Hon. John D. Long, ex-Secretary of the Navy, and Rear Admirals C. F. Goodrich and A. S. Barker, U. S. N., Hon. Frank Plumley and F. C. Partridge of Vermont, and many editors, including Dr. McKelway of the Brooklyn Eagle, Mr. O'Brien of the Boston Transcript, Dr. Lambdin of the Philadelphia Public Ledger, Mr. Hoyt of the Albany Argus, Mr. Sleicher of Leslie's Weekly, Dr. Abbott of the Outlook, Dr. Ward of the Independent and Dr. Devins of the New York Observer.—*American Peace Soc.*

Force of circumstances does not justify one for taking the wrong path.

Home Circle.

The Grumbler.

We have met him at the morning,
We have met him at the noon,
We have met him at the sunset,
With his melancholy tune

Of calamities that threaten,
And of storms that soon may fall;
Of the human race perverted,
And the "wormwood and the gall."

It may be God has made him
For a purpose wise and good,
But somehow we who suffer
Have but dimly understood.

And if some day in heaven
We should meet him on the street,
And pass a word of cheerfulness
For happiness complete,

It would not be surprising
If the city he should scan
And say, "The gold is good enough,
But I'm a 'silver man'."

Or in the atmosphere serene,
Where blooms the perfect day.
We heard the voice Sepulchral,
In its deep dejection say,

"This climate's uniform enough,
For those who like it so,
But I kinder think its better,
For its warmer, down below."

We have met him at the morning,
We have met him at the noon,
We have met him at the sunset,
With his melancholy tune.

And the funeral will be cheerful
Of this all-complaining sage,
When the grumbler has a fuss with Death
And shuffled off the stage.

W. L. CHILDRESS, in Watchword.

How God Uses Little Things.

A nut once sayed the life of a German count. A plot had been laid to murder him, and the murderer lay hid in his castle all day. Before going to his bed he drew some things from his pocket, and a nut fell upon the floor, which he did not notice. That night the murderer stepped on the nut in the count's bedroom, and the cracking of the shell awakened the count, and the murderer fled.

Who would say that this was all mere accident? In God's providence the man might have stepped just beside the nut, or the count have picked it up, or he might not have let it fall, or a dozen things might have been; but we know what was, and this was not by chance. All things are in God's hands.

Picked Up Pointers.

A stitch in time is better than a disastrous rip.

If you cannot get what you like, try to like what you get.

Many a man who is unable to do the things he would is too lazy to do the things he could.

He seldom amounts to much who continually boasts of his kindness.

The fast youth should be made to realize that the race is not always to the swift.

The fellow who boasts that he has never made an enemy must be a sort of a human jelly-fish.

Some people, men, women, and children, are so inquisitive that they would even try to pump an organ.

If one could buy some people at what they are worth and sell them at what they think themselves worth, his personal assets would be very much increased.—Sel.

A Good Motto.

Ten girls chose for theit motto these three words: "Guard the Tongue." Their special promise to each other was to speak no evil about any one, and to discourage all gossip criticism. They were all very nice girls; no one would haye suspected them of the vulgar habit of gossiping or saying unkind things of their companions. Yet, after one month of the new rule of restraining the tongue, these girls confessed that they had been compelled to exercise great self-denial in order to carry out their promises. Have you ever tried this plan?

The Drunken Sow and Her Pigs.

There was a woman who was so fond of brandy that she was wont frequently to become drunk by means of it. This woman had a lovely little daughter about ten years of age, who, when her mother became drunk was much grieved, and would often hide herself where she might weep unseen.

One day, this little girl was standing at the window, when the grocer opposite to the house where she lived, and of whom her mother got her brandy, came out to the street, and emptied a quantity of cherries which had been in a barrel of rum.

Just then the little girl saw a sow with a litter of pigs running after her, go to the heap, and begin to eat them. The pigs would not touch them; but the sow ate so many that she could neither walk nor stand. As she tumbled down, and lay there, kicking and rolling and making every effort to rise, without success, the poor little pigs ran around her, squealing in great alarm.

Upon this the little girl cried out, "Mother, mother!"

"Why! what's there, my dear?"

"Pray, come to the window!"

"Why! what's there, my dear?"

"O Mother!" said the little girl, "see that sow; how my heart bleeds for the pigs."

"And why do you feel so much for the pigs."

"Because to think how ashamed they must be, to have a drunken mother."

Oh what a rebuke was this! And from a child—a child but ten years of age!

And the mother felt that rebuke, and from that hour she never touched the intoxicating cup!—Selected.

The Mennonite.

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Editorial.

Rising Higher.

Some one carelessly dropped a morning glory seed in the grass. It sprang up and sent its vines here and there in search of something upon which to climb and lean but found none. It brought forth beautiful blossoms but they were doomed to be unnoticed and unappreciated. One day a little girl spied the vine and fastened a twine to the nearby arbor and arranged the other end so that it just touched the vine. Soon there was a change. The vine followed its guide to the top of the arbor and its beautiful honey laden flowers were seen and enjoyed by all. Too many of us are like the vine in the grass. Our efforts are low worldly concerns that add nothing to the world's goodness. We follow along the lines of pleasure, money-getting, worry and struggle and nothing comes of our efforts. But when a sense of duty touches us, when we respond to a higher call and repose upon the "everlasting arms" we rise step by step above the base things of the world and bring bright messages of goodness and cheer to those to whom the world is dark and dreary. G.

The Master's Healing Touch.

We are a one-sided race, anyway, but our religion too often loses some of its power by the onesided way by which we sometimes regard it. It is said of a certain old lady that she always took her pastor to task when his sermons did not touch upon the 'perseverance of the saints.' In the same way there are people who regard every church with suspicion, if not with contempt, that does not make divine healing the one doctrine to be taught and talked about. A good thing loses its impressiveness when it becomes a subject for continual nagging. No one who believes the Bible can doubt for an instant that God heals bodily infirmities in answer to prayer. A church asserting a doctrine contrary to this could not call Jesus Christ its Lord. But we must believe in Jesus Christ as something more than a mere healer of diseases, and that our church has a greater salvation to preach than a mere message of healing. Healing is but an incident in the great progress of the Gospel. The Gospel of healing being a message to the wide world must bring healing to more than the bodies of men. There are sore places crying out for the healing touch of the Gospel and among the many we name as the three worst—the war spirit, the spirit of greed and the many manifestations of immorality.

They speak of the present age being one of armed peace and apologize for the existence of armies and navies as a necessity for the maintenance of the world's peace. Such bosh! We might call the devil an apostle of truth and purity as to call the warship and the cannon the instruments of peace. The kind of peace blessed by the Prince of Peace is that which converts swords into ploughshares and cannon into knitting needles. Unless the kind of peace that will not have anything to do with instruments of murder possesses the world this talk of peace is a mere hollow mockery.

Is there any one to excuse the greediness of the times in which we live? We are face to face with the greed that makes children slaves in the factory and mine, that build immense fortunes upon the lives of men, women and children, that puts poison into the food we eat, corrupts justice and drags honor into the dust. Surely such an open festering sore in our civilization diserves no apology. What it does need is the spirit of unselfishness taught us in the divine example of Christ. Humanity has prospect of betterment only as the spirit of selfishness in us decreases.

As for immorality, it always has existed in the human heart. To uncover the heart of any man would drive him to hide his face for shame. But added to the private impurity of thought are the public impurities with which the world is so disgustingly familar, prostitution and her twin sister, the white slave traffic, a shameless newspaper press and the brazen looseness of divorce morals. In the face of these nasty corruptions it is a wonder that purity, even as an ideal, has not long ago become an impossible thing. But for immorality there is a gospel—a healing gospel. Christ Himself proclaims it: "Blessed are the pure in heart for they shall see God." G.

Correspondence.

WISNER, Nebr., May 11.—Dear MENNONITE:—The health in our community is good, except among the children the measles were spreading like wild fire this spring. Owing to this malady our district school was but very poorly attended.

It is now over a month ago that the larks, the redbreast robins and other welcome guests told us with their merry songs that spring is at hand; not only they but the beautiful warm sunbeams betrayed that there is a change in the season, by the impression they made upon the numerous trees. But notwithstanding all these facts we were fooled. We had in the midst of April snow almost a foot deep; the warm sunbeams also lost all of their magnificent power. Weather which would have been very appropriate for Christmas time.

Had it cold ever since that time, there has been frost almost continually every night with the exception of part of this week. We hope that some of our fruits will be saved yet. No rain yet this spring, the farmers are looking anxiously for it.

Concerning spiritual life we can report that the Lord has richly blessed us, while J. H. Epp the traveling minister of our Dist. Conf. was in our midst. During his stay with us he preached four times. On Tuesday morning, April 30, he held his mission sermon. He especially emphasized that at present many doors open up for mission in heathen countries which have been closed for decades. But we are so busy with other work that we do not heed the call of our Master: "Go ye into all the world and preach the gospel to every creature," (Luke 16:15). The consequences are that the work with the great reward is waiting for others. May the grace of God awaken more missionary interest among us Mennonites, and that we in our other work not forget the words of Jesus, Mat. 9, 38: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

This appeal of our Lord and Master is disregarded by many now-a-days. If we put the question before us how many missionaries has each Dist. of our General Conference sent to heathen countries? The number is small. It would be very encouraging if all our districts would work more intensively in this way. But perhaps we can confine this work to a still smaller district, the S. School class.

Supposing every S. S. teacher would resolve to do his uttermost to wake up missionary interest in his class, and pray God that He should prepare at least one for the missionary service if such be His will. The teacher who works this way will not work in vain, God's word is the only security for it. But so many times we do not believe in His word. If Abraham would have done as many do, his biography would be different from what it is. It is true that we can not all be that what Abraham was, but it is also true that there were many among the Christians that died as martyrs in the time of persecution that could not accomplish that what Abraham or Paul accomplished, but notwithstanding the fact they were heroes of faith. Our time to-day calls for more such heroes. Who is willing to take an heroic stand and not play a hypocrite?

May the Lord help us to see our work before us in its real greatness, and may He also prepare hearts and hands for the work, and may we take advantage of the glorious opportunity "today."

With best wishes to the editor and all the readers,

J. P. BOEHR.

PULASKI, Iowa, May 11.—Scarcely had the echo of Christmas songs and Christmas greetings passed away when the words, "He is risen" were sounded in our ears, and we could hardly realize that the mild winter of nineteen six and seven had passed by like the current of a mighty river. Christmas was a blessed season for old and young of our church and Sunday-school. Instead of a tree, three sixteen-foot ladders were erected in a triangle and beautifully decorated, on which were suspended gifts innumerable. Before these were distributed a program was given, delighting the hearts of all present.

On Easter, instead of the usual Easter exercises it was announced the week previous that our Pastor would direct his sermon more especially to the children and young folks. As the Resurrection day arrived the house was filled at an early hour, the little children occupying the first seats. Our pastor chose for his text the words, He is risen. After repeating his text he asked the question, Who is risen.

At once came the answer from children who had been taught the blessed lesson at their mother's knee, "Christ is risen."

We believe impressions were made that day that will never be forgotten.

Lewis Roulett, of Colfax, Wash., arrived here some time ago to visit his children at the Roulet home and attend the double wedding of his sisters, Linda and Emma, the former marrying Frank Herse, of this place, the latter Adam Hilty, of Colfax, Washington.

Jeremiah Miller and wife, the oldest couple of our church, are still fairly hale and are regular attendants at church. Bro. M. is still a faithful teacher ih S. S. Nearly sixty-one years ago, not the doors of the parlor were throw open to the invited guests, but the doors of the old log barn in Wayne Co., Ohio, were thrown wide open to receive friends from far and near. At their sixtieth wedding anniversary only one was present who had witnessed the nuptial ceremony and gave his fond recollections of the happy event and our pastor made an appropriate address.

Early spring was warm and delightful. Trees and shrubs were full of bloom, but April frosts, it is thought, did considerable harm.

COLFAX, Wash, May 3, 1907. *Dear Editor:* We are now in the midst of spring, and our hills have put on their summer apparel. At the same time there is some reaction of the long and dreary winter. A few days ago there was a peculiar sight through this section of the country. For a few hours we had a genuine snow blizzard, while the roads were dusty, the trees leaved out, and the orchards in bloom. It was indeed "wonderful" Washington, as it is often termed. The storm was followed by some very frosty nights that have done much damage to the many fruit orchards, especially along Snake River where there are so many large orchards. The opinions as to the extent of damage done vary greatly. Some are claiming that the fruit is all killed, while others expect over half a crop, and others still more, and even some claim it only "thined out" the fruit so that the quality will be improved. But it is beyond doubt that the damage is great. At the same time it is beyond doubt that there will be some fruit and perhaps more than the country can use up.

Wheat, which forms the main crop in this part of the state, is very promising although a little later than usual, at least there is no room for despair.

Death's grim reaper has also been among us during the early part of spring. First the three day's old daughter of E. A. and Esther Aeschliman died and was buried the 21st of March. A short but impressive sermon was preached by Bro. P. R. Aeschliman to the many friends and relatives that took part in the bereavement of the brother and sister. The whole community joined in extending them their sincere sympathy but God alone can and will heal the bleeding hearts.

On March 24th Sister Mary Unziger, nee Miller living in Idaho, died near Portland, Oregon, at the home of her youngest daughter where she went with the hope of improving her health. She was brought to this community, where they formerly resided, and where some of her children and many relatives will live.

A large circle of friends and relatives took part in the funeral services, conducted by Bro. P. R. Aeschliman, who preached a very impressive sermon, on the text, Heb. 13:4. Sister Unziger attained the age of nearly three score and ten, and was married a few months over 50 years. She was a devoted Christian from her early childhood and was a charter member of the Mennonite church of this place. She leaves a husband and 10 children to morn their loss.

Rev. J. B. Bondtrager, from Albany, Oregon, has been with us some time ago and stayed a whole week, preaching every evening except Saturday. Although it was a very busy time, the meetings were fairly well attended and those that made the sacrifice to come out feel well repaid. On Sunday the Brother preached twice, morning and evening, and gave also a short but interesting address to the Sunday-school. The evening service was especially for the young people of the community, with an occasional touch to the parents. The Brother takes a very decided stand against the evils of to-day that confront our young people, like intemperance and many so-called harmless amusements of which most of the young people are unaware of their consequences to which they lead. We all hope that much good may result from these meetings and ask God's blessings upon them.

We are truly thankful to God and the dear Brother for his visit. May God's blessings rest upon him and his work and may he ere many days come again through this section.

With best wishes to the editor and all the readers,

S. R. AESCHLIMAN.

Much spending maketh lean the purse and much saving maketh lean the soul.—Anon.

"To Him be glory and dominion for ever and ever. Amen."

A THREE DAYS' CONFERENCE OF TEMPERANCE WORKERS

Under the Auspices of the Indiana Anti-Saloon League, July 29-30-31.

The campaign is on. The slogan is: "Indiana a dry State by 1912." The plan is to secure from the next General Assembly a County Feature to our Remonstrance Law, together with a resolution calling for a Constitutional Amendment absolutely prohibiting the manufacture and sale of intoxicating liquors in the State of Indiana for beverage purposes to be submitted to the vote of the people at the earliest possible moment.

In view of this fact a conference of all the friends of temperance in Indiana is of utmost importance. The enemies are well organized, have an abundance of funds, and realize that for them it is a death struggle. If the temperance forces win the victory, there must be unity of purpose and action. We need to realize that as yet there is no party, church or temperance organization sufficiently large and influential to win this battle single handed. But if our friends regardless of religious or political affiliation will stand together there can be no question as to the outcome. The issue must be clearly stated. It must be kept before the people. Public sentiment must be aroused and educated. The best men obtainable must be kept in the field. Literature must be printed and circulated. In short a practical, common-sense, business-like, aggressive campaign must be carried on. We want to enlist in this battle every person who loves God, home and native land.

To aid in this work we have arranged for the three days' conference at Winona. Tuesday, July 30 will be the big day as that is Winona's regular temperance day. General Superintendent, Dr. P. A. Baker, will make the principal address at the great auditorium.

We hope every official and trustee of the State League will be present for the entire conference. As the saloon is the great enemy of the Church, every pastor in the State should attend. We urge every church, Sunday-school, Young People's Society, W. C. T. U. and other temperance organizations in the State to send at least one delegate. There are many attractions at Winona, but we hope these people will come specifically for this Conference. Let the delegates be so instructed.

There will be a brief musical program at the opening of each session. A question drawer and open parliament will follow each address. The principal addresses are to be made by Rev. Ulysses G. Humphrey, Superintendent of the Indiana Anti-Saloon League, and Rev. Perley A. Baker, D. D., General Superintendent of the Anti-Saloon League of America.

Take each disappointment
As the Lord's appointment
Sent in Love Divine.
Check all faithless fretting,
God is not forgetting
Any need of thine.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 26. HOME MISSIONS. THE PROGRESS OF THE SOUTHERN MOUNTAINEERS. Isa. 52, 7-12.

QUESTIONS.

1. Who are the Southern Mountaineers?
2. Why do they especially need home missionaries?
3. How do Christian people work among them?
4. What success have the home missionaries and teachers?

MEDITATIONS.

The Southern Mountaineers are mostly of Scotch-Irish descent, they live in the mountains of North Carolina, Kentucky, Tennessee and West Virginia. These people have been isolated for so long, that, being poor and unschooled, immorality has grown with ignorance. They are a sturdy, strong people reverencing the Bible, but often unable to read it.

When Christian people recognized the necessity of bringing the gospel to these "forgotten men", they did so by preaching to them, then they began to teach them in schools, built boarding schools for the best scholars and also industrial schools.

All these efforts have been blessed with great success and the mountaineers thank God and their Christian friends, that they have learned to love Christ and are now able to read their Bibles and make progress in every respect.

Alternate Topic.

The evil of a perverted mind. Titus 1, 15.

QUESTIONS.

1. What is a perverted or defiled mind? Tit. 1, 16.
2. How does a mind become perverted or defiled? Tit. 1, 14.
3. How can a defiled mind become pure? 1 John 1, 7; 3, 3; Ps. 51, 2-3. 7-10.
4. How can a pure mind remain pure? Tit. 1, 15; Phil. 4, 8;

1 Tim. 5, 22; 1 Pet. 1, 5.

MEDITATIONS.

A peryerted or defiled mind is one which knows the truth but turns to sin not believing but denying God by their works, which they profess by words, being disobedient to the truth.

A mind becomes defiled by not living up to the light which it has. If we know the truth but love sin and darkness, we may for some reason profess Christianity, but our works will deny it, for if the mind is defiled, soon the life will be defiled also. Impure thoughts will sooner or later work out into impure works. The devil will arouse impure thoughts, but if we reject them, fight against them, they will leave us, if we harbor them, they will gain a home in our mind and soon overpower all pure thoughts and sin will reign in mind, in heart and life.

Sin has defiled every mind more or less and we by our own strength can not make it pure, but the blood of Christ cleanseth from all sin.

God can create in us a clean heart and having experienced the love of God we will love truth and purity and become by God's Spirit more like our Heavenly Father and our Lord Jesus Christ.

If we are washed in the blood of Christ, we can keep pure by liying in communion with God, having God reigning in our hearts, thinking of pure things, which are pleasing to God; and we ourselves will be happy in the companionship of the pure Christ and His followers, who seek and love purity.

QUOTATIONS.

Purity of heart is a trait of character which God's Spirit can alone produce. This is sanctification. It may exist in different degrees, it may be partial; it may be complete. Even when complete, it may in this world, coexist with many an error of judgment, and many a defect of temperament. Yet it enables us to live without offending God, so as to maintain for us the permanent undiminished fulness of the divine approbation. And when the heart is clean, the eye is clear. When purity makes us like God, then can we realize and see His countenance. The eye of the pure spirit beholds the pure spirit. Through the beams He sheds down upon us, we can look up and see the face that shines. In the light of His smiles, we behold His smile. So the pure in heart shall see God.

DR. WHEDON.

Purity in person and in morals is true godliness.

HOSEA BALLOU.

Cleanse the fountain if you would purify the streams.

A. BRONSON ALCOTT.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for May 26.

SUBJECT: Childhood and Education of Moses. Ex. 2: 1-15.

GOLDEN TEXT: Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts 7: 22.

The most cruel of all the methods adopted by the Egyptians to suppress the Israelites, was the destruction of their children. The edict was that every son should be destroyed. But God heard the cry of these Hebrew mothers for their little babes and His purpose for Israel could not thus be cruelly put to naught. The midwives whom Pharaoh first sought to use for his pittiless purpose, feared God more than the king. God blessed them for their faithfulness, and the people continued to multiply and to grow in strength. The charge of Pharaoh to all his people to take a hand in the desperate work of thus keeping down God's people, was more effective, so that it became difficult for any Hebrew mother to save a son alive. But it is safe to assume that many were still kept out of the destroyers' hands in one way or another suggested by the ingenuity of parental love. The case of Moses is given as a striking example of how in the providence of God the king's purpose was made to miscarry. Against those whom God protects the kings of the earth rage in vain.

WONDERFUL PROVIDENCE.

But the most wonderful part of God's overruling providence in the case of Moses is the fact that one whom Pharaoh had consigned to death but whom God had chosen to be the leader of His people, was not only kept alive in Pharaoh's own household but was there educated and prepared for leadership in the very uprising which Pharaoh was trying to forestall. How wonderful God makes things work together toward His gracious purpose!

FAITH REWARDED.

As for the pious Amram and Jochebed, they were moved not only by parental love to hide from cruel hands the object of their affection, but *by faith* (Heb. 11: 23) he was hid three months and then placed where the Lord might direct the way of escape. They were rewarded by the mother not only receiving back her son to her breast but being given royal pay for it into the bargain.

A GIRL'S PART.

The part taken by Miriam, the child's sister, in saving the life of her little brother gives an almost dramatic touch to the story. She had watched the little basket with its precious contents amongst the flags, no doubt with apprehension lest she should have to see it discovered by one of the child-slayers and thrown into the river. Her heart must have beat fast when she saw this woman approaching and the stooping down to look at the crying babe. Quick to note the evidence of kindly feeling toward the foundling, she hastens to the rescue with a quick-witted suggestions. The little life is saved and anxiety is turned into joy. Eighty years later when the one here drawn out of the water of death had safely led the nation out on the farther side of the water of separation this same Miriam led in the triumphant response in the song of praise to God for His deliverance.

THE CHOICE OF FAITH.

The life of Moses is divided into three periods of forty years each. The second of these periods begins with verse 11 of our lesson. He is now forty years old, learned in all the wisdom of the Egyptians. He was a prince among the princes of Egypt. How and when he discovered his blood-relation to the enslayed and down-trodden Hebrews is not known. What must have been his feelings when he first became aware of it! Here he was living in royal splendor and in a position probably in line of succession to the throne, and there were his brethren groaning under a merciless oppression. What shall he do? Shall he give himself to enjoy the pleasures of the Egyptian court while his own people are suffering? Can he? He must make the choice, and he did. The Spirit tells us in Hebrews that he "refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." This he did by faith, "for he looked unto the recompense of reward."

FURTHER PREPARATION NEEDED.

He went out to see his brethren and looked on their burdens. He felt that this must not continue, and somehow came to realize that God would by his hand give them deliverance, Had not God, indeed, brought him into his favored position for such a time and work as this?—Esther 4: 14. He feels the call; he makes his choice to obey and is at once ready to put his hand to the work. But God knows that he is not ready, and the same is very evident from the way he takes up the cudgel to oppose violence with violence. He "looked this way and that way" in the fear of man, because he was setting out in dependence upon self in the strength of man and not of God. His fear drove him to flight, and there God took him into training for another forty years.

This seems like a long period to leave a whole nation in bondage and suffering to prepare a leader for their deliverance. But God saw the need of it, and His time to bring judgment upon Egypt was not yet come. Human nature does not like this waiting, and this learning patience in obscurity. It would rather rush at once into the conflict and get unto itself the applause of men. Much of the looking this way and that way of those running thus before the Lord, is inspired, as Mackintosh remarks, by the hope of man's favor quite as much as by the fear of man's wrath. But the servant of God, when once conscious of the Divine presence, will regard neither the one nor the other. Failure for Moses now led only to the acquirement of irresistible strength in God; and thus present loss meant future gain both for himself and for the cause.

Contributions.

Russian Famine Fund.

J. J. Klassen, Moundridge, Kan. $1, Benj. P. Becker, Galva, Kan. $7 50, John Engbrecht $5, Ferdinand Schönwald $1, Jacob Pankratz, Rosehill, N; D. $5, Fred Bauman, Halstead, Kan. $1, Peter Friesen, Burrton, Kan. $2 50 per H. P. Krehbiel; Henry H. Sheip, Philadelphia, Pa. $10; A. M. Boese, Springfield, N. Dak. $3; Anonymous Edmunds, N. Dak. $5; D. J. Mendel, Freeman, S. Dak. $5; Henry L. Sheip, Philadelphia, Pa. $5; Annonymous $20, D. E. Schmidt $5, per Jac. H. Krehbiel, Moundridge, Kan.; Palm's Congregation, Munich, N. D., per D. J. Dick $25.05; J. H. Schnebele & sister, Donnellson, Ia. $3,

Chinese Famine Fund.

Peter Friesen, Burrton, Kan., per H. P. Krehbiel $2.50; Sterling (O.) Mennonite church, per Peter J. Liechty $9.60; Anonymous, per Peter P. Hilty, Donnellson, Ia. $1; Zion's congregation, Elbing, Kans., per Herm Janzen $43.61.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

For Home Mission

In the month of April the following gifts were received:

From Hattie Hirschler, Summerfield, Ill., $5; Bethel congregation, Mt. Lake, Minn., $25

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

News of the Week.

Domestic.

Thirty-one Lives Penalty of Speed.

SANTA BARBARA, Cal., May 12.—While hurrying northward over the coast line of the Southern Pacific railroad yesterday afternoon homeward bound after a week of fraternizing and fiesta in Los Angeles, 145 Shriners of Ismalia temple of Buffalo and Rajah temple of Reading, with their families and friends, were hurled into the midst of death, when their special train, running fifty miles an hour, struck a defective switch at Honda, a lonely station on the sand wastes of the Pacific beach, derailing the train, smashing the coaches into flinders, killing thirty-one almost instantly and injuring more than a score of others. The bodies of twenty-five are in the morgues at Santa Barbara this afternoon and more are at San Luis Obispo.

The injured, many of whom are terribly hurt and will probably die, are in two sanitariums at San Luis Obispo.

New Million-Dollar Lake Vessel Burned.

DETROIT, May 13.—The magnificent new passenger steamer City of Cleveland, under construction at the plant of the Detroit Shipbuilding Company, for the Detroit and Cleveland Navigation Company, and designed to run between Detroit and Cleveland, was swept by fire early to-day and is a total loss except for her hull and machinery.

The officials of the shipyard are at a loss to explain the fire, as there were two watchmen on the steamer and another at the gate to the shipyard. The City of Cleveland was launched at Wyandotte, January 5, and was to have been turned over to the Detroit & Cleveland Navigation Company about June 30. She is 444 feet long and is designed to carry 4,500 passengers, with sleeping accommodations for 1,500. The interior woodwork and fittings were practically completed, and the machinery and boilers had been placed.

The City of Cleveland was intended to be the finest sidewheel steamer on fresh water. Her whole cost was intended to be $1,250,000. The shipbuilding company will rebuild the boat as rapidly as possible, it is announced, but it will be impossible to get her ready for service before next season.

Better Aliens are Coming.

NEW YORK, May 13.—The month of May already bids fair to outstrip the April immigration record, when 133,452 immigrants poured through the gateway of New York into the country. Five transatlantic liners brought in over 5,000 immigrants Saturday.

Italy, Austria-Hungary, and the lower Russias now supply more than one-half of all the immigrants. Every fourth alien is Italian, while every fifth newcomer is from the Austrias. A score of years ago the headwaters of foreign immigration were in Ireland and Germany.

Efforts to deflect this stream to agricultural channels have been futile. Massachusetts, Connecticut, New Jersey, New York, Pennsylvania, Illinois and Ohio get 70 per cent. of the foreigners.

The records of the local immigration bureau show a steady decrease in the number of deportations. Of the 133,000 aliens who entered this port in April only 452 were sent back. There also is a decided subsidence of the movement of the pauper and criminal element toward this country. This is due to the stricter enforcement of the immigration laws.

To Escape the Tariff.

NEW YORK, May 14.—To evade the heavy tariff on foreign machinery entering the States another European firm has decided to build a manufacturing plant on this side. The latest project is that of the Sirocco engineering-works, of Belfast, Ireland. The Sirocco Engineering Company has been incorporated under the laws of New Jersey to take over the American manufacturing rights and patents of the Irish concern. The capital of the new icompany is $500,000. The plant will be erected in New York.

Snow at Lincoln.

LINCOLN, Neb., May 14.—Snow began falling in Lincoln and over most of eastern Nebraska at 8 o'clock this morning, with indications favoring a heavy fall. The temperature wag 5 degrees above the freezing point at that time.

Foreign.

Shortage of Wheat Worldwide.

LIVERPOOL, May 14.—The prices of wheat futures here to-day were lower. According to the opinions of dealers the increase in the prices of wheat is due to the shortage of the crops in the United States, southern Russia and Roumania and not to speculative movements.

The latest reports from Bucharest say unless rain falls in a few days the spring crops in the whole of Roumania will suffer severely.

Owing to the increase in the price in flour the bakers have raised the price of bread.

PARIS, May 14.—The wheat situation in the United States is followed most attentively in Paris and every part of Europe. The upward movements of prices, however, do not cause great surprise in commercial circles. Prominent grain merchants here express the opinion that the present upward movement is partly justified by the crop reports though it is considered to be to a certain degree speculative and some reserve is regarded as being necessary in forming an opinion on this side.

All parts of Europe complain of the excessive heat and even in France it is not certain whether the crops will turn out as well as anticipated. The critical period is now approaching. In the events of the prospects being unfavorable the French merchants would be obliged to import from the United States. The European requirements have been important this year with low stocks, while the small supplies received from India leave the United States apparently master of the situation.

$2,000,000 Incendiary Fires Started in Paris Last Night.

PARIS, May 11.—The entire fire department of Paris was called out tonight to fight two great fires which started within two hours and which are believed to have been incendiary.

The first fire was at Aubin's big cartridge factory, in the suburb of St. Denis. It was accompanied by many violent explosions, but there was no loss of life.

The second was in the Mont Martre district, at Hermann La Chapelle's metal works. Here the flames spread rapidly to tenement houses, the occupants of which were rescued with difficulty.

The work of the firemen was impeded by thugs, called in Paris "Apaches," who cut the fire hose, pillaged the houses from which the occupants had been burned out, and stabbed a policeman who was trying to hold the people back.

The damage is estimated at $2,000,000. Many persons sustained injuries and it is feared that two firemen lost their lives through the collapse of the factory roof. Fifty persons were rendered homeless.

May Day Strike at St. Petersburg.

ST. PETERSBURG, May 14.—The workmen of St. Petersburg generally to-day celebrated the Russian May day with a one-day's strike, most of the factories closing entirely and others suspending business at noon. Only the governmental works, such as the shipyards and ammunition factories, were open. The authorities had announced that a cessation of work there would be punished by a general lockout, but the workmen voted to give their day's earnings to the fund for idle workmen.

The socialist organizations exhorted the workmen to abstain from demonstrations, either in the vicinity of the works or in the public parks, which to-day were the scenes of May-day merrymaking on the part of the working classes. The few districts in regard to which the authorities were particularly apprehensive were patrolled by detachments of infantry and cavalry, and forces of troops were held in readiness for emergencies in the other quarters, but they were kept out of sight as far as possible.

Two Volcanoes in Fierce Eruption.

MESSINA, Sicily, May 11.—New craters have opened in Mt. Etna and Mt. Stromboli, whose eruptions are increasing. The observatories of Messina and Catania continue to register earth shocks, but they are very light.

The alarm of the population of this island is growing, especially among the inhabitants of the villages in the luxuriant zone, around Mt. Etna, although the director of the Catania observatory, which is not far from the volcano, has assured the people that they are in no danger. The smoke and flames issuing from the main crater of Mt. Etna are visible for a long distance.

Part of the main crater of Stromboli has fallen in, causing a more active eruption. It seems to have affected the sea, which is most agitated near the island. Scientists have expressed the opinion that possibly a submarine crater may have opened, and that it is causing the aquatic disturbance.

Baby at the Palace; A King Some Day.

MADRID, May 10.—A son was born to-day to King Alfonso and Queen Victoria. The child becomes heir to the throne of Spain. The birth of the babe occurred at 12:45 p. m. That the young Queen had been blessed with a son was no less welcome news to the throng outside the royal palace than the happy event itself.

In no monarchical country in the world is the ceremonial observed at the birth of the first offspring of the King and Queen so rigidly stately and formal as in Spain, and on this occasion, so significant for the bourbon dynasty, with an heir to the throne so anxiously awaited, nothing was omitted from the courtly etiquette.

From the moment when Queen Victoria was officially announced to be approaching the period of maternity the most careful surveillance was exercised over her in order that the hopes of the country should not run any risk of being blighted.

Several months ago, according to Spanish royal customs, the Queen took up her residence at the palace in Madrid. Thence, accompanied by the King, she has undertaken from time to time pilgrimages to varous holy shrines to pray for a safe deliverance in the same way as the humblest Spanish woman.

Peter Jansen. C. J. Claassen, Manager.

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Vol. XXII. BERNE, INDIANA, MAY 23, 1907. No. 21.

Sunday Afternoon.

With every rising of the sun
Think of your life as just begun.

The past has shriveled and buried deep
All yesterdays. Then let them sleep,

Nor seek to summon back one ghost
Of that innumerable host.

Concern yourself with hut to-day,
Woo it, and teach it to obey

Your will and wish. Since time began,
To-day has been the friend of man;

But in his blindness and his sorrow
He looks to yesterday and to-morrow.

You and to-day! a soul sublime,
And the great pregnant hour of time.

With God Himself to bind the twain,
Go forth, I say, attain! attain! —Ex.

Items of News and Comment.

The Mennonite Conference of Middle Canada will convene at Herbert, Sask., July 4—5.

Pre. J. P. Bontrager, of Albany, Ore., recently held a series of meetings at Colfax, Wash.

On May 19th there were 44 young persons baptized in the Bergtal congregation, Manitoba.

The Grace church at Pandora, Ohio, has organized a temperance society. Efforts are put forth to rid the town of saloons.

The Mennonites in Germany have offered a prize of 1000 Marks for the best manuscript on the subject of "Mennonite History."

Bro. D. J. Mendel, Sec. of the South Dakota Mennonite College, Freeman, S. D., informs the readers that the general or annual meeting will he held on June 1.

Rev. P. R. Voth, of Gotebo, Okla., has made this spring several calls in the congregation near Cordell, where he preached and visited quite a few of the members.

The German Teachers' Conference will be held at Henderson, Neb., June 10—11. Addresses on Education will be given on the preceding evening by Rev. Wiens and Rev. J. J. Balzer.

Change of date. The readers will please notice herewith that the date for the dedication of the new church building, the Ebenezer church at Gotebo, Okla., has been postponed till further notice will be given.

The elders Christian Krehbiel, of Halstead, Peter Balzer, of Goessel, Kan., and H. H. Regier, of Mt. Lake, Minn., are expected at Bluffton, Ohio, this week.

Six temperance men have recently bought in the thriving town of Berne, Indiana, a saloon and bottling building in which a legitimate and honorable business will soon be established.

A cordial invitation is extended to the friends to attend the dedicatory serviees at Arlington, Kan., on June 9. Those that come per Rock Island R. R. will be met at the depot and entertained in their homes.

Two things used to sound rather paradoxical, that is, a "German" temperance society, and a German town "without a saloon"—but times, people and conditions are gradually changing on these lines for the better.

Rev. J. Hege, who moved recently with his family from Paso Robles, Calif. to American Falls, now changed to "Aberdeen," has already erected a temporary cottage for a residence. He conducts the services regularly on Sundays.

"Moses was faithful in all his house." He was highly honored of God in endowments, grandeur of his mission, and the continuance of his good influence. In law, literature and religion what human name will outshine Moses?

There is at present a great need for good denominational institutions of higher learning. Geo. T. Angell declares that "Millions are poured into our colleges and universities to educate the brains of America, while almost nothing is done to educate the heart."

The annual convention of the National Christian Association will be held June 13th and 14th in Wheaton, Ills. Wheaton is reached by the Chicago & Northwestern Railway and also by the Aurora, Elgin & Chicago electric lines.—The general subject of this year's Convention is "Popular Religious Delusions of the Day." The object aimed at will be to ascertain how best to overcome the obstacles to the advancement of the Kingdom of Christ.

The Rev. John Watson, "Ian Maclaren," a noted English Presbyterian, since February in this country on a tour of lecturing, died in Mt. Pleasant, Iowa, May 6, of tonsilitis, which developed into blood poisoning.

In a well-written booklet of ninety-six pages, entitled, "Baptist and Congregational Pioneers," by J. H. Shakespeare, the fact is once more brought forth that the early English Baptists were not immersionists. These English Baptists are shown to be the descendants of the Baptists of the Continent, who were also known by the name of Anabaptists, and these were against immersion. Pouring was almost universal. Hubmaier, the great evangelist of central Europe, called his followers together. and, having sent for a pail of water, baptized 300 persons at one time. The book further says that "baptism was in agreement with the Mennonites, which was by affusion or pouring, until in 1620 a section called the Collegianten, at Rynsberg, began to immerse." Shakespeare is an eminent English Baptist official and scholar. Whether his church will expel him for heresy as was done to another Baptist minister and scholar a few years ago for bringing to public view practically the same historical evidences, remains to be seen.—Herald of Truth.

A Trip to Texas.

Having noticed in the MENNONITE that mention was made of the visit of a delegation of Mennonites to Texas for the purpose of finding a piece of land for Mennonite colonization, I thought it might be of interest to the reader if I should give a short report of this trip and what was done. The idea of securing a tract of land for Mennonites originated in the fact that different land companies are working among our people urging and inducing them to buy land and settle in Texas. It seems that the thought of organizing a Mennonite company and settling our people in a colony came to several brethren at the same time. After these had spoken over the matter and had had some correspondence it was decided to write to a few others and to go to see Texas on the excursion leaving St. Louis April 16. On this date the following party met at a hotel in St. Louis:—J. B. Baer and wife, C. Locher, A. Stahly, W. Rich, M. Steiner, B. Baer, H. J. Krehbiel, D. C. Krehbiel and H. Hornburg. After deciding what land in Texas we should like to see, the whole party bought tickets to Brownsville, Texas, and left on the Rock Island train at 10:14 P. M. We had wired the Kansas friends to meet us at Oklahoma City, but not knowing the route we would take from there and whether they could travel together with us, they did not come. The two objective points of the delegation were the Panhandle (N. W. Texas) and the Red river valley just south of Oklahoma. On the morning of the 18th we passed through Geary, Okla., and saw my sister, Mrs. Ringelman, and my cousin, Rev. J. S. Krehbiel at the depot for a few moments. On our way west from Geary, Mrs. Baer stopped at Clinton and visited our Mission Stations until our return from the Panhandle. In Wheeler Co just west of the Oklahoma line we looked at the first piece of land and learned here that you cannot rely upon the assertions of the land agents. They had told us that 85% of this land was tillable, but when we saw it we decided that not more than 50% could be brought under cultivation. At the next stop we met with a somewhat similar disappointment, which was made more distressing by a terribly cold wind and snow storm. Going on to Amarillo we decided that our delegation as a whole was too large to work profitably, so we divided into three committees of three members each. It was well that we did so otherwise the land agents would have mobbed us, seeing such an excellent opportunity of making a sale to at least one out of so large a company of landseekers. Amarillo is wild with a boom and the land-agents there are as numerous as the greenbugs in the wheat fields

of Texas. The hotels are crowded and you can hardly secure accommodation unless you have reserved room, but there is plenty of room in the churches. On Sunday, the 21st, our whole delegation went to a Presbyterian church. It was snowing that morning and thus the minister said the Almighty had given the members an excuse for staying at home. There were four scholars in the Sunday-school and three persons in attendance upon the service besides our delegation of nine. All this together with the high price of land made most of the company feel as though the Panhandle were not the place in which to found a colony. One committee decided to go to the Red river valley and the rest wanted to look at a piece of land about 100 mi. S. E. of Amarillo, 40 mi. from the R. R. We appointed to meet and report at Ft. Worth on Friday, April 26th. The Red River committee looked at two pieces of land, one at Wichita Falls, the other at Henrietta. On Friday, 26th the whole delegation met at Ft. Worth and each member reported individually. The result was that we concluded, that since the greenbugs had destroyed all the wheat in Texas this year, and the price of the land had advanced so rapidly in the past two years, and we could secure no good land that we could afford to sell for much less than $15 per acre, it were better if we should not enter into the undertaking at this time. We believe however, that the idea and the purpose was good and so we elected a sub-committee, J. B. Baer and C. Locher, who should investigate the matter further, if advisable, make another trip and then report to the whole delegation. After this meeting the half of our party turned homeward. J. B. Baer and his wife, H. Hornburg, Brother Daniel and I went in to Brownsville and over into Old Mexico before returning. To avoid making this report too long I'll say nothing about this part of our journey. We still wish and hope that somewhere a suitable piece of land and favorable conditions may be found for our people to settle together in a colony, thus avoiding their being scattered hither and thither and being lost to our denomination and often to all religious life.

H. J. KREHBIEL,
Summerfield, Ill., May 18.

The Destructive Higher Criticism.

CONTINUED.

3. The higher criticism contradicts immemorial tradition. As every one knows, all the streams of religious tradition, both Jewish and Christian, have run overwhelmingly against it. The one unbroken testimony of the church under both dispensations, as far back as we can trace, has been that the Bible is no "crazy quilt" of quotations from all sources, good and bad and indifferent; that its histories are historical; that the Pentateuch and Psalms and Prophets were substantially written by the men whose names they bear; that the predictions and miracles recorded were real supernaturalism.

This long-drawn cloud of witnesses, stretching away beyond sight into the mysteries of the past, is significant. It ought to count for something—ought to count for much. It would count for very much with the higher critics if the witnessing were in their favor, instead of against them. Being against them, it warrants at least a strong suspicion and presumption against their views. It is no small thing that the universal suffrage of believing antiquity beats heavily in their faces, that there is an outcry against them from all Christian and Jewish generations and denominations, however differing among themselves in other things.

4. The higher criticism defies archaeology. It claims that the earliest Scriptures are not reliable as records of actual fact. Some prefer to call them unhistorical; others choose to speak of them as idealized history.

Late explorations among the customs, languages, traditions, and ruins of Bible lands strongly antagonize these views. While they have brought to light no single fact against the historicity of the earlier Scriptures, they have found their accuracy as records of fact verified in so many small as well as large particulars, as to create a mighty presumption in favor of their reliableness universally.

The leading higher critics affirm that the accounts of the formation of Eve, of the talking serpent, of the tree of life, of the tree of knowledge of good and evil, of God talking and walking with the first pair, of the angel with the flaming sword cannot be literal narratives. Why not? Because, say the critics, they affirm things of the miraculous order. That is really the only reason they have for pronouncing the accounts unliteral. To one who believes in the credibility and even high probability of the miraculous, especially at the beginning of the race, this is no reason at all; and the critic cannot be allowed to beg the whole question at issue by assuming that the supernatural has never occurred. The Bible is founded on, and is full of the supernatural, and we freely and boldly claim that, especially under primitive conditions, events outside of natural laws and processes are more than credible.

On the other hand, our archaeological researches, among the strata of the earth, amid the ruins of buried cities, among the deeper ruins and roots of languages and traditions, have brought to light and demonstration the literal accuracy of many statements in the earlier Scripture where such accuracy was least to be expected. Some of these statements are as follows: The human race began in one pair; it began near the Euphrates; the beginning was at a recent date; the primitive men were not savages; the original language was one; the original religion was monetheism; the lapse into polytheism and its congenial wickedness was very early; the early superiority of Egypt in arts and learning, its literature in the time of Moses, its laborious and oppressed serfs; the powerful Hittites in Syria, the forays into it of eastern princes, the sixty giant cities of Bashan—these and many more such things affirmed in the Scripture have been either abundantly verified or made probable by the progress of discovery. These verifications have been so many and signal, and in such unexpected quarters, as to wholly discredit and defy the higher criticism. A very signal instance of this defiance is the abundant literature found recently in various excavated places and dating from long before the age of Moses; for the higher critics have affirmed that Moses could not have written the Pentateuch because the art of writing was unknown in his day. They could swear to that—only they were not in the habit of swearing.

5. The higher criticism defies the explicit testimony of Christ and of the New Testament. This testimony affirms abundantly and strongly the trustworthy character of the whole Old Testament as being a divine book utterly true and authoritative in every particular. The New Testament so vouches for the Old that the two must stand or fall together. The genuineness of the predictions as to Christ, the Mosaic origin of the Pentateuch, the historicity of the miracles and narratives of the Jewish Scriptures, are all fully recognized by Christ and his inspired disciples. There is not a suggestion of doubt on these points in any part of the New Testament. To prove this in detail would require a volume of quotations. If the reader needs such a volume, I refer him to "Christus Comprobator," by Bishop Ellicott, and scores of other works.

As is universally conceded, the current views of the Old Testament among the Jews in the time of Christ were opposed at all points to the new criticism. It is also universally conceded that neither Christ nor any of the New Testament writers ever said a word to disabuse the people of these views, but that, on the contrary, they always assumed their correctness in their references to the Old Testament. Even in confidential talk with his disciples Jesus gave no hint that popular belief needed modification in any particular; and this while it was not his way to keep back important truth because it was unpopular. How outspoken he was against certain traditions of the elders! What prevented his being as outspoken against the traditions in favor of the Old Testament if he thought them untrue?

Plainly, his way of treating the current belief was such as one sharing it would naturally use, and such as men of the time, and indeed of all time, would naturally expect from a believer. Was not Jesus a believer?

See the situation. The higher critics are in the habit of claiming great importance for their views of the Bible. They tell us that they owe it to the majesty of truth and to the best interests of the public to do what they can to substitute their views for the traditional. They would have us understand that it is on this account they disturb the peace of Christendom and set two continents in a blaze. The great interests at stake compel them to do as they are doing. A revolution in the views taken of the Bible is demanded in the interest of religion and humanity; and some of the critics will have it that the revolution is demanded in the interest of the Bible itself—the new Bible is so much brighter and more admirable a thing than the old.

We conservatives fully agree with the new critics as to the great importance of the issue between us. We believe that the difference between the new view and the old is fundamental; and that, if the old should give place to the new, it would mean nothing short of a catastrophe in religion and morals. So both parties to the case are agreed that it is of great importance, especially for teachers of religion, to decide rightly between them.

We ask again, Did Jesus actually believe in the current Jewish view of the Old Testament, the view which he never condemned, but assumed to be true in hundreds of instances? Some of the critics say, Yes, he believed as those about him believed, but he was mistaken. This means that Jesus was mistaken in a fundamental religious matter, and consequently cannot be surely relied on in any of his teachings. Others say, No, he did not believe the popular view, but thought it best not to disturb it, but rather to use it in the way of illustration. This means that Jesus, contrary to his wont, committed the immorality of condoning and encouraging from age to age fundamental error—in short, that he was less conscientious than the critics themselves! So that in neither case can his teaching be depended on. Can we be expected to accept such a conclusion as this? We prefer to believe that Jesus was neither mistaken nor immoral; that he treated the Old Testament traditions as true because they were so; that he recognized Moses as the author of the Pentateuch because he was so; that he assumed the ancient miracles and predictions to be genuine because they were so; that he was both a competent and conscientious religious teacher, and so safe to follow. We propose to follow him.

A certain man claims to be a man of high birth, great wealth, and wholly trustworthy character in every respect. Society throughout believes in him—all but myself. Light has come to me. I have discovered that the man is an imposter. I have come to know that the duke is a peasant, that the millionaire is a pauper, that the paragon of all the virtues in an unprincipled adventurer, whose cheatings and forgeries and perjuries are phenomenal. Now tell me, ye experts in casuistry, tell me what is the proper thing for me to do in these circumstances? May I carefully conceal my knowledge of the imposter, join all others in calling the rascal duke, millionaire, saint; introduce him as such into families, and churches, and banks; and encourage all my acquaintances to make investments with him? Who would justify me in doing this? Not a man. Society would condemn me with all her tongues. Her outcry against me would be as prompt and loud and bitter as against the rascal himself. It ought to be. My conduct would be actionable before the courts. They would and should accord heavy damages against me.—Rev. E. Fitch Burr, D. D., LL. D., Lyme, Conn., in The Religious Telescope.

Home Circle.

Loving Hearts Around You, Mother.

Happy faces round you, Mother,
Gather in the cheery light,
Merry songs and pleasant laughter
Fill our home with joy to-night;
Fondest hearts are here to greet you,
Loving lips your name to bless,
Shelt'ring arms to shield and guard you,
Tender hands with sweet caress.
When our hands were weak and helpless,
All our weakness you supplied,
When our tiny feet did falter
You our feeble steps did guide;
When the heavy hand of sickness
Took our strength and laid us low,
You with all a mother's fondness
Soothed and cooled each fevered brow.
What were home without you, Mother,
But a sad and weary place?
May the day be very distant
When we miss your loving face;
And when time at last shall claim you,
And we miss your care and love,
May we gather round you, Mother,
In the better home above.
Other faces we remember,
Gather with us long ago;
Some have gone we know not whither,
Some are with the angels now.
Happy faces round you, Mother,
Gather in the cheery light.
Merry songs from happy voices
Fill our home with glee to-night.

Her Right Hand.

"Oh, dear," sighed Mrs. Preston, "What shall I do? Here's father gone and left his lunch pail, and I can't run after him with it, on account of the baby."

"I'll go, mother," said Tim, slipping from his chair at the table. "I can run fast, and catch up with him."

And the next moment the small, sturdy legs were fast disappearing down the garden path. How nice to have a willing helper just at the right moment! No wonder Tim's mother called him her "right-hand boy."

No Place Like Home.

Bright smiles and pleasant words may seem to indicate that one is perfectly "at home," when down in the heart there may be sorrow and sighing for the real home that's far away. In one of our large cities there recently appeared on the stage a dramatic soprano singer, who charmed the people into wonderful outbursts of applause. She acknowledged the compliments of her admiring hearers with her face wreathed in smiles. But was she really happy? Did she feel perfectly "at home" even among many admirers? Listen! She was a beautiful girl and lived in a lovely home in Louisville. She was surrounded by all that wealth and social position could bestow, but she could not withstand the seductive lure of the foot-lights. Like many another girl she was willing to give up all these to win fame and fortune on the stage.

Her devoted father stood aghast when his beautiful daughter made her concert debut, and when she broached the subject of a stage career he firmly opposed it. But her heart was set on the stage and she gave up all the ties of home and loyed ones and friends for it. She ran away from home. After a long absence, and after winning a degree of success her father still refuses to write her or permit any one of the family to do so. The independent lass never gets a message from home. Recently she sang in a city not far from her home. The very nearness recalled the old ties and the scenes of a happy home not far away. She longed and yearned for the family fireside and was anxious to make a short visit among the old folks once again. She has often written to the ones she still loves, but never a line comes back. Her home seems to have closed its doors against her. As Miss Florence Saunders talked with a friend she said, "I love applause, and it is fine to know that one's efforts are appreciated, but the thing above all that I am hoping for is a message saying that there is room at home for me. That would be sweeter to me just now than all the applause the world can bestow."

Let the readers of this paper love their homes. The dearest spot in all the world is that which is called home.

"Be it ever so humble
There's no place like home."
—Friend for Boys and Girls.

Rum Did It.

The man who drinks is working for his own failure and defeat. No man can stem the drink-tide with success. There is something in rum which disarms of power, destroys confidence, and thus prevents prosperity. It is also the open door to disease and premature death. The word "rum" is very similar to ruin. Just a little dot over the first curve of the "m" changes "rum" to "ruin." The following incident is repeating itself in hundreds of cases.

A generation ago, four bright young men, with a good measure of means, opened a business establishment in Boston. They flourished greatly for a time, were highly respected, and were rated as A No. 1. One of the young men had the curiosity to see how his firm was rated and the books of Dunn were shown him. Following the fair rating were the words, *But they all drink*. The young man laughed heartily at the words, regarding them as a fine joke, but they proved to be a prohecy rather than a joke, as the outcome shows. A few years passed, and the business began to wane, the public confidence lessened, the health of the young men slowly undermined and the four of the firm became three, and soon two, for the two dropped suddenly into drunkard's graves. The firm disolved, one of the four being a miserable drunkard and the last of the four a poverty-stricken creature. Rum did it! Rum dug two graves in a few years for promising and bright young men and gave the staggering step to another, while it robbed the fourth of needed bread. He that will drink must nurse woes in his heart. It is strange and inexplicable that young men and boys, who are fully apprised of the evil of strong drink, will begin the formation of such a habit. A man seeing a wasp creeping into a bottle filled with honey that was hanging on a fruit tree, said, "Why, you sottish insect, you are mad to go into that vial when you can see many of your kind dying in it before you." The wasp answered, "Your reproach is just, but not from you men, who are so far from taking example from other people's follies that you will not take warning from your own. If after falling several times into this vial, and escaping by chance I should fall again, I should then but resemble you." The lesson certainly is plain.—Friend for Boys and Girls.

Being Thankful.

"God is so good to me!" exclaimed Mary, the housemaid, with shining, happy face, one morning.

"Why, what has happened?" asked her mistress. "Have you been left a legacy? You surely look as if something wonderfully had come to you."

"Well, you know last night," replied Mary, "I stayed up late to finish my ironing, and when I took the iron off the stove the last time, I was that tired that I didn't notice the handle wasn't on right, and the flat-iron dropped right down within an inch of my foot. Think of what a narrow escape, ma'am, Think of where I would have been if it had fallen on my foot. And here I am this morning strong and well and able to work. Oughtn't I to be thankful for God's mercy, ma'am?"

Her mistress was silent; then she spoke softly: "Your thankfulness and gratitude, Mary, are a lesson to me. If more people were like you, it would be a different world. Most of us are ready to bemoan if an accident happens to us, but few of us think of giving thanks for an escape."—[Sel.]

The Mennonite.

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Editorial.

"The Consolidation of Mennonites."

This is an age of consolidation. Manufacturers consolidate their interests, so do financiers and commercial men. Men are beginning to find out that it is easier and better to get what the world has for them by working hand in hand than it is for them to fight one another in competition. The church has much to learn from the world's business methods that is to her profit. It is folly, if not altogether sinful, for the churches to expend their energies in the getting of proselytes from one another when so many millions of souls go to perdition without their concern. It is about time to forget party lines and get out after the devil.

Several attempts have recently been made at combination and have met with considerable success, the latest effort is the union of the Presbyterian body with the Cumberland Presbyterians. The Quakers too have startled the world some by giving attention to efforts designed to bring their two separated bodies together. Combinations are in the air. Little denominations must either combine or die. Of course there are difficulties in the way. In every combination so far there have been serious doctrinal difficulties to overcome. But they were overcome.

It is a pity that the Mennonite church is so much (we will not say hopelessly) divided and her energies so widely scattered. When the day does arrive for a combination of our various bodies we ought to have very little difficulty, less indeed than that experienced in other combinations, for our various bodies are not distinguished by doctrinal differences. It is the personal party spirit rather than dissent to doctrine that has so often been responsible for splits. The causes for these things have long ago passed away. Why, then, must we remain separated! G.

A Nasty Case.

People are extremely liberal in their judgment of what others do. We are often impatient with the public for its apparent unconcern about the morals of those who are in the public eye. But even a liberal minded public can get too much of the old sinner who flaunts his sins before the eyes of the world as one might a red flag before the face of an angry bull. When it was announced that the head of the steel trust was to marry an actress, a woman for whom he had forsaken the wife of his youth and poverty every paper in the country denounced the action as cowardly and indecent. With all his influence and his many millions the whole world detests him as a vile ingrate.

Corey experienced great difficulty in finding a clergyman willing to perform the ceremony. The wonder is that he should want to have the form of a religious sanction given to an act that so grossly violates the precepts of religion. No doubt the ministers who refused to marry him believed, as most people do, that in the sight of God's law, if not in the sight of the law of the state such a marriage deserves nothing but the name of adultery. The poor weak D. D. whom a handsome fee finally tempted to perform the ceremony is a pathetic sight in the eyes of the whole country, denounced by his brother clergymen, condemned by the public and despised as he must be, by himself he is without an apologist or a defender. On the whole the case, because of its notoriety, makes it one of the worst in which a minister of the Gospel has ever been mixed up in. A little more of the kind of resentment shown by the public in this matter will go farther toward solving the divorce problem than all of the law on our statute books. G.

Correspondence.

ZIONSVILLE, Pa., May 20.—The members of our church had again the privilege to celebrate the Lord's Supper on May 19. We had a beautiful day, the trees were all in bloom, which made all the air smell sweet. We had a good attendance. Brother Gottshall, the pastor, preached a very powerful sermon. May God's richest blessing rest on our pastor and his work. Let us all pray more earnestly for our church, and for our pastor.

ANNIE G. GRISSINGER.

BESSIE, Okla., May 13.—On Ascension day there was a solemn occasion in our church. We had funeral services, which were very largely attended, also by some of the relatives from Kansas. A young man who was recently converted, the only child of Dr. and Mrs. John Loewen, was buried. This is an earnest call for all "to be ready" to meet the Master who will come surely, at an hour that we do not know.

We are having now pleasant weather. But the green insect—"green bug"—by the millions, but now seemingly all gone, have done great damage. Oats are destroyed and the wheat fields are but very few that will yield a medium crop. Barley looks good.

The large crop of fruit that we expected is greatly reduced by the many frosts which we have had recently.—For a while there was a lack of rain, but of late we had plenty.

The church work is prospering. The services, S. S., and the C. E. meetings are well attended.—Rev. M. Claassen is not enjoying good health.

WAYLAND, Iowa, May 19.—As we have been having some very frosty mornings in the past three weeks, it seems as though it made short work of the fruit harvest for this year, as the better part of it is frozen. There will be some but not very much.

But during the last week we had a nice rain followed by warm weather, and the gardens and fields are now looking better. The corn is nearly all in the ground and in some fields it is up. The corn was all put in, in very good shape as the ground has been in exceptionally good condition this year.

Our S. S. is having a large attendance and seems to be gradually increasing both in number and interest.

This evening the graduating exercises of the Junior C. E. Society was held. At this time 7 of the Juniors made a forward step into the Senior Society. A very interesting program was rendered. The following are the names of the graduates: Leola Wyse, Mable Wenger, Baja Wenger, Ollie Eicher, Carrie Schantz, Nettie Alliman, Ada Potton.—May God bless the Juniors in the good cause and work they represent.

The Hiding of His Power.

President Jonathan Blanchard understood the secret lodge system as few others have done. He penetrated to the deepest depths of its marvelous structure and there discovered the hiding of its power. He insisted that its Christless, and hence Satanic worship, was the soul and very life of its being. He advanced this belief in the earliest stage of the discussion, but later he emphasized, and dwelt upon it, as the most important and alarming fact we have to contend with. "Devil Worship," when applied to the lodge, shocked the sensibilities of many good but imperfectly instructed people, who having advanced in knowledge now accept it as most fittingly designating the religious service of the lodge. "Devil Worship" concisely and accurately states the fact and calls attention to the very essence of its being and the chief source of its power. It is the Satanic spirit which animates and vitalizes every part of the system and so unifies the whole.

The outworking of this indwelling Satanic life finds expression in every feature of the system. As complete in its organization as Romanism and as treacherous as the Jesuit hierarchy, it seeks to affiliate with church and state whenever and wherever it can make them subserve its dominating purpose of supremacy. Failing in this, it stealthily plans to embarrass, undermine and ultimately destroy whatever and whoever designs to resist its will.

Constructed on the plan of absolute despotism, it admirably serves the purpose of the few who deceive and rule their deluded subjects. Unscrupulous in the use of means, the dominant spirits have formulated a system adapted to the capacity, intelligence and environment of those whom they can employ in every country and condition in life. Having made a place and assigned a work for each member, they rigidly demand that each member shall be in his station and devoted to the task assigned him. By this device vigilence is exercised at every point, a prompt report of all important matters secured and an unceasing activity promoted through the whole body.

Is any measure pending in Congress which has a bearing on the present or future of the lodge system? Agents are there to watch and report. They are there to obey their Masonic superiors, as the soldiers in the ranks or the inferior obeys his superior officer in the army. They may demand the support and cooperation of every loyla Mason the world over, and he, in turn, is bound to respond to that demand under penalty of death. As the soldier may be court-martialed and shot for disobedience, so the Mason who refuses, or even neglects to receive and execute the orders of his superior, may be

tried in a star-chamber court and executed as a traitor or felon, according to the "law and immemorial usages" of the craft.

Is there peril pending to the order or any member of the craft "in good and regular standing" in any civil court or judicial proceeding? Trusty emissaries must, if possible, be on guard; as attorney, as judge, as witness, or as juryman, his oath as a Master Mason demands that he "shall espouse a brother's cause so far as to extricate him from any difficulty"—except in case of murder and treason—under penalty of being disemboweled by the lodge "ruffians."

When interrogated as to what course he would pursue where the civil and Masonic oaths conflicted, a Mason replied, "I took my obligation as a Mason voluntarily, therefore I am morally bound to keep it. As a witness or juror I take an obligation at the instigation of the court. It is mandatory, not voluntary. Therefore in case of conflict I am bound by my moral obligation, and the court or law which compelled me to take the civil oath must assume all moral responsibility and leave me to obey the dictates of my own conscience in the matter." Not every Mason takes this position, but he is bound by the tenor of his oath to protect a brother in trouble, and expected to find some way in which to do it. He is disloyal and a traitor if he fails.

Has some minister spoken his mind too freely in condemnation of the secret lodge? Has he called attention to the moral and spiritual blight it is spreading in the church and community? That man must be taught that the lodge does not tolerate opposition or permit even a discussion of its proceedings. He must be silenced or removed by some device which will, if possible, conceal the "hidden hand" that strikes the blow. It may be accomplished by a series of strokes, such as withholding a pastor's support, minimizing his excellences and magnifying his weaknesses, alienating his friends and encouraging his enemies, suggesting unfitness for that particular field or lack of discretion in the management of the church's affairs, lack of interest in the young people, or absence of courteous co-operation with the churches and their pastors—any one or all of these, or a thousand other inventions, woven by skilled operators into a net-work from which the worried and perplexed victim of their secret persecution seeks release at almost any sacrifice.

When assured of adequate support the coveted end may be sought by more direct method. Charges of dishonesty, immorality or heresy may suffice to silence the minister and crush the discussion by a single blow, and thus the sentence of a secret tribunal finds speedy execution. Whatever course is adopted, the leaders make sure of allies who are ready to execute the decrees of their superiors and perform the task assigned them. Whether by the slow or sudden process, the result is the same. It is the spirit of Satanic hatred to Christ and the open, frank and ingenuous life which He lived and enjoined upon those who would be His disciples, which pervades the whole system and directs its every movement. It is the spirit which dominates every other system of worship invented and used by "the god of this world" to destroy the souls of men, and herein lies the secret of its great power, while its seeming success appears in the invention and adaptation of means to the end at which it persistently aims.

But great as is the power of darkness to conceal, greater is the power of light to reveal, and it is the duty of everyone who has received "The True Light" to put it on a candle-stick that it may give light to others.

Great as is the power of Satan to darken the understanding and degrade and destroy the souls of men, greater is the power of Christ to enlighten and save all who come to the Father by Him.

Great as is the subtle snare of Satan, and ingenious as are his devices, God's plan of salvation is greater, and when God's clock strikes the hour His angels will gather the tares for the burning, and all who have borne faithful testimony shall receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Reader, it is for you to decide where you will spend eternity.

JAMES P. STODDARD.

Forgiveness.

There is no surer sign of a noble character than the spirit of forgiveness. "To err is human, to forgive divine." God's greatness is seen as truly in His willingness to forgive as in the grandest works of His hand. What exalted nobility was there in Jesus, when he said to the sinful woman: "Neither do I condemn thee; go thy way; from henceforth sin no more!" Can anything nobler be conceived than the spirit which He showed when, dying on the cross, He prayed for His enemies, "Father, forgive them, for they know not what they do"? A spiteful and reyengeful spirit is always most ignoble. Keep the highest ideals before you if you would rise high.—Ex.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 2. HOW TO REALIZE THE PRESENCE OF CHRIST. John 14, 15-23. (Consecration meeting.)

QUESTIONS.

1. How does Christ come unto us? John 14, 23; 15, 7.

2. What is the condition for Christ's presence? John 14, 21. 23; 15, 10.

3. What is necessary before we can live with Christ? Rom. 6, 3-5; 8, 10; Gal. 2, 20a.

4. What is the consequence of Christ's presence? John 14, 23; 17, 23-24; Rom. 8, 11; Gal. 2, 20b; Ephes. 3, 17-18; John 15, 5. 7.

5. What is the consequence of not having Christ in us? John 15, 6.

MEDITATIONS.

Christianity is a spiritual union with Christ. Christ comes to us in His word and through His Spirit, for the Spirit of truth glorifies Christ in our hearts. Christ cannot come unto us except we love Him, He will not come as an unwelcome guest. This love of Christ impels us to keep His word, to keep His commandments. If we do not obey Christ's commandments all professions of love avail nothing, for love does not consist in words, but in acts. Our Christianity must affect our wills, not only our feelings.

Before we can live with Christ we must be crucified with Him to sin, must die to sin.

If we are dead to sin, that we do not any more the will of the flesh, but the will of God, Christ lives in us.

The fruits show the quality of the tree. Christ says: "He that abideth in me, and I in Him, the same beareth much fruit, for apart from me ye can do nothing," and again: If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. If we love Christ, we will keep His word and God will love us and God in Christ will come unto us and make His abode with us. We will live, but not we, Christ will live in us; through Him we will know the love of Christ and will be filled unto all the fulness of God. Our body will die, but the Spirit of God will give life to our mortal bodies. If Christ does not live in us, we have no eternal life; but will be cast forth as a branch, and will wither and must burn.

QUOTATIONS.

Montmorency, Constable of France, being mortally wounded, was exhorted to die with the same courage which he had shown in his life time. To this he replied, "Gentlemen and fellow soldiers, I thank you all very kindly for your anxious care and concern about me; but the man who has been enabled to endeavor to live well for fourscore years past, can never need to seek now how to die well for a quarter of an hour. But observe, my having been enabled to endeavor to live well is not the ground of my dependence; no, my sole dependence is on Jesus Christ. It is by the grace of God, through Him, that I now am what I am.

Abide in me, I pray, and I in Thee;
From this good hour, oh! leave me never more
Then shall the discord cease, the wound be healed,
The life long bleeding of the soul be o'er.

Abide in me; o'ershadow by Thy love
Each half-formed purpose and dark thought of sin;
Quench, e'er it rise, each selfish low desire;
And keep my soul as Thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me. There have been moments blest
When I have heard Thy voice and felt Thy power;
Then evil lost its grasp and passion hushed,
Owned the divine enchantment of the hour.

These were but seasons beautiful and rare;
Abide in me, and they shall ever be;
Fulfil at once Thy precept and my prayer:
Come and abide in me, and I in Thee.
—HARRIET BEECHER STOWE.

They love their blessed Leader. Not more close
The branches cling unto the parent tree
Than are His followers bound to Christ. They loose,
Like Him, their hold on earthly things. They free
Their hearts from the strong bonds of selfishness,
And yield for general good their private weal.
Where'er is want, despondency, distress,
They have the hand to toil, the heart to feel.
'Tis thus the Saviour taught them. They are one
With Him, and in their souls His image bare,
Rejoicing in the likeness. As the sun
Doth spread his radiance through the fields of air,
And kindle in revolving stars his blaze,
He pours upon their hearts the splendor of His rays.
—THOMAS C. UPHAM.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 2.

SUBJECT:—Moses called to deliver Israel. Ex. 3:1-14.

GOLDEN TEXT:—Certainly I will be with Thee. Ex. 3:12.

Moses was forty years old when he fled from Egypt after his attempted interference in behalf of his sorely oppressed brethren. He was eighty years when he led the people forth out of Egypt. The forty years intervening he spent in the land of Midian in the capacity of a shepherd, with the man whose daughter he married there. This occupation was one in which a thoughtful person would have much time and occasion for meditation. Out of this school of meditation God called, at sundry times, men for the leadership of His people, giving to them visions and revelations of His divine purposes for Israel and for the world. Such were Abraham, Moses, David, Amos and others. Through Moses and David alone we have a large and very important part of Old Testament revelation. God could speak to them in the quiet of their shepherd life and thus prepare them for their great lifework in His service. The forty years spent by Moses in this quiet retirement were not lost. He was being schooled in patience and gathering strength in communion with God for the trying times and the enormous responsibilities of the forty years to follow.

When at last God's time was come when He would lead His chosen people forth out of Egypt into the land of their promised possession, Moses was found in that attitude of soul in which God could lay hold of him and make of him the leader that He needed. Before, Moses would have taken up the work of deliverance in his own strength and way; now he is thoroughly emptied of that self-reliance which unfits for real service. He is now ready to say, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? He is now where he would feel it to be presumption to go without the assurance of God,—"Certainly I will be with thee"—"I will be with thy mouth, and teach thee what thou shalt speak" (ch. 4:12). There was danger, indeed, of his self-distrust carrying him into the extreme of unbelief as to the power of God to use him at all. It is the trick of Satan, if possible, to push men from one fault into another—from one extreme into the opposite extreme. Moses called forth the anger of the Lord against him (ch. 4:14) by his excessive humility amounting almost to unbelief and an unwillingness to be the instrument of Jehovah that He might manifest His power through him.

GOD APPEARING IN HOREB.

For some reason, Moses one day led his flock to the back side of the wilderness, and thus came into the vicinity of the mountain which in after years, when he wrote the history, he called the mountain of God, because of God's appearance to him there. Whatever Moses' personal reason was for this unusual move, it is evident that he was led of the Lord that way, for the place of the revelation now to be made was not an accidental but a chosen one. Here God would make Himself known, here the people should be gathered into His presence on their coming up from Egypt, and here He would give unto them through Moses the divine order of worship for this dispensation as well as the divine laws for their national existence.

The mysterious presence of God there was first made known to Moses through the means of a bush burning with fire yet not being consumed. The emblematic meaning of this is very instructive. God who in His holiness is as a consuming fire to all that is identified with sin, was appearing to Moses to establish His covenant of grace with his chosen people, and therefore, as expressive of grace, the bush was not consumed. When Moses drew near He was warned of the holiness into which as a sinful man he was approaching, but in the same breath he was assured of God's purpose of grace, of His merciful remembrance of the covenant of grace which He had entered into with Abraham, and which He was now about to carry forward toward its fulfilment.

In conclusion, I have the pleasure to give place to some thoughts by Bro. H. G. Allebach on

THE NAME OF GOD.

There is always a volume of self-revelation in every name God gives Himself. In v. 6 it appears that God then first definitely revealed Himself to Moses, and that Moses might not mistake the Divine identity, God calls Himself "the God of Abraham, the God of Isaac, and the God of Jacob." In a word it was the same God who had so wonderfully led the beloved old fathers whose sacred memory Moses had doubtless been taught to honor. Peter clinches the significance of this convincing method of self-revelation when he begins his address in Acts 3:13 with the words, "The God of Abraham, and of Isaac, and of Jacob, *the God of our fathers.*" It is the same God who speaks to us to-day —the same who met Moses at Horeb. He speaks to us through His only begotten Son (Heb. 1:1).

It is probable that Moses knew of God before this Horeb manifestation—that the past revelations to the patriarchs, handed down in cherished tradition, had been imparted to Moses by his godly mother, and that he knew God was Almighty, holy, the Creator, and, finally, that God had made and re-affirmed His covenants before the fathers. We have to assume this, else Moses' instant response to God's majestic proclamation of His holiness would be inexplicable. But Moses was to learn more of the character of God, hence additional appellations to focus and fix these features of character were given. A very striking illustration of this is seen in vv. 13-14. Moses in accepting his divine calling, fears that if he came to Israel speaking with authority from God, they might not be satisfied if he presented his credentials merely in the name of "The God of your fathers", but they might demand higher authority and ask, "What is his name?" It seems that Moses himself appreciated the necessity of assuring himself and his brethren that the God who now undertook the fulfilment should be the same as He who first announced the covenant. God's answer was, "*I Am* hath sent me to you." This implies not only the eternity and unchangeableness of the covenant maker, but also the unchangeableness of the covenant itself. It implies, moreover, that God's promises are Yea and Amen. "Hath He said, and will He not do it?" This is an unspeakable comfort to the believer, but an unspeakable terror to the evildoer. Jesus is also the "*I am*" (John 8:58). "Heaven and earth shall pass away, but my words shall not pass away."

Deaths.

LOEWEN.—On May 6 at Bessie, Okla., John, only child of Dr. John Loewen, aged 19 years, 8 months and 22 days. The deceased was converted, being a candidate for baptism in the Herald church. The funeral on May 9 was very largely attended. The funeral services at his late home were conducted by Rev. P. Pankratz and at the church Rev. M. Claassen based his sermon on John 13:7 and Rev. 20: 11-15.

BOYER.—Mrs. Elizabeth Boyer was born in Ashland Co., O., and departed this life at Goshen, Ind., May 9, 1907, aged 70 years, 7 months, 23 days. She was married to John Boyer Jan. 20, 1859. To this union were born 3 sons, In 1864 she moved with her husband to Clinton Tp, Ind., settled upon the farm where she died, then in woods. She faithfully bore the hardships of pioneer life. At an early date she gave her heart to God and united with the German Reformed church. In July 1893 she joined the Silver Street Mennonite church. Sister Boyer was an enthusiastic church worker, was a faithful and regular attendant at church. Her cheerful face and loving disposition made her many warm friends, never having had an enemy. She is survived by an invalid husband deeply bereaved, 3 sons and 2 grandchildren. Funeral services were held from the Silver Street church, May 11, 1907, conducted by M. A. Niswander. She will be greatly missed, but our loss is her gain.

Contributions.

For Foreign Mission.

I. FOR GENERAL FUND:—In the month of April the following gifts were received: From the Ladies' Mission Soc., Noble church at Wayland, Iowa, $40.01; Bergtal church, Pawnee Rock, Kan., $7.40; Bethesda church, mission festival, Henderson, Neb., $65.85; Mrs. Katie Hirschler, Summerfield, Ill., $5; S. S. of First Mennonite church, Newton, Kan., $15.86; mission friend, Newton, Kan., $5; Hillsboro Mennonite church $19.80; Bethel church, Versailles, Mo., $10 96; S. S. of Bethel church, ditto, $17.04; per A. B. Shelly the following: West Swamp church, Quakertown, Pa., $21.18; West Swamp S. S., ditto, $16.58; West Swamp Y. P. S, $4.37; ditto, Junior Society, ditto, $1.20; Bethany church, ditto, $9.82; Flatland church, ditto, $9.56; — Mennonite church at San Marcos, Cal., $15; S. S. of Bethel church, Marion Jct., S. D., $16.10; Friedenstal church, Gotebo, Okla., $21.50; S. C. Krehbiel, Clarence Center, N. Y. $5; Alexanderwohl church, Goessel, Kan., $108.80; Canton church, McPherson, Kan., $15.75; John B. Schowalter, Cass Co., Ia., $5; S. S. of the Beatrice, Neb., congregation, $26 73; Jacob Hamm, Didsbury, Alberta, $28.50; S. S. of Bergtal church, Korn, Okla., $11.75; Paso Robles (Cal.) church $12; Abr. Penner, Mt. Lake, Minn., $200; Coifax (Wash.) church, $18; S. S. of the Zion church, Donnelson, Iowa, $4.03.

II. FOR INDIA MISSION:—From the Ladies' Mission Soc., Noble church at Wayland, Iowa, $40; Loretta, S. Dak., $19.35.

III. FOR ORPHANS IN INDIA:—Jacob M. Wiens, Herbert, Sask., for the support of an orphan, $25; mission friends, Paso Robles, Cal., $50.

Gratefully acknowledged,
GUSTAV HARDER, Treas,
Per H. H.

Russian Famine Fund.

Per D. G. Hiebert, Mountain Lake, Minn.:—C. E. Society, Wall's Church $1.63; C. Janzen $1; D. Fast $1; Mrs. P. K. Voth $5; Peter Martens $5; H. Fast, Sr. $1 50; P. J. Dick $1; H. Regier $5; J. D. Schultz $2; John Unruh $2; G. G. Neufeld $5; P. J. Dick $5; P. Sawatzki $2; A. J. Dick $1; H. Koehn $1; Jac. J. Dick $2; Dr. G. Lohrenz $5; H. Wall, Sr. $2; J. H. Wall $5; Mrs. C. Dick $5;—Per H. P. Goertz:—A. Martens, Buhler, Kans. $1; H. M. Kroeker $5. A Sister of the Christian Mennonite Church, per J. J. Krehbiel, Moundridge, Kans. $2.50; Jacob W. Tschetter, Freeman, S. Dak. $5.

Chinese Famine Fund.

Per A. B. Shelly:—Mrs. Hannah Moyer $3: Wm. B. Sell $3;—A Sister of the Christian Mennonite Church, per J. J. Krehbiel, Moundridge Kans. $2.50; P. H. Töws, Plum Coulee, Man., per John I. Bargen $2; Mrs. Daniel Weity, per J. W. Kliewer, Berne, Ind. $1.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

SERIOUS CLASH OVER TEMPERANCE.

OPPOSE ANTI-SALOON LEAGUE.

COLUMBUS, O., May 18.—There promises to be a bitter fight over the report on temperance.

The report of the committee on interstate temperance will probably be made next Friday. Professor Scanlan, of Pittsburg, is directing the committee work. There is strong opposition to the Anti-Saloon League, many commissioners declaring that they will not vote to continue the work of this league. Many believe that the young and old people's societies should take up the work of the Anti-Saloon League within the church. The friends of the league among the commissioners are flatly against the churches coming out as not in favor of the league. They are giving many reasons why the league should be supported. The fight promises to become the most interesting of the assembly.

Wayne B. Wheeler, superintendent of the Anti-Saloon League, is urging his friends among the commissioners to stand by the league. He was asked to-day what attitude the league will take in the impending fight which is to be waged by members of the temperance committee against a resolution that the league be declared the official representative of the General Assembly.

MOVEMENT NOT SURPRISING.

"This movement is not surprising in the least," said Mr. Wheeler. "It had its start with a lot of third-party prohibitionists who have brought forward the inter-church council as a substitution for the league.

"We owe our existence to the individual churches, and the men who have started this revolt against us have been condemned more severely by their own congregations than we would ever dare to do. In fact, they received a severer castigation that we would presume to give them. There will be no danger of this movement succeeding. We do not fear the fight because we know we shall win."

HARKS BACK TO PENNSYLVANIA.

A local option bill which was to be presented to the Pennsylvania Legislature is another and a very important cause of the temperance controversy. Seventeen temperance organizations of Pennsylvania agreed on a bill, and this was given into the hands of Mr. Nicholson, of the Anti-Saloon League, as the story runs, to be presented to the Legislature. Mr. Nicholson, it is charged, instead of presenting the bill which had been approved, stuck it in his pocket and kept it there and presented instead a bill of his own which the other temperance organizations deemed weak and inoperative as compared with the one they had approved. This was the beginning of the trouble.

The temperance committee's report does not mention the league by name, but it contains some very significant passages. It states that while it is the duty of every Christian to participate in politics, the "church, in her organized capacity, ought not to interfere in political primaries or advocate the election or defeat of candidates for political office or authorize men to conduct political campaigns or otherwise compromise herself by political entanglement."

The execution of law the committee regards as a "peculiar function of civil authorities" and expresses the belief that the church ought not to employ detectives, gather evidence, institute proceedings in courts or undertake to enforce laws which other men have been elected, sworn and paid to enforce.

"It is clearly evident," the report continues, "that whatever is proper for the church in her organized capacity to do at all, she should do in her own name and right; and whatever is unwise and improper for her to do in this manner or through her own agencies she should not attempt to do or be asked to do through other organizations."

Speaking of the interchurch federation, the report says: "So far as we have been able to learn, every temperance organization in the United States, except one rejoices at the union of the churches for temperance work."

Anticipating the attack to be made on the federation, the committee suggests that it would be manifest discourtesy to the other churches in the federation now to withdraw or repudiate actions of any former assemblies.

THE LEAGUE'S STATEMENT.

COLUMBUS, O., May 18.—Breaking silence for the first time since the temperance question began to agitate the Presbyterian commissioners, the Anti-Saloon League issued this statement to-day:

"Developments yesterday fully confirmed the statement that there will be a stormy time in the Presbyterian General Assembly over the temperance question.

"It is claimed that instead of helping to get local option legislation in Pennsylvania the position of the assembly's temperance committee was that of gratuitous interference with the work of the league representing the united action of all the churches.

"Those who are here from Pennsylvania are saying that the fight for local option was near completion when the Pennsylvania committee formulated a bill of its own and called together an informal and unofficial gathering of a few representatives from other bodies to indorse its action.

"It was said by a gentleman yesterday who for the last year has had intimate knowledge of the whole controversy, that there is no doubt that the assembly's committee has sought to handicap the Anti-Saloon League, and that in this effort they have had the active backing of a few leading radical party Prohibitionists, who for reasons of their own, have never had sympathy with the League."

Vast Gains by Frauds.

WASHINGTON, May 19.—That the history and present operation of the Standard Oil interest "shows throughout the past thirty-five years a substantial monopolization of the petroleum industry of the country, a deliberate destruction of competition and consequent control of that industry by less than a dozen men, who have reaped enormous profits therefrom," largely through abuse of transportation facilities, is charged in a report just submitted to President Roosevelt by Commissioner of Corporations Herbert Knox Smith. Part one of the report was made public to-day and other parts will follow. Certain information acquired is witheld for the present, in accordance with instructions of the president, who feels that their publication might interfere with the prosecution of the government's suits pending against the Standard Oil company, and its subsidiary companies.

It is stated that in 1904 the Standard and affiliated concerns, "refined over eighty-four per cent. of the crude oil run through refineries; produced more than eighty-six per cent. of the country's total output of illuminating oil; maintained a similar proportion of the export trade in illuminating oil; and transported through pipe lines nearly nine-tenths of the crude oil of the older fields and ninety-eight per cent. of the crude oil of the mid-continent field."

The report points out the monopoly enjoyed by the company does not rest on the ownership or the sources of the oil supply which amounts to about only one-sixteenth of the total, but "that its growth and present power rests primarily on the control of the transportation facilities."

After the railroad rebate was abandoned the company, the report continues, was able to "establish a system of secret, or pen discriminations of rates in its favor throughout practically the entire country. Having established its monopoly of the pipe line business, the company substantially refuses to act as a common carrier."

It was shown that the Standard controls not only the wholesale, but also the retail trade in oil.

In conclusion, the report says it is apparent that the dominating position of the Standard Oil company in the oil industry, has largely been secured by the abuse of transportation facilities, first, by flagrant discrimination obtained from railroads; second, by a refusal to operate its pipe line system so as to extend to independent interests the benefits to which they were both morally and legally entitled, while at the same time the Standard has prevented such independent interests from constructing lines of their own.

Major Schmitz is Out of Office.

SAN FRANCISCO, May 17.—From this time forward, it is now declared, Eugene Schmitz will be the mayor of San Francisco in name only. He has relinquished the reins of government to a committee of seven, representing the five great commercial organizations of the city. Beginning with today the city is under the control of men whom the mayor selected to administer the city's affairs upon the lines demanded by the public.

The capitulation of the mayor is complete. He has transferred in writing his authority, tantamount to a power of attorney, to the following citizens: F. B. Anderson, F. W. Dohrmann, Percy T. Morgan, F. W. Van Sicklen, Louis Rosenfeld, C. H. Bentley and Charles W. Stack.

Building a Hierarchy.

COLUMBUS, O., May 20.—After a spirited discussion, during which it was charged that an attempt was being made to build up a Catholic hierarchy, the Presbyterian general assembly to-day adopted the report of the special committee on administrative agencies referring to the presbytery's four overtures relating to changes in the form of government of the church, which provide for the establishment of executive commissions by the presbyteries, synods and general assembly, in which the moderators of the respective organizations shall be the head. If a majority of the presbyteries approve these overtures the committee will report to the next general assembly a plan for the executive commission of the general assembly.

Foreign.

Royal Baby Baptized.

MADRID, May 18.—The baptism of the heir to the Spanish throne, Prince Alfonso of the Asturias, who was born May 10, took place in the private chapel of the palace here at noon to-day.

The ceremonial at the baptism was even more imposing than that connected with the first presentation of the royal child.

The royal babe was carried in its nurse's arms, accompanied by the mistress of the robes, and escorted by Cardinal Rinaldini, representing the Pope, and was followed by the royal household, the King and members of the royal family and representatives of the foreign powers. All the ambassadors and ministers to the court of Spain were present.

The ceremony of giving the names to the royal child, Alfonso Pio Cristino Eduardo Francisco Guillermo Carlos Enrique Eugino Fernando Antonio, was only of short duration, and after the usual prayers the procession re-formed and returned to the royal apartments, the child being taken back to her majesty.

Peter Jansen. C. J. Claassen, Manager.

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Vol. XXII. BERNE, INDIANA, MAY 30, 1907. No. 22.

The Hope Set Before Us.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the king.

Now, the tuning and the tension,
Wailing minors, discords strong;
Afterward, the grand ascension
Of the Alleluia song!

—Frances Ridley Havergal.

Items of News and Comment.

Write for "sample copies", which are sent gratis on application.

Moderation and perseverance are important factors in conquering difficulties.

On May 12 Prof. C. H. Wedel, of Bethel College, preached at the Alexanderwohl church near Goessel to a very large congregation.

Being mindful of our imperfection and faults our approach to God should be with feelings of profound reverence and humility.

The Missionaries Epp and Frey at Oraibi and Toreva, Ariz., feel very grateful for the necessary help they recently received in the persons of Bro. and Sister Cornelius Frey, of the Alexanderwohl church, Kan.

Plans are under way and the contract is already let for the erection of a Hospital and Deaconess Home at Newton, Kan., at the approximate expense of $23,000. The building is expected to be completed till January 1908.

Plans have been perfected by the Mennonites (General Conference B) for the building of a Sanitarium at La Junta, Colo., at a cost of at least $16,000, of which $10,000 are already in sight and solicitors are out gathering in the $6,000.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Bro. J. W. Kliewer, of Berne, Ind., left on May 30 to hold a series of meetings in Sterling, Ohio.

The fifteenth annual convention of the Cuming Co. Sunday-school Association was held on May 20th and 21st in the Congregational church, Wisner, Nebr. The convention proved to be a success and a blessing to all those who were present.

ILLUSTRATION OF SMALL BEGINNINGS.

Once the site of CHICAGO, now the second largest city of the United States.

The mission workers Bro. and Sister Mahlen Lapp, of Dhamtari, India, who have been in the foreign field six years, have been granted a furlough to this country to recuperate and to look after the interests of The India Mission while in the home land.

On account of the recent "change of postal regulations" between Canada and the United States, Elder O. B. Henderson, Assistant Editor of the "Gospel Banner" published at Berlin, Ont., has vacated his position, and the money formerly paid to him will go to meet this extra expense.

The ministers are herewith kindly and urgent requested to apply at once to the Mennonite Book Concern for "sample copies" of the MENNONITE by forwarding a list of names of such persons who are not yet readers or subscribers of our English church paper. The MENNONITE wants to be "your helper" and in return you ought to help cheerfully to increase its circulation.

Communion services were held on Pentecost in the Salem Mennonite church, Wisner, Nebr., conducted by Rev. D. J. Brand.

The 119th General Assembly of the Presbyterian church in the United States of America met, on May 16, 1907, at Columbus, O., over 900 Commissioners being in attendance. The election of Moderator occupied but little time, Dr. William H. Roberts on motion being elected by acclamation. The assembly decided to meet next year in Kansas City, Mo.

Sister Rachel Burkhalter, of Berne, Ind., left on May 24th for Cincinnati, Ohio, to begin at the Christ's Hospital (Methodist) a three years' course in professional nursing, and Sister Zillah Sprunger intends to leave on June 3 for the same place and purpose.

Church Federation.—The Plan of the Inter-church Conference held at Carnegie Hall, New York, in November, 1905, is advancing. All the denominations that took part in said conference have representatives upon the Executive Committee, and preparations are already under way for the meeting of the Federal Council in 1908. The following seven denominations have had an opportunity to act upon the Plan of Federation.—The Methodist Episcopal Curch South, The American Christian Convention, The Methodist Episcopal Church Colored, The Reformed Church in America, The United Evangelical Church, The Seventh-Day Baptists, and The Presbyterian Church have accepted it. It is believed that fully thirty denominations in all will cordially approve the plan.

Anna T. Jeanes, an aged Quaker of Philadelphia, has given a gift of $1,000,000 to Booker T. Washington to be used for the education of the negro children in the South.

The school board of Springfield, Mass., has passed resolutions forbidding the recognition of fraternal societies in the public schools, nor will they allow any teacher to teach in these schools who is a member of such societies. This will mean the resignation of many of the teachers now employed or their severance from the societies.

The first annual meeting of the Mennonite Board of Missions and Charities (of the General Conference B) was held at the Old People's Home near Ritman, Ohio, on May 21—22. Steps were taken to better equip the present institutions and missions, and also for the establishing of a new foreign mission and at least one home station. All the old officers were retained for another year.

The conference of the World's Student Christian Federation which was held in Tokio, Japan, in April, was an international gathering or practically a meeting of orientals in an oriental city with representatives of the West in attendance. Of the 627 delegates fully 500 were from China, Japan, Korea, Siam, Ceylon and India, while the remainder represented twenty other nations. It is stated that the conference left a deep mark on the national life of Japan.

Bro. J. A. Ressler, who was at Igatpuri, India, on April 18, writes there were at that date, including the thirteen missionaries, a total of 416 members of the Mennonite church connected with the American Mennonite Mission. Many more have been baptized, but some have moved away and are faithful in other

places, some have gone back to heathendom, and some have passed to the great beyond, leaving behind their witnesses for Jesus. With the applicants for baptism the Mennonite congregation at Sundarganj, Rudri, Leper Asylum and Balodgahan totals about 500.—Herald of Truth.

Prof. E. J. Hirschler, of C. M. College, Bluffton, O., attended the Intercollegiate Peace Conference held in Cincinnati, Mry 17-18. He reports in the College Record thus: "The Conference opened on Friday evening with an oratorical contest, in which eight representatives of as many colleges of Ohio and Indiana took part. The orations were all creditable productions and most of them were delivered with force and ease. This contest was a new feature, but as was pointed out by the president of the association one of the most fruitful lines of activity yet attempted, because many persons are reached through the local preliminary contests and especially because all students taking part in the same become permanent advocates of peace."

In the last issue of this paper reference was made to a Congregational minister who recently married W. E. Corey, President of the Steel Trust, to the actress on whose account Mrs. Corey is reported to have secured a divorce. The minister later wrote a letter to the session of his church saying: "Upon reflection I am convinced that without intention I did a great wrong to my office as a Congregational minister, to my church and to the Christian conception of the marriage relation. I most sincerely regret having used my ecclesiastical office to sanction the wedding, and I beg pardon of my church and denomination for unwittingly and without due examination and reflection being induced to officiate. I will humbly receive any censure which may be visited upon me, for I realize increasingly the gravity of my transgression. I have returned the fee which was given to me, and ask for such charitable judgment as Christian forbearance may afford."—Ex.

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The Christ of the Andes.

Not many years ago Chili and Argentina were on the verge of war. An old boundary dispute had broken out anew, and was intensified by the discovery of an unsuspected value in the eighty thousand square miles of territory involved.

The two nations grew more hostile. Each was goaded by the other's warlike preparations to make more provision for a war believed to be inevitable. Their standing armies were increased to a burdensome size, and their navies were enlarged by new and expensive ships. The tax for these wasteful preparations amounted to five dollars per capita in the two nations.

To the honor of Christian men in both nations, let it be remembered that these demonstrations did not go on without protest. On both sides of the line clergymen of the Roman Catholic Church, as well as the representatives of the English government in both countries, labored earnestly and kindly for the averting of so great a disaster. Bishop Benavente of Argentina and Bishop Jara of Chili were foremost in their pleas for peace. They journeyed back and forth in their respective countries, rousing the clergy and laity by their pleading for the tangible expression of abiding peace between the nations, in the form of a monument on the boundary-line.

It was this movement that gave focus to peace sentiment. The plan to erect a statue of Christ between the nations rebuked the clamor for war. At last the boundary dispute was referred by agreement to the King of England; and his decision, which awarded to each nation a part of what it had contended for, gave general satisfaction.

Then the two nations, gratified by the result, signed a treaty, agreeing that for a term of years all controversies between them should be submitted to arbitration, and that they would reduce their armies and navies.

The women of the two nations took up the movement for the monument. A young sculptor, Mateo Alonso, modeled the statue of Christ, which was cast in bronze produced from old cannon. It is twenty-six feet in height, and is supported by a granite column surmounted by a globe, on which the map of the world is outlined. In His left hand the Christ holds a cross, rising five feet above the statue. His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says, "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chili break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

On the very summit of the Andes, and on the boundary-line settled with mutual satisfaction and without strife, the statue was erected March 13, 1904, a benediction to the nations that erected it, and a lesson to the world.

The new battle-ships were sold, and the proceeds turned to peaceful uses. Regiments have been mustered out, and the men have returned to their productive vocations. The arsenal of Chili has been converted into a school. The roads and harbors of both nations have been improved with the money saved from war. The great transandean railway is tunneling through the mountains and bringing the nations nearer together in time and commercial interests. Taxes are reduced. The people prosper. Best of all, the Spirit of the Christ has shown the world a better way than war.—Our Dumb Animals.

From Our Mission Fields.

ARAPAHOE MISSION AT CANTONMENT, OKLA.

Missionary JOHN A. FUNK writes as follows of their work at Cantonment, Okla.

The labors among our Arapahoes during the past quarter have not been in vain in the Lord. Of this the heathen give the most ample testimony by their roaring and raging. They often reminded us of what is written in the second Psalm. But, thanks be to God, He that sitteth in the Heavens shall laugh at them; the Lord shall have them in derision!

In my last report I indicated that our Christians would most probably have to pass through a trying conflict. I then fully believed that a conflict between the Christians and the heathen had to come if the Christian church was to be what the Word of God demands it to be. Through conflict to victory, from victory to the crown, also applies to our young Arapahoe Christians.

Even during the past year, when the Christians began to become victorious, the heathen began to feel uneasy among themselves, when they saw how the Christians gradually increased and were taking a firmer stand against the heathen religion and the heathen customs. They apprehended that the firm stand the Christians were taking would prove detrimental to their own religion. In order to protect themselves against these innovations and, if possible, to fortify their heathendom so as not to be totally overthrown by this new religion, they remained away from the meetings of the Christians and even endeavored to prevail on some of the Christians to do the same. The pressure became quite severe and most too hard for some of our Christians, so much so that the more earnest and stronger ones said, come and let us help our weaker brethern.

There are many evils prevalent among our Arapahoes. But the two leading evils are drunkenness and gambling. These are the evils by which even our weak Christians are sometimes ensnared. Gambling seems to be highly fascinating to the Arapahoe.

We held our meetings for some time in the house of an Indian, but we had to discontinue them there on account of the rent asked for the use of the house, which was more than the Christian Indians were able to pay. At first he asked a dollar for every Sunday. But when he found out that the Christians were about to stop the above named transgressions of the law by applying the law against them, he at once raised the rent to five dollars for every Sunday. His object evidently was to drive the Christians away from his door, knowing that they would not pay him the amount asked for. There seems to be an understanding between the heathen that the Christians should not have a place to hold services among them for less than five dollars. Since then we have our meetings in the schoolhouse at Canton, where no rent is reckoned for us. The Lord cares for His own!

Had the heathen not been as defiant the Christians would not have declared war against them at this time. And had they known what the outcome would be they would undoubtedly have acted different towards the Christians from what they did. Their idea seems to have been that the Christians had to keep quiet and not to cause any agitation, no matter how bad and offensive things were. In case our Christians keep steadfast in their purpose they will become the leaders among the Arapahoes of our district. This conflict between Christians and heathen may seem to be a hindrance to Christianity. It will not, however, but on the contrary it will be a great gain for Christianity among the Arapahoes.

Our meetings could be regularly held and were richly blessed until the enemy could no longer endure it and we were obliged to

remove them to Canton. We are exceedingly glad for the zeal which some of our young men are manifesting. Brother Henry Lincoln, one of those formerly baptized, takes a prominent stand in the new movement against intoxicating beverages, gambling, the mescal bean, illegitimate marriages, etc. Bro. Lincoln is the president of the "Arapahoe Christian Anti-Evil League" organized by the Agent.

Our congregation lost four of its members by death, and one member was added by baptism. The deceased are Sister Harry Bates, Sister John Pedro, Bro. John Wolfchief and Sister Spreadhand, Frank's mother. John Wolfchief had to suffer for a great while before he could depart. When I visited him the last time he could not speak audibly, but he answered my questions by signs. Before leaving him I read the 23, Psalm. Scarcely had I finished reading he called out "Amen." This "Amen" I shall never forget. The dear Brother was ready to pass through the "Valley of the shadow of death."

Bro. Harrington's mother was old and well stricken in years. But she could leave this earth as a Christian, after she had lived and walked as a heathen well nigh 80 years. It was on Good Friday when she sent for me and requested to be baptized, because, as she said, she might die at any time. I baptized her in her teepee, towards sunset, in the presence of her children. May the good Lord awaken other old mothers and fathers and teach them that paganism leads in evil ways and that Christ is the only door to the Heavenly Kingdom! Brother and Sister Harrington were again obliged to follow their dear little son to the grave. This indeed is a sore affliction to the dear Brother and Sister.

ARAPAHOE MISSION, CANTONMENT, OKLA.

Frank Harrington, the native helper at our Arapahoe mission at Cantonment, Oklahoma, writes as follows to the Mission Board:

Since my last report we have had regular meetings for divine worship in the house of one of the leading men, paying him one dollar rent every week.

The work has been going on as previously reported with a few additional events which need mentioning. Towards the end of the past quarter my dear mother, about eighty years of age, became a Christian through baptism. Mother had been sick for over two months and when she knew that she was going to leave this world she sent for Rev. J. A. Funk and asked to be baptized. She was baptized under the conditions and requirements of the Holy Scriptures. About a week or so after, on the 6th of April she died. A week after that, on the 13th day of April, our little son, eighty days old, died. Therefore at this writing I feel so heavy and lonely.

We active Christian Arapahoes have of late taken a little harder step towards improving the moral condition of our people as a whole, the Arapahoes at Cantonment. We told our people that by means of a promised support, which we received from B. E. White, the Disbursing Agent and Superintendent of the Cantonment school, we are allowed to take the laws of the Government into our hands and suppress drunkenness and g a m b l i n g amongst them. As a rule they are clamerous over what they call an injustice done them. We, the Christian Arapahoes, are now looked upon as their enemies instead of as the means of their salvation from justice of the laws of the land and from everlasting punishment after this life.

We say, our people can not perceive nor understand. But, as one of our members has said: "In a year or two they will shake hands with us when they will come to discern the whole meaning of our actions at the present time." There are three young men of our church who are very active and are working for the Gospel of Christ at their own expense. Their names are, Henry Lincoln, Striking First and Willie Meeks. Pray for us, brethren, and in the strength of the Lord we will conquer.

Your brother in Christ
FRANK HARRINGTON.

We call the attention of our readers and especially the ministers to the special inducements we are offering to new subscribers and urge them to tell their friends.—If every reader of the Mennonite would expend half a day in soliciting new subscriptions the list would perhaps be more than doubled.—Will you do that much for the cause of publication of your denomination? Would it not be well if every minister would announce it from the pulpit and urge his members to do a little missionary work for this important branch of our church work?

Many a good man's purse is like a siphon, the very emptying of which insures its refilling.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope pospaid to a new subscriber for 60 cents.

Home Circle.

Prayer.

Our Father in heaven,
All praise to Thy name;
We bless Thee, Lord Jesus,
Whence all blessing came.
Keep us in Thy presence,
That others may see,
In our daily living,
An image of Thee.

And keep us from failing,
Dear Father, we pray,
That so we may please Thee,
Our Savior, each day.
Put in us Thy Spirit;
With His heavenly sword
May we vanquish all evil,
And honor our Lord.

Being Kind to Dumb Animals.

Kindness to dumb animals is a beautiful grace in any life. How appreciative of good treatment are many animals! Sometime ago we saw a man whip a dog in a severe manner, and then snap his finger and say, "Come Jack!" and the dog leaped up and licked the hand that had just beaten it. Children should be taught to show kindness to all of God's creatures and it is not likely they will be cruel to them when they have become men and women. A paper in the West recently published a severe attack on the want of Christianity in the rich owners of mutilated horses, and added to the article a poetical prayer of the tie horses who, with tails chopped off and heads tied up with short checkreins, stand in front of the churches while their owners are praying inside. The following stanzas are taken from the prayer:

O Lord who hear'st the prayers of men,
To other beasts give ear;
A well wrought prayer in due form prayed
Thou'lt not refuse to hear.

Have mercy on Thy servants, Lord,
Who little mercy show,
And answer all their pious prayers
For wealth and ease below.

Their homes are full of plenty, Lord,
Their clothes are up to date,
They ride to church in fashion—and
Drop crisp bills on the plate.

Outside in silver harness dight,
We bob-tailed horses wait,
To fight the flies with close-cropped mane,
And take them home in state.

* * * *

But as for us, we'd sooner far
With heathen horses graze,
Or drag some farmer's rusty plow—
Work-horses all our days.

Seven Minds.

1. Mind your tongue. Never allow it to speak hasty, cruel, unkind, untruthful, or wicked words. It was made for something better.

2. Mind your eyes. Do not permit them to look on obscene pictures, or things which suggest evil. There are many things the sight of which will be inspirational.

3. Mind your ears. They should never listen to wicked speeches, improper songs, or unholy words. They were made for hearing the harmonies of truth and the sweet voice of God.

4. Mind your lips. Never let tobacco befoul them, nor strong drink pass them, nor the food of the glutton pass between them. They are for better purposes.

5. Mind your hands. They should never steal, or fight, or be used to write down evil thoughts. Their true use is to lift up the fallen, and to hand out blessings to the needy.

6. Mind your feet. They are not to walk in the paths of sin, nor in any of the steps of Satan. They are to carry you on errands of mercy and labors of love.

7. Mind your heart. The love of sin is to be kept out of it, and Satan is not to have any room in it. It is to be consecrated to Jesus, and He is to make it His throne.—Friend for Boys and Girls.

Exercise at Home.

"Father, I should like to try one of these systems of physical exercise that are advertised in the papers. They are cheap and you don't need any apparatus."

"I'll furnish you one, my son, that I tried with great success when I was a young man, and I'll warrant it to be as good as any in the market."

"Could I take it here at home?"

"Yes; that is one of its chief merits."

"Any apparatus necessary?"

"Yes, but it's quite simple. I'll furnish it."

"Can I take it in my room?"

"No; you take it out at the wood-pile. You will find the apparatus there, all ready for you, my son."—Selected.

Time to Change the Subject.

It is told of Dr. P. S. Henson, formerly of Chicago, that one day he was addressing the boys at one of the mission schools and in his remarks tried to illustrate the derivation and growth of some of our common names. He said, "You hear the name Johnson. Did you ever think that the father's name was only John, and the son came to be called John's son, and finally Johnson. So also with the name of Thompson, Brownson, and all such names as that," A little fellow on the front seat began to crow like a rooster and swing his elbows, crying out, "H-e-n-s-o-n, Son-of-a-hen, Henson."

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

The Mennonite.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

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Editorial.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Publication Interests of the General Conference.

What is the significance of the publishing interests in view of the various branches of Mennonites, the Conference work, the several congregations, the Sunday-school, education, home and foreign mission?

The publication work of the General Conference has the same, if not even greater significance for these as the most improved machines and tools of to-day have for agriculture or the industries. We can not get along without it. Some will perhaps say that thirty or forty years ago our denomination had no publishing interests, and yet it existed. Certainly, but how did it subsist? To ignore the importance of publication to-day would be like purposely ignoring the tools, inventions and machines in industrial enterprises. Whoever would try to till the soil and manufacture articles to-day with tools of over thirty or forty years ago would be retrograding.

To deprecate or ignore the value of publications to-day in the propagation of the kingdom of God generally, as well as the promotion of denominational interests in particular would be to despise the gift of God, yea more, it would mean carelessly to neglect one's duty and God's work. Indifference towards the publishing interests of the denomination is indifference towards the denomination itself and all its enterprises, since publications are one of the chief means of propagating its interests.

Interest and love for the work of the denomination predicate knowledge of the work. He who would take an interest in the various branches of our denominations and their closer union, *must know them*. The same is true of the affairs of the conference, the congregations, the Sunday-school, education and the missions. And how can we become acquainted with these enterprises and their urgent needs?—Through our *publications*, our church papers—the *Bundesbote*, *Mennonite*, *Kinderbote*, etc.

When the interest is awakened and if it is to materialize into action we need *literary helps*. Where are they offered us? In our Publishing House. Where do we get our hymn books, catechisms, articles of faith, minister's manual, S. S. literature, church periodicals, etc.?—From our Publishing Concern. If the proper interest were shown and the necessary means at hands, much could still be accomplished in the production and distribution of good literature.

What can we infer from all this? That it is the *indispensible duty of every member of our denomination to support the cause of publication to the best of his ability*. Neglect in this matter means neglect of one's own spiritual household. The work belongs to all; all are responsible for its growth.

How can we support the cause of publication? Chiefly by *each family* in the church (and also each single member not living in a family) subscribing to, keeping and reading our own church papers—at *least one* of them (English or German)—so as to keep posted on the current events in the denomination. He who keeps other papers and not his own church paper, plows another man's field and neglects his own; he despises his own table and boards at his neighbor's.

Again, we support the cause of publication if our own *congregations and Sunday-schools adopt and use our literature*. The use of foreign literature is a sign of disloyalty towards our denomination. Suppose our church papers were all to discontinue at once and all communications from our enterprises should stop, how long would these enterprises continue to exist? *They would all die*, for growth would be entirely out of question.

It is possible, however, that some members would not at all mourn over the suspension of some of our undertakings, so they would no longer be bothered with calls for support. Where this is the condition of members, the spiritual thermometer stands at the freezing point and there the need is doubly great for the publication lamp to be applied in order to warm up these members. Inactive congregations and inactive members are dead congregations and dead members. Hence those who already keep and read our publications and use our literature should help to the best of their ability to spread them where they are not yet kept and not used. Only when *all* do their duty, the desired end can be attained.

Entertainments, Suppers, Etc.

It is indeed unfortunate that the modern church has permitted so many unholy and unnecessary things of the world to come into her life and work. Sometimes there is nothing with which to compare the church but a second rate show-house; at othertimes it is only to be compared to a mismanaged eating-house. The spiritual life of many congregations has been completely smothered under the weight of entertainments, suppers, socials etc. Were Christ to come to some modern churches it would be to re-enact the scene that took place when the money changers' tables were upset and the buyers and sellers driven out of the temple. The indignant comment He then made could be as appropriately made now. Some churches apologize for this state of affairs on account of their great need of money, others complain loudly on account of a condition that makes it almost impossible to finance their work without ticket selling of some kind. Yet how unnecessary are such things as entertainments and suppers. They are about the costliest way a church can find to raise the needed cash. Here is a housewife who pays, say, twenty cents for a dozen eggs and about as much for half a pound of butter, not to mention the cost of the other materials that she puts into the cake she bakes for the church supper. Then her husband buys two tickets at a quarter a piece in order that he and his wife may attend the supper. The cost of that supper to that man and his wife sums up to nearly a dollar. If there are no other expenses the church may possibly get a profit of fifty cents. The matter then resolves itself to this: It has cost the family one dollar to give the church fifty cents and the labor involved is not counted in. Both the church and the family would have been twenty-five cents better off had the wife gone to no trouble at all and the husband given seventy-five cents outright. Should the baker of that cake have had the misfortune to burn it or have it spoiled, as is often the case, the cost of giving that fifty cents would have been one dollar and a half instead of a dollar. If the people wont discourage feasting in the church on the ground that it profanes the house of God they should have forethought enough to do so on the ground of economy.

Another feature not to be overlooked in all kinds of social affairs in the church is the fact that church quarrels and difficulties are almost certain to follow or grow out of them. We have had occasion to know something about difficulties in a number of congregations, and in nearly every one of these 'horrible affairs' the beginning was to be found in some entertainment or supper or something of that kind. Our advice to churches indulging in these things, which are questionable, to say the least, is "cut them out." G.

Correspondence.

GEARY Okla., May 21.—On April 21, Rev. H. P. Krehbiel, of Newton, Kansas, preached at the Mennonite church at this place. He had on the preceding Friday spoken to the High School graduates at Geary.

On April 28, Rev. P. R. Voth, of Gotebo, Okla., occupied the pulpit in the absence of our pastor, Rev. J. S. Krehbiel, who had gone to Kansas and preached in his home church at Halstead.

On May 5 we had the pleasure of having with us Rev. H. J. Krehbiel, of Trenton, O., and his Bro. D. C. Krehbiel, of St. Louis, Mo. Rev. H. J. occupied the pulpit on the above named date. Other visitors with us on the same day were as follows: Otto Ruth, of Okeene, Okla., and Gustav and Adolf Ruth, of Dover, Okla.

On Monday, May 6, Rev. J. S. and Rev. H. J. Krehbiel, visited the Mission Station near Clinton, Okla., where Misses Kinsley and Williams are now stationed.

Rev. J. S. Krehbiel and family, together with a number of the young people of this congregation made an overland trip to Mennoville, Okla., on Sunday afternoon, May 20, returning on Monday. The entire company numbered 25 persons. On the evening of May 20, Rev. Krehbiel administered the ordinance of baptism to four of the young people of the Mennoville congregation, and the choir from the Geary congregation rendered several select choruses suitable for the occasion. On Monday morning we all met again at the church and those who felt so inclined were invited to partake of the Lord's Supper, after which Bro. Moeshberger invited everybody to his home for dinner, and at 2 o'clock the Geary delegation began its return trip. Enroute home we stopped at the old Mission House near Darlington, Okla., visiting the cemetery where we viewed the grave of Mrs. Voth and daughter. Proceeding homeward we passed through Darlington, and thence to Fort Reno, and finally arrived again at Geary at about 10 o'clock p. m. Everybody was greatly blessed as well as having had a very enjoyable trip and recreation, while the Mennoville congregation was encouraged in their work and invited every one to come and visit them again.

MOUNDRIDGE, Kansas, May 20, 1907. Dear Readers of the Mennonite:—During these two holidays we here had very nice weather. Although, it was a little rainy yesterday morning, by noon, the sun was sending forth his beautiful rays on this green earth. Everything had taken an early start this spring. In March all the trees began to drive forth buds; fruit trees were all in bloom, and the earth was covered with its rich green garment; when in April several hard frosts followed, killing the fruit for this year and setting other greens later than usual. But still we have no need of complaining, for the Lord will always provide for His children in abundance, even though we may have to do without the fruit this year. Other products are still very good.

During the last few weeks we have had several visitors. Rev. Quiring has been here several times and has spoken to us of the wonderful love of God. Last Sunday evening, May 19, Rev. H. R. Voth, of Newton, Kans., was in our midst and spoke to us in our Christian Endeavor. We had a very nice subject for that evening, it being, "Little Faults that spoil our Lives" He especially dwelt upon this subject, and in a very effective and pleasing manner showed how "little faults" destroy entire lives. Those little foxes, as Solomon calls them, how they do like to creep into such places of men where they are the weakest. Especially do they like to come when we are listening to the Word of God, and try to take away the blessing, which the dear Lord wishes to give to His listeners. But we must strive and work against them with the Word of God, and ask the Lord to help us to get rid of this pest which destroys so many lives. May the Lord help us all to drive away this plague, so that we may become closer listeners to His word, is my earnest prayer.

Last Sunday our dear pastor announced that two of our young daughters had applied to receive the holy baptism, the same to be performed next Sunday, May 26. May the Lord bless them, that they may be faithful members of our church and the church of God.

Several very sudden deaths have occurred in our neighborhood, although not of our church, yet it is a warning to us all, that we must be ready to leave this earth any time, for the Lord will come at a very unexpected hour. Therefore we should always watch and pray until the Lord comes.

UPLAND, Calif., May 24.—There have been requests in our paper for contributions to its columns from the churches; perhaps it is time that we again answer the call from this community. We as a church as well as individuals were permitted through the grace of God to partake of many blessings spiritually and materially in the past months. Our new church comes to be more and more a delightful abode for the worship of our Master. Several equipments that could not be obtained at first come in one after another and thus make it more and more a church home for us.

Easter Sunday was blessed for us by celebrating the Lord's Supper, of which quite a large number partook. In the evening the C. E. gave a song service consisting mostly of music and two Easter addresses on resurrection. On Pentecost Sunday we enjoyed another spiritual feast, and grant it God, that the Spirit given may manifest itself in our lives. Our pastor preached an impressive sermon in the morning on Rom. 8:9. The choir rendered two selections accompanied by different music instruments. In the evening the C. E. society rendered a program especially prepared for Pentecost, the subject being: The Gift of the Holy Spirit. Several topics bearing on the main subject were used in the meeting, declamations, scripture verses were given and a good deal of music rendered.

Two weeks ago, Rev. J. Bontrager, from Albany, Ore., was in our midst and preached five times for us and spoke to our S. School on Sunday morning. Bro. Bontrager is doing evangelist work especially among the Mennonites. He works with a great deal of zeal and earnestness and we are confident his work among us was not in vain.

Few weeks ago Bro. James Sprunger and wife spent part of their tendered vacation among us. He spoke at our church both Sunday evenings while with us, the first evening addressing especially the young people, more or less explaining the work of the Y. M. C. A. Bro. Sprunger looks quite well now.

Last month the writer had the pleasure of attending the S. School convention of South Cal., which was held at Los Angeles. It certainly was very interesting and instructive especially for the primary teacher as considerable time was given to that part of the S. School work. Also the teachers' training course was very much encouraged for S. Schools. Several members graduated from the course at that convention. Especially interesting was the presentation of a fine banner which our county (San Bernardino) received for the best S. School work done in the south district.

We are glad to report two more families that have moved into our midst. Bro. Kintzi and family from Reedley, Cal., and Bro. Schmidt with his family from Kansas. Also from Pasa Robles were several here for a visit and to see our sunny south. We trust that our community made a good enough impression to induce them to come and stay with us.

We hope that the Seattle convention will bring a large number of our people in the East out West this summer and then remember us on their trip. We would like to see many of you.

We are having hay making season now. The mower can be heard from morning until eve. Farmers here sow barley and oats, then cut it before quite ripe and use it instead of hay. There will be lots of fruit again this year, except apricots will be but few. Sincerely,

Ioamosa, Cal. S. C. SPRUNGER.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

The Aged—Their Value.

As far as we know we have always endeavored to honor and respect age. In many ways it has afforded us much pleasure to be in the company of aged people, to listen to their conversation. But it is only of late years, as one after another of them has passed away, that we have been made to feel the value of their society, and how much we lost by not appreciating our opportunities as fully as we certainly now would, if we had them as near to us as we once had. Questions come up bearing upon the history of the Church or the State, of things in former times, that father such a one could answer or explain better than any one else; but that father is no longer here; both he and his generation for the most part have left us. With such authorities much valuable information and knowledge have passed away and been lost. The moral of all this is that we should appreciate the value of our grandfathers, our grandmothers, and our great-grandparents, if they are still alive, and honor them also more than we perhaps now do, and get all the treasures from them that we can whilst they are still with us. —Reformed Church Messenger.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 9.

HOW TO HELP THOSE YOUNGER THAN WE ARE. Matt. 18, 1-6.

QUESTIONS.

1. Who is greatest in the Kingdom of Heaven? Matt. 18, 4; 20, 26-28.
2. What is necessary to enter the Kingdom of Heaven? Matt. 18, 3; John 3, 5.
3. Why must we become as little children? Matt. 18, 3.
4. How does Christ regard things done to children? Mark. 9, 36; Matt. 18, 5.
5. How can we help or hinder children? Matt. 18, 6.
6. Do grown people only teach children or do children teach also grown people?
7. Who can best teach children?
8. What example gives Jesus as a child and in treating children? Luke 2, 41-51. Mark 10, 13-16; 9, 36.

MEDITATIONS.

The disciples of Jesus asked among themselves several times: "Who is greatest in the Kingdom of Heaven?" Christ gave them an entirely different standard from what they had; He said the greatest is he who serves most and best; not the most ambitious but, the most humble. He even says it is impossible to enter the Kingdom of Heaven except by childlike people, who have been born again. We must become small in our own eyes to become great in God's eyes and in the eyes of others. As long as we are great in our own eyes we cannot enter through the narrow

gate, God can not dwell in us to work in us true greatness; because God will not look up to any man, but graciously looks down upon the humble.

Christ regards things done to children as done to Him, therefore we ought to consider well how we treat children. We ought to try to help them by our example, by precept and warning; our own example being always the most potent factor. Therefore a bad example given will also hinder children most and everyone must give account of the influence he or she exerts upon every person and especially upon children.

Grown people naturally teach children by example and by word, but children exert great influence upon grown people; they train grown people as much, as grown people teach them. We learn to know ourselves, when we haye to do with children, we learn to be more unselfish, more patient, more humble.

To teach children we must become like children, the more we can think like they do, the better we can teach them, because they can understand us, while if we teach as we think, they will not understand us.

Our Lord Jesus was a perfect child; when a boy He took pleasure in God's Word and in the services of God's house, yet, though He knew Himself to be the Son of God, He was subject to His parents, He advanced in wisdom and stature and in favor with God and men. He was the friend of the children, they liked to come to Him, He blessed them taking them in His arms, He could take a child, set him in the midst of the disciples and take him in His arms. The children feel and recognize it, when any one loves them.

QUOTATIONS.

I remember a great man coming into my house at Waltham; and, seeing all my children standing in the order of their age and stature, He said, "These are they that make rich men poor." But He straight received this answer, "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth." Bp. Hall.

As life and death are in the power of the tongue, so, also, we may well say, life and death are in the education of our children, for if they be well brought up, it shall be life unto them; but, if it be otherwise, they be trained up to everlasting death. Cawdray.

Men cannot be developed perfectly who have not been compelled to bring children up to manhood. You might as well say that a tree is a perfect tree without leaf or blossom, as to say that a man is a man who has gone through life without experiencing the influences that come from bending down, and giving one's self up to those who are helpless and little. BRECHER.

We speak of educating our children. Do we know that our children also educated us?

MRS. SIGOURNEY.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 9.

SUBJECT: The Passover. Ex. 12: 21-30.

GOLDEN TEXT: When I see the blood, I will pass over you. Ex. 12:13.

When Moses had received his commission from the Lord to return to Egypt and lead the people out from under Pharaoh's yoke and had been told with great explicitness what he (and Aaron) should say unto the people and unto Pharaoh and with what signs he should back up his request before Pharaoh, he obtained his father-in-law's approval and then set out, with his wife and child, on the journey. By the Lord's direction, Aaron came out to meet him. They met in Mount Horeb and after Aaron had been made acquainted with all that the Lord had spoken to Moses, the two (Moses' wife with the child having been sent back to her father) set out on their mission.

The people received the message that the Lord had looked upon their affliction and was about to visit them with deliverance, in faith, bowing their heads in worship. But Pharaoh, as might have been expected, and as the Lord had distinctly foretold to Moses, met the request that he let Israel go not only with a flat refusal but with a stern command to increase the people's burdens to drive such thoughts out of their heads.

Then the Lord began to deal with Pharaoh, as He had said He would, by sending upon the land (all except Goshen, where Israel dwelt) one plague after another, increasing in severity until at the point where our lesson comes in, He is about to send just one plague more, the most terrible of them all, after which Pharaoh and all the Egyptians would be more than willing to let Israel go. God knew from the outstart that it would have to come to this, for in His first message to Pharaoh through Moses and Aaron He had said: "Israel is my son, even my firstborn; and I say unto thee, Let my son go that he may serve me; and if thou wilt refuse to let him go, behold I will slay thy son, even thy first born." But nine times over He gave Pharaoh a chance to escape this calamity by granting the request while with increasing show of power He made it evident to him that resistance was useless. Nevertheless Pharaoh resisted the divine testimony, and the natural consequence to himself was that his heart was hardened, and that thus he brought upon himself, and his nation with him, the dire judgments of God. The longer one resists God the harder it becomes to yield. The greater the light against which one sins the deeper the darkness into which the soul is plunged. In this natural outworking of a fundamental law of God, we see the agreement of the two statements—Pharaoh hardened his heart, and God hardened Pharaoh's heart.

A DIFFERENCE WITH ITS REASON.

All along God put a difference between the Egyptians and Israel. The plagues did not cross the border into their part of the land. Up to this point they affected only the material possessions and the physical comfort of the people, but those could not touch Israel for it was in their behalf that they were sent. The "one plague more" was to consist in the death of the firstborn, and the difference in this case was the difference between life and death. It is typical of the difference between the eternal life of God's ransomed ones and the perdition of unbelievers in all generations. Till now, the line against the plagues was drawn geographically; in this case it passed from house to house leaving each one on one side or the other according to the fulfilment or non-fulfilment of a certain condition. Where the blood was found on the lintel and posts of the door, there the destroyer was not suffered to enter. The blood put there by faith made all the difference. And in the spiritual counterpart to this type, it is the blood of the true passover Lamb that gives security against death, not by families and households but to the individual who by faith takes refuge behind that blood. The difference which God puts between Egyptians and Israelites in the spiritual realm is not an arbitrary one but has its reason in the fundamental difference in the attitude of soul toward the offer of salvation in Jesus Christ held out to men. God could not do otherwise (let us say it reverently) than to put a difference between those who by faith accept the life He gives and those who neglect this great salvation.

A PERPETUAL MEMORIAL.

They were to feast on the lamb whose blood was their protection. Behind the closed doors marked with the blood they should eat in peace, but also in full readiness to take up their flight from Egypt to be with God as His people, and every year of their national life of separation unto God they and their posterity should keep a feast in memory of this deliverances. We, too, haye our passover, says Paul in the Spirit, and Jesus has given us a memorial observance to commemorate His offering up for our salvation. Shall we not always keep this ordinance in a clear realization of our being separate from the world called out as His peculiar people and in readiness to heed His summons to follow in Him the way to eternal life and glory?

Deaths.

BAUMAN.—On May 12, 1907, at the home of his sister, Mrs. Lena Hiestand, at Palm, Pa., John B. Bauman, aged 71 years, 3 months and 10 days. On the 16th his remains were laid to rest in the cemetery at the Bally Mennonite church, where the deceased was a member. Funeral services were conducted by W. S. Gottshall and A. S. Shelly, the latter speaking from 1 Tim. 6: 7 and Matt. 6: 20.

GEISINGER.—On May 11, 1907, at Quakertown, Pa., Mary, wife of Abraham Geisinger, nee Allebach, aged 65 years, 9 months, 4 days. Funeral services were held and interment made at the Springfield Mennonite church, where the deceased had been a member. On May 16, Brother H. W. Shelly spoke at the house of mourning in the English language and A. B. Shelly conducted the services at the church, assisted by the brethern J. S. Moyer and H. W. Shelly, speaking in the German from 1 Thes. 4, 13—14, and in English from John 14, 1—3. The deceased is survived by her husband, one son, three daughters and three grandchildren.

FUNK.—On May 13, 1907, at the home of her daughter, Mrs. Oliver Schultz in Bellevue, a suburb of Allegheny City, Pa., Mrs. Leah Funk, nee Ehst, aged 80 years, 2 months and 20 days. The body was taken to East Greenville, Pa., to the home of another daughter, Mrs. Daniel Meschter, from where on the 18th the funeral proceeded to the Mennonite church at Bally, interment being made there in the adjoining cemetery. Funeral services were conducted by Rev. Knecht at East Greenville, and A. S. Shelly at the church, the text of the latter being taken from Rev. 2: 17. The deceased and her husband John H. Funk, who died in 1884, were members of the church at Bally for nearly thirty-five years, the husband having been deacon of the congregation for a number of years. Later they were members of the Evangelical association. Rev. A. E Funk, of New York, formerly pastor of the Mennonite church in Philadelphia, is one of the sons. Tho daughters are in China, having gone there as missionaries, sent out by the Christian and Missionary Alliance.

News of the Week.

Domestic.

Mrs. M'Kinley Dead.

CANTON, O., May 26.—Mrs. William McKinley died at 1:05 this afternoon. The transition from life to death was so peaceful and gradual that it was with difficulty that the vigilant physicians and attendants noted when dissolution came.

There was no struggle—no pain. Mrs. McKinley never knew of the efforts made for days to prolong her life, nor of the solicitous hope against hope of her sister and other relatives and friends for her recovery.

At the McKinley home when death came there were present Secretary Cortelyou, Mr. and Mrs. M. C. Barber, Mrs. Sarah Duncan, Mrs. Luther Day, Justice and Mrs. William R. Day, Drs. Portmann and Rixey and the nurses.

The funeral arrangements so far as made are that Dr. Buxton will have charge of the services, which are to be simple. They will be held at the McKinley home at 2 o'clock Wednesday afternoon.

Secretary Cortelyou is directing the arrangements and will remain here until after the funeral.

The body of Mrs. McKinley will be placed in the vault in West Lawn cemetery, which contains the remains of her husband, until the completion of the National mausoleum on Monument Hill, when both caskets will be transferred to receptacles in that tomb.

Mrs. McKinley's life of almost sixty years had been familiar to the nation by the fact that more than half of it was a period of invalidism. Through all this, however, she showed a firm and unwavering belief in the career of her husband and by her cheering words in spite of personal affliction encouraged him when there was darkness at hand.

Conference Pleased With Peace Outlook.

LAKE MOHONK, N. Y., May 24.—The Conference on International Arbitration adopted a platform to-day which expresses gratification over the the development of the forces which are making for international justice. The promotion of intercourse, friendship and amity among the nations—the organization of international bodies in commerce, science and philanthropy—the demand for higher standards of international morality are but preludes to greater harmony and unity, among the peoples of the world, says the platform, which continues:

"We mention with satisfaction among the events of the last twelve months the holding of the pan-American congress, the visit of President Roosevelt to the South American republics, the organizations in the United States of a branch society for international conciliation, the international conference for the revision of the Geneva convention of 1864, the holding at Washington of the first annual meeting of the American Society for International Law, organized in 1905 at the Mohonk conference, and publication of its organization in American journals of international law, the foundation of the Japanese Society for the Cultivation of Friendly Relations Between Japan and the United States, the increasing disposition of nations to assist each other in times of famine and disaster, and the meeting in New York of a national arbitration and peace conference of far-reaching influence.

THE HAGUE CONFERENCE.

"The meeting of the second Hague conference next month marks another epoch in the history of international development. We note with gratification that the American republics will participate therein. We urge as the most immediate and important action to be taken by this second Hague conference the following measures:

"1. A provision for stated meetings at The Hague conference.

"2. Such change in The Hague court as may be necessary to establish a definite judicial tribunal always open for the adjustment of international questions.

"3. A general arbitration treaty for the settlement of international disputes.

"4. The establishment of the principal of the inviolability of innocent property in time of war.

"5. A declaration to the effect that there should be no armed intervention for the collection of private claims when the debtor nation is willing to submit such claims to arbitration.

"6. We recommend in accordance with our resolution of last year the consideration by The Hague conference of a plan for the neutralization of ocean trade routes."

An amendment offered by Edward D. Mead, of Boston, declaring that the conference earnestly hopes the subject of limitation of armaments will be freely and fully discussed at The Hague conference was defeated by a vote of 83 to 61.

Presbyterians Adjourn.

COLUMBUS, O., May 24.—The one hundred and nineteenth general assembly of the Presbyterian church concluded its work to-day, crowding into the last two sessions vast amount of routine business, much of which was of great importance to the church. There was no renewal expected of the temperance controversy. On the contrary the report of the permanent committee on temperance was accepted without debate or a dissenting vote.

The Rev. Dr. E. R. Worrell, one of the field secretaries of the committee, spoke of the work which the committee had done and declared there was no desire or purpose to antagonize the Anti-Saloon league, that both organizations had their own spheres of usefulness, and that they would endeavor to co-operate.

The board of home missions reported that, for the ninth successive year, the fiscal year had been closed with all obligations met.

As in several years past the board had been obliged to expend in new churches and school buildings in the islands and the west, a considerable sum, amounting this year to $75,560. There had been no appreciable advance in the gifts from the churches. In a time of great prosperity this was the more to be regretted. It might be partially explained by the fact that the church contributed in special offerings about $120,000 to rehabilitate and to aid in the mission work of California on account of what was suffered by the earthquake.

The board asked for an additional $100,000 making $1,100,000 as the least sum on which the work in all departments could be carried successfully through the year.

During the year 106 churches became self-supporting.

The board had at work 133 Sabbath school missionaries and thirty colporteurs. They organized 722 new Sabbath schools and revived 247.

The board has been made aware that its solicitude over the present period of decline in the number and quality of candidates presenting themselves for the gospel ministry is shared by the boards of education of other denominations. Word has come from the Episcopal, Methodist and Lutheran bodies that the falling off, so noticeable a few years ago, is beginning to haye its direct effect on the church. Dissatisfaction is felt in many quarters over the inability of the churches to secure the highest type of consecrated manhood for the ministry. Pulpit vacancies and complaints are heard from committees on pulpit supply as their inability to fill satisfactorily the places of those who are dropping from the ranks of the ministry, it is with grave concern that the church at large should know the facts that in thirty evangelical theological seminaries in our country the church is about 400 men short of the studying ten years ago, despite the country's increase of 8,000,000 in population. There are one-third less men studying for the ministry of the Presbyterian church than ten years ago, and yet the membership of our branch of the Presbyterian church has increased during that period from 1,024,000 to 1,304,000. Ten years ago there was one candidate in every 640 church members—to-day there is one candidate for every 1,240 members.

A statistical report contained the following figures: Membership, 1,158,662; church offerings, $1,120,008; legacies, $562,780; other sources, $2,775,734; total income from all sources for 1907, $4,458,522.

The assembly decided to meet next year in Kansas City, Mo.

Peter Jansen. C. J. Claassen, Manager.

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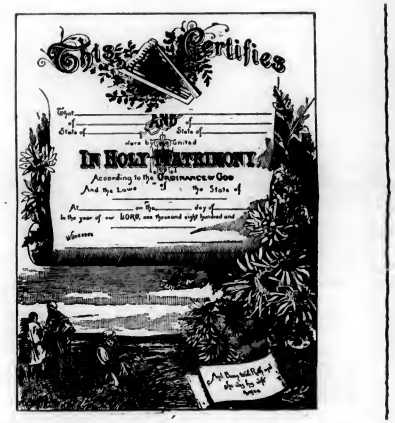

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, JUNE 6, 1907. No. 23.

Complete Rest in Jesus.

"There is a rest that deeper grows
In midst of pain and strife;
A mighty conscious willed repose
In depth of deepest life.
To have and hold the precious prize
No need of jealous fear;
But windows open to the skies,
And skill to read the stars.

"Who dwelleth in that secret place,
Where tumult enters not,
Is never cold with terror base,
Never with anger hot.
For if an evil past should dare
His very heart invest,
God is his deeper heart, and there
He enters into rest.

"When mighty sea winds madly blow,
And tear the scattered waves,
Peaceful as summer woods below
Lie darkling ocean caves.
The wind of words may toss my heart,
But what is that to me!
'Tis but a surface storm—Thou art
My deep, still, resting sea."

—*From Quiet Talks on Personal Problems.*

Items of News and Comment.

Abraham Zurflueh, John B. Augsburger and Geo. Biedermann, of Bluffton, Ohio, will leave June 11 for a visiting trip to Europe.

No more contributions for the "China Famine Fund" are needed at present, of which we want to inform our readers who have so liberally contributed towards this cause.

The Perkasie, Pa., congregation has organized a Young People's Society. The meetings are held every two weeks, on Sunday evening. The officers are: Pres., Clayton Fretz; Sec., Clayton F. Moyer; Treas., Samuel Diehl.

At a Sunday-school Convention of the Middle district, in 1905, the "last Sunday of June" was recommended or set apart as "Children's Day." Several Sunday-schools in the district have plans under way to observe it on June 30th.

A movement has begun in New York against the comic supplements of the Sunday papers, which all educators regard as ruinous to children. Parents are everywhere urged to bar Sunday supplements from their homes, and papers which issue them. The execution of the pictures is coarse, and the teaching ruinous.

Rev. Otto Lichti, of Pandora, Ohio, left this week for Germany to the bedside of his sick sister.

Rev. Eli Lantz, of the Defenseless Mennonites, Berne, Ind., recently assisted in a series of meetings at Gridley, Ill.

The ministers Ramseyer and Gering, of the Mission Church, recently conducted meetings at the Mennonite Brethren church at Hillsboro, Kan.

"Gipsy" Smith, the famous evangelist from London conducting an evangelistic campaign in this country, has accepted an invitation to come again to the United States for this purpose, probably in two years.

Christ our Passover. "For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth."

Rev. H. J. Krehbiel, of Trenton, Ohio, to whom the congregation granted a furlough of twelve months, has planned a trip to Europe. He will be accompanied by his mother and one of his sisters. They intend to leave New York on June 15.

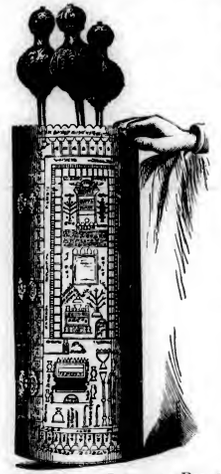
There was a time when every publisher in this country seemingly considered all the others his competitors whom he must "pull down". This was bad policy for himself and his rivals. We are glad to notice that, at least to some degree, a change for something better has taken place among publishers and editors.

The Annual Convention of the National Christian Association in Wheaton College, Wheaton, Ill., on June 13th and 14th, will be a gathering of general interest. Rev. A. C. Dixon, D. D., of Chicago, is to give an address on "Christian Science." Rev. William Evans, of Wheaton, Ill., will speak on "Delusive Teaching in Present-day Preaching." Rev. H. A. Day, of Grand Rapids, Mich., will speak of "The Religious Features of a Secret Society." "What Should Be the Position of a Minister Toward the Lodge" is the title of an address to be delivered by Rev. B. E. Bergesen, of Chicago. There will be short addresses by Rev. J. P. Stoddard, of Boston; Rev. H. H. Hinman, of Oberlin; Mr. A. J. Millard, of Little Rock, Ark; Rev. G. A. Pegram, of Elkton, Mich.; and others.

The Anti-Saloon League, at its last National Convention held at St. Louis, by official action, set apart June 30, the Sunday preceding the Fourth of July, as Stainless Flag Day, at which time the pastors of the various churches throughout the country are to be asked to preach a sermon along the line of Doctor Chapman's Stainless Flag Address.

Interest in the Circulation of the Scriptures.

NEW YORK, May 24th. The American Bible Society has entered on the last decade of its first hundred years of service. Its ninety-first annual report, made public to-day, is in substance as follows:



OLD STYLE OF SCRIPTURE ROLLS.

There has been a general increase in the income of the Society, notably in that from legacies.

Six Life Directors were constituted during the year by the payment of one hundred and fifty dollars each, and one hundred and forty-five Life Members were constituted by the payment of thirty dollars each.

Invested funds were increased by legacies and gifts during the year $188,475, making the total amount $725,845. The income from these permanent funds for the past year was $30,934.

The Society also holds in trust a fund known as the Jonathan Burr Fund, amounting to $31,676, the income of which can be used only to supply the Scriptures in raised letters for the blind. This income for the past year amounted to $1,693. The Alden Memorial Fund, amounting to $1,000, is held for the same specific purpose. The income for the year amounted to $45. The total income from trust funds amounts to $32,672.

The income of the Fitch Shepard Bible Fund, amounting to $3,330 17 has been added to the principal, which now amounts at par to $93,537. Not until this fund reaches the amount of $100,000 will the income be at the disposal of the Managers for the benevolent purposes of the Society.

The par value of other funds which are available for general purpose is $93,395.

The Society holds securities to the value of $216,859 on which it pays annuities to beneficiaries.

The total issues of the Society at home and abroad amount to 1,910,853. Of these 1,010,777 were issued from the Bible House in New York, and 900,076 from the Society's Agencies abroad, being printed in mission and other presses in China, Japan, Siam, Syria, and Turkey.

The total issues of the Society in ninety-one years amount to eighty million, four hundred and twenty thousand, three hundred and eighty-two (80,420,382) copies.

The American Bible Society is first of all a home missionary organization. At the beginning of its existence it was practically the home missionary organization of the United States.

Nearly one-third of the auxiliary societies have co-operated with it in other directions through gifts for general work.

Seventy-two auxiliary societies, which have not reported activities during the last three years, have been dropped from the list. Fully two-thirds of the names of those removed have been taken from the lists in states west of the Mississippi or in Southern states where local agencies for Bible distribution are much needed. The total number of recognized auxiliary Bible societies now helpfully co-operating is 479. Nearly three-fourths of these are in the Middle and Eastern states. The elaboration of a new and efficient system for supplying Scriptures to dwellers in broad but sparsely settled regions is receiving the attention needed.

There has been a continuous effort to provide efficient agencies of Bible circulation in those regions where the auxiliary system was found to be inadequate. The Northwestern Agency of the American Bible Society, having for its field the nine states of Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, and North and South Dakota, with the Rev. J. F. Horton, Secretary of the Chicago Bible Society, as Agency Secretary, will exist primarily for aggressive distribution of the Scriptures. An arrangement somewhat similar to the one now being tested in the Northwest has been entered into, with every prospect of permanent success, with the Virginia Bible Society. Measures are in different stages of advancement for the establishment of a Central Agency, a Southwestern Agency, and an Agency covering the states of the Pacific coast, with the same purpose and organized on the same general plan.

A wide dissemination of Scriptures in our own country is going on in a quiet but very effective way.

Among the colored people the Rev. Dr. J. P. Wragg reports a circulation of 26,365 volumes of Scripture, an advance over any preceding year. 10,564 volumes, or nearly one-half of this amount, were the complete Bible. The Agency is increasing in its usefulness in all of the Southern states.

The circulation in Cuba for the year has amounted to 17,936 volumes, and the circulation in Puerto Rico has amounted to 5,460 volumes, the total for the Agency being 23,396 volumes.

The Mexico Agency has during the year been under the care of Mrs. Hiram P. Hamilton, who has had thirty-two colporteurs employed in different parts of the republic, and the circulation for the year has amounted to a total of 26,474 volumes.

Central America, in spite of wars and tumults, still offers a field for the continued circulation of the Scriptures. In the different states and in Panama the Rev. F. G. Penzotti reports an unusual circulation, amounting to 18,677 volumes.

There have been circulated during the year 59,316 volumes in the LaPlata Agency.

The Rev. H. C. Tucker reports a circulation throughout Brazil of 36,664 volumes.

The demand for the Arabic Scriptures still continues, and in spite of hampering efforts on the part of the government in Turkey, the circulation goes forward among the people. There have been circulated in the Levant 101,553 volumes of Scriptures.

The Agency in Siam reached a total of 40,676 volumes.

The circulation in China for the year is 497,676 volumes. The Rev. Dr. Hykes, of Shanghai, reports an increasing demand for the Scriptures.

The circulation in Japan amounts to 120,455.

The total circulation in Korea amounts to 127,269 volumes, a considerable increase over that of the preceding year.

The new Testament in Cebuan, Philippine Islands, is now nearly completed. The circulation for the year for the Philippines amounts to 156,886.

The Society has received reports from missionary correspondents in Europe, Africa, Arabia, Persia, and other parts of Asia where it has no regular agencies. These reports show a steady interest in the circulation of the Scriptures.

Only to Begin.

God never asks us to complete a work at the beginning. Often He does not ask us even to foresee the ending. But He always asks us to begin anything to which He calls, when the time for beginning has come, and to begin it in cheery, indomitable confidence in him. How much needless, sinful worry would be saved if we would only act upon this truth day by day! The reason why to-day's work looms so big and burdensome is because we are foolishly trying to carry it all in the first hour. Let us make our morning prayer that which a child of God voiced when facing a heavy responsibility: "O Lord, we know that thou hast asked us only to begin."—S. S. Times.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Militarism.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts.

—LONGFELLOW.

There are no doubt many, who feel in a vague, perhaps subconscious way, that the stupendous mechanism of suppression, of which arsenals and forts are only minor manifestations, should have no place in a society which professes to believe in the teachings of the Prince of Peace. But here their feelings halt for reasons both numerous and complex.

Let us remove some of the barriers which are responsible for this halt and see how many have the moral courage to pursue the analysis of this subject to its logical and bitter conclusion.

To the thinking portion of the race, the cause and consequence of militarism are no secret. But alas, this insignificant portion splits into two hostile camps. On the one side are aligned the beneficiaries of this institution. They are the economically dominant element, arrogant, assertive and scornfully intolerant of those who advocate disarmament.

On the other side are the humanitarians. They are opposed to militarism. Being few in number, disorganized, economically without weight and lacking in aggressiveness, their protests are feeble—a voice in the wilderness. And without aggressiveness new moral ideas are apt to prove sterile. So much for the intellectuals.

And now let us look upon society as a whole, from the economic stand point. Thus viewed, we behold only two classes. First, a master class—the same that we encountered earlier, occupying the seat of the scornful. It embraces a comparatively small number and they dominate the material resources of the earth. But where there is a master class there must be also a subject class, and it is here. It is the second division, composed of the masses—that vast majority whose economic footing is insecure. Between these two divisions of society there is a clash of interests.

To maintain and advance its commercial advantages abroad, the master class has its navy, and to overawe and keep in subjection the masses at home, it must have an army. A conscientious and impartial review of the labor troubles at Homestead, Pullman, Latimer, Coeur d' Alene and Cripple Creek proves this assertion and reveals clearly the true character of the army. It also testifies to the existence of a class struggle between these two divisions. Only a full understanding of the causes of this class struggle will enable us to eliminate from our society some of the evils which prophets, sages and humanitarians of all ages have deplored and inveighed against.

And what is the attitude toward militarism of that great majority whose economic footing is insecure?

They have given this subject very little thought and what opinions they may have are mostly borrowed. Somehow they have learned to look up with reverent awe to the owners of wealth and power. Their guilelessness prevents them from seeing that wealth and power are the ingredients of which authority is compounded. They are therefore of a frame of mind which lends itself readily, though unwittingly to reactionary tendencies.

The economically dominant element of any given society must necessarily dominate also its intellectuality. This the master class accomplishes now through a justice perverting and subservient press and with vile resorts which paralyze and deaden noble impulses.

1. The great daily press, generally speaking, shows what it is by the avidity with which it seizes upon and plays up the sensational and spectacular. And that it is the mouthpiece of a navy building master class can not be doubted in view of the sneers which it has for those who question the wisdom of further additions to this aggregation of death dealing enginery.

Years ago this press suddenly poured out floods of masterly smooth editorials into the plastic mass mind. One day these spoke of America's detsiny, the next of expansion and on the third day imperialism was made the theme. So persistently, artfully and with such apparent logic was this song repeated that the majority seem to have learned and are now echoing it, convinced that the present crying need is a powerful navy.

And thus this nation is building up her destiny. All is well. While the humanitarians are assembled in peace conference, the master class revels in its Jamestown naval show, serenely confident that the recent authorization of two more "Dreadnoughts" is a good omen and gives assurance that our navy is destined soon to become Mistress of the Sea.

2. The vile resort is an auxiliary to militarism. According to the press, a prominent army officer recently said: "From Lieut. Gen. Corbin down to the lowest officer, who has ever had command of troops, each and every one recommends to congress that the canteen be re-established. They declare that this should be done lest the enlisted men be driven to vile resorts which hover on the boundary line of every military reservation."

This is illuminating. It shows that the officers care nothing for the sentiment of the temperance people in this matter. Knowing the depth to which the roots of the resort penetrate they, no doubt, regard all temperance agitators with that tolerance which is akin to contempt. It causes us to wonder why congress keeps its front door open to the military, and expects the civilian to approach through alley and back door. While the spokesmen of the army go directly to congress for what they want, the friends of temperance must fight their battles in the heat and dust of disappointment and in the meanness and humiliation which broods over the actual firing line. It shows further that the enlisted men, collectively considered, are the victims of depraved appetites. Otherwise congress would not be asked to supply them with liquor. But that this moral degeneracy had its beginning previous to enlistment, can hardly be doubted.

Perhaps the resort, a nation wide institution, is the forge which produces the raw material of that peculiar temper which militarism finds so indispensable in the shaping of its tools. Is it too much to say that the resort lays the foundation upon which Cunning and Design rear a superstructure for their own aggrandizement and the degradation of humankind? In spite of heroic attempts to make this structure appear respectable by overlaying it with pomp and glory and tinsel and uniform and a thick coat of patriotic varnish, its true nature can remain hidden only from those who are not alive.

Why this congress involving solicitude for the moral welfare of a handful of soldiers? Are they of more value than the 100,000 mechanics, intellectuals, agriculturists and workmen who annually take the downward road and out of whose ruin through drink this great government reaps a revenue of nearly 200,000,000 dollars? Would it not be wise statesmanship to inquire, officially, into this larger moral havoc which the vile resort works among our *useful* citizens?

(To be concluded.)

50 cents **will pay one new subscription to the Mennonite from now until Jan. 1, 1908.**

Home Circle.

Life's Compass.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and Heaven sincerely.

—*Henry VanDyke.*

The Girls.

"Well, I'm sorry enough that I did it. If I had it to do over again I should do differently."

Emily spoke with real regret to the aunt who was always a sympathetic listener to the telling of her girl troubles or pleasures.

"Gertrude will never forgive me; she said so. And if she chooses to harbor anger against me I can't help it."

"I'm sorry to see broken what appeared such a beautiful friendship as that which has existed between you two."

"So am I, but I can't help it. I told Gertrude that I was sorry. I said all that could reasonably be expected, but she wouldn't listen."

"I don't think I have heard the full account of what occurred."

"It was bad enough," admitted Emily, regretfully. "I was going down town and Gertrude ran over and asked me to mail a letter for her. I laid it on the hat-rack until I went out. Then Phil called me out the back door to see something about his rabbits, so I went that way and the letter slipped my mind. In the afternoon Gertrude came over, and the moment I saw her at the gate I thought of that letter. I hated to let her know I had neglected it, so I hurried down and covered it up, intending to take it to mail just as soon as she went away. It was cowardly not to tell her—I felt so at the time. Well, that was the day Cousin Eleanor came, and if you'll believe me, Aunt Amy, I didn't think of that letter again. Two days afterward Gertrude came in, and Maria was just cleaning the hall, and the letter lay there in plain sight."

"H'm, h'm," Aunt Amy shook her head.

"Gertrude was standing in the sitting-room holding it when I came down—"

"I shouldn't like to have been you," commented Emily's aunt.

"You would not. She stood there without a word—listening to me as I blundered and stammered and fell all over myself trying to explain and excuse—but what excuse was there?"

"What, indeed?"

"When I stopped she asked me if I had not thought of the letter when she came in the afternoon. That was the worst of it; of course I had to own that I had, and had refrained from telling her because I was ashamed. I begged her to sit down, but she still stood there while she told me, with a cold manner which I could see was put on to hide her fire of feeling underneath, why it had been such a matter of concern to her that the letter should go promptly. It had been written in answer to one from her cousin, whom she loves very dearly and who is out of health. The cousin was on her way South and asked Gertrude to come to her for a day as she passed through the city, and to give her an address at which she could meet her. If I had been candid enough to tell Gertrude of my neglect that afternoon the letter might still have been mailed in time. So, it's about as bad as it can be, you see."

"Yes," assented Aunt Amy.

"I hadn't a word to say at first as Gertrude finished and turned away. Then I followed her to the door and tried to tell her something of my shame and regret. She would not listen to me, but went away. That was three weeks ago, and we never speak now."

"I must confess," said Aunt Amy, "that I think Gertrude has pretty good reason for feeling bad. You certainly did her a deep injury."

"You think she never can get over it?"

"That will depend on how much of the grace of God she has in her heart."

* * * *

"You see," said Gertrude, "I never could forgive it of her. How could any one?"

"I am sure it would be a difficult thing to do," said the person, Gertrude's teacher and a very dear and trusted friend, to whom she was telling her sore grievance against Emily.

"If she had only been more frank with me. If she had told me that day. Even afterwards, if she had only been fair with me. But to wait until I found out her neglect just by accident—it seemed so tricky and deceitful."

"It certainly was so. Your severe disappointment was greatly increased by the way in which it had come about."

"Yes, if it had been through some accident I could have borne it better. Now, Miss Vernon, mother says I ought to forgive Emily, but how can I?"

"Sometimes," said her friend, earnestly, "I think it a good thing to try to even ourselves up against our friends."

"I don't quite understand you."

"I believe I am rather obscure. I mean, we all have our faults. Some of us have those which lean in one direction, some in another. Pride, selfishness, lack of candor, laziness, inconsiderateness, carelessness, what an ugly list it makes. Can any of us say we are entirely free from all these?"

"Not I," abmitted Gertrude.

"There are several pretty good reasons for forgiving an injury," went on her friend, "In the first place, we like our friends to turn a lenient eye on our faults. We do not like to be severely judged. We want them to deal gently with us because they love us. So let us try to feel that way toward our friends' faults. We are not perfect ourselves—let us not expect perfect perfection of them."

"I surely am not perfect," said Gertrude, thoughtfully.

"So much for our friends' side; now let us look at our own side. What an affliction is an unforgiving spirit, one which will hold onto and cherish a grudge, which will allow its own sweet serenity to be clouded! Can we afford to submit to such an affliction because our friends have done us a wrong? Oh, we cannot. Let us forget. Let us rise on the wings of forgiveness into an atmosphere which will keep us far above the being annoyed by trifling injuries."

"Oh, I see—I see it," said Gertrude, her face beaming with the light of a new thought. "Why, don't you see it, Miss Vernon—forgiveness, true from your very heart, means so much. It covers all there is."

"Exactly, dear. When we once reach the height of true forgiveness it is so far, so very far, above the petty things which mar a friendship that they are left out of sight. Blotted out, as we are promised our own shortcomings will be. You remember, it is human to err, it is divine to forgive."

Emily stood at her own gate as Gertrude walked down the street toward it. Of late Emily had begun to resent the continued anger of her friend, and had made a point of avoiding her. But to-day she turned an appealing look toward her, although fully expecting to see her pass without notice. But Gertrude stopped, saying:

"Can you come down to the grove with me?"

"To—talk it over?" faltered Emily.

"No, not a bit of it," said Gertrude, with a smile. "To forget it. We can't afford to waste these glorious hours in talking over an old grievance."

People who are doing God's work have no time to worry over the way they look while doing it.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

"Supporting the Mennonite."

A young man, an active worker in the Mennonite church, recently showed us his library. We were pleased to observe that he was not only a persistent reader, but one who read good literature. The strength and influence of our church will grow in proportion to the number of our people who read and think. When once we have a large class of men and women in our church rolls whose grasp upon the things for which we stand is as strong intellectually as it is traditionally we will be prepared to give the world the benefit of that for which our fathers died and the Mennonite church add new pages to the religious history of the world. While glancing over our young brother's books our attention was directed to a considerable number of books sold only to subscribers of a well known religious paper, one which has perhaps the largest circulation of any religious paper published in America. We would not place ourselves in the position of criticizing that particular paper or the premium books it places into the hands of its subscribers. Certainly we have no right to ask that young brother or any one else for that matter to discontinue taking such a paper simply because it is not our publication. But we were sorely disappointed to have the brother say, "no I don't," in answer to our question, "Do you read or take the MENNONITE?" We believe that it would be impossible for that brother to be anything but a Mennonite, yet why should he, and many others like him, betray such a spirit of indifference if not of positive disloyalty in the matter of church papers? The church paper is an institution without which the cause of the church would be sorely crippled. This particular instance is but one of a great many to be met with throughout the church. We cannot truthfully say that our people do not as a whole read a great deal of religious literature, but, we are regretfully compelled to confess that too many of our people completely ignore our own publications. Naturally, we ask, why are the publications of our church not in every home? Is it because the church papers are unnecessary? We do not think so. The church would be practically voiceless without the church papers. Printers' ink is the bond with which our brotherhood is bound together. Are the church papers not suited to the needs of our people? This may be the case but if they are not it is "up to" the people to make them what they should be. The editor, like Cassius, always hath "a lean and hungry look." He wants items of interest, he wants to hear from the people. If they have news he is as ready to pounce upon it as the hungry eagle upon his prey. If there is some special need which the paper can supply he will only be too glad to hear that need made known for it is the business of the paper to attend to the wants of its reader and he more than any one else is anxious to increase the usefulness of his sheet.

Perhaps the ministers do not take enough interest in their church papers to keep their people in mind of the necessity of supporting them. A pastor should know what his people are reading and continually suggest the appropriateness of reading the church papers. One who is unfamiliar with what his people are reading has gotten away from them and is not in a position to properly minister to them until he does find out. A Mennonite minister who does not do all in his power to strengthen the hold of the official papers upon his people is not doing his full duty to the church that has entrusted him with the high responsibilities of his office. Church papers are a part of the system for which he stands and have a right to demand both his loyal support and expect any occasional assistance that he may render with his pen.

Many of our people only regard the church paper from the standpoint of cost. With them it is more a matter of "can I afford it" than "do I need it." Such an attitude is entirely wrong. Of course they need it How can they truly be in touch with the body of which they are a part unless they subscribe for it? And, after all, the small cost of a year's subscription never made any one poorer for having taken it while it did contribute materially to his usefulness as a church member.

We are pleased to inform our readers that the manager of the publishing house is able to say that the MENNONITE has made some progress in the way of subscriptions. This is encouraging because it indicates that some are appreciating the need of the paper and the help it brings to them. But the field is a great one and we have only made a beginning, by next year we want to be able to say, "The MENNONITE has made great progress." will the readers of the MENNONITE help us realize our ambition? G.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Correspondence.

BERNE, Ind., June 4, 1907. Seasons of balmy spring days follow the chilly blasts of the winter, last it ever so long. Spring here has been extraordinary chilly and repeated frosts have blighted the budding of tender plants and blooming. But the sun finally conquers and all nature is clad in soft verdure.

Spiritual seasons of refreshing also follow seeming droughts. On Ascension day the congregation gathered to commemorate the Lord's departing by an appropriate sermon from our pastor. On Pentecost twenty-seven young souls confessed their choice for Christ publicly through baptism. On the Sunday following the Lord's sacrament was taken by nearly all the congregation. Last week our pastor answered a call to the Sterling, Ohio, congregation to officiate in baptism and the sacrament. In his absence Rev. I. A. Sommer preached a very interesting and instructive sermon to the children.

On Thursday of this week the fourth annual "Steiner Reunion" will take place here, members of which are recruited chiefly from the three sister settlements, Berne, Ind., Putnam, Allen and Wayne Counties, Ohio. On June 30th, our Sunday-school will celebrate Children's Day.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

"Stand Up, Stand Up for Jesus."

This hymn was composed by Dr. George Duffield, who was born in Carlisle, Pa., in 1818. He graduated from Yale College in 1837 and from the Union Theological Seminary three years later. His first pastorate was over the Fifth Presbyterian Church, Brooklyn, where he remained several years, after which he spent four years in charge of the First Church, Bloomfield, N. J. In 1851 he assumed pastoral care over the Northern Liberties, Central Church, Philadelphia, where he remained until 1861. Later he preached in various cities in the West, and died in Bloomfield, July 16, 1888.

Dr. Duffield's great-grand-father was the pastor of the historic Third Presbyterian Church, Philadelphia, during the Revolution, and his patriotism was so pronounced that a price was set upon his head by the British. The hymn was suggested to him by the dying wish of his friend for many years, Rev. Dudley Tyng, also a Philadelphia minister, who when his father asked him just before he expired if he had any word for the young men who had been so closely associated with him in his revival work in this city replied, "Tell them to all stand up for Jesus."

Hundreds of graves have been decorated with flowers last week, whose heroic bodies lie slumbering with peace, who have fallen in battle by some leadden shower. Many an anxious mother bade her son that last farewell, and bid him to stand up for Jesus, who are now resting, some with the unknown on the field of battle, whose tomb stones bear the inscription unknown. We hope that they may have been true as the writer of this beautiful hymn.

We who enjoy the blessed freedom of our land, who did not have to take the field of battle, can to-day teach our young generation what it means to hear the bugler's call, on the cruelties of war, and to stand up for Jesus is a nobler and higher duty of mankind, while anarchism is oppressing. The power of God through our Lord Jesus is stronger, it outweighs powder and shot. C. M.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
Quit Talks on Power
Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

A Victory in Kansas.

Law enforcement has gained a signal victory in Kansas in the recent restraining injunction granted by the Kansas Supreme Court against the brewers and wholesale liquor dealers in that State. The Kansas City *Times* says that this action "is received with general satisfaction by the law-abiding citizens who have become weary of the impudent defiance of the temperance statutes of that State." The restraining order places the brewers and liquor dealers in Kansas practically under a "government by injunction." They are subjects of the Supreme Court, and their freedom from prison depends upon their ability to convince the judges that they are not violating the law either directly or indirectly. They can not depend upon a "fixed" jury or the perjured testimony of paid witnesses to keep them out of jail.

Kansas is a prohibition State, and prohibition is enforced throughout the State in a most wholesome way, except in some of the cities and larger towns, where circumstances are such that the law has been defied. This new and radical measure to rid Kansas of the rule of the jointkeeper must certainly meet with universal approval. The State has borne the shame of flagrant hostility to its sovereignty from the representatives of the rum power until they have come to assert their ownership of Kansas. They help to dictate politics, control city officials and block the progress of courts of justice (notwithstanding the fact that the people have time and again expressed their approval of the law).

The signs of the times indicate a speedily-coming revolution in regard to the liquor traffic. The people, the courts, the legislatures of the States and of the business is the enemy of the health, the welfare and prosperity of the country, and that it must be suppressed.—*Herald and Presbyter.*

Is the World Growing Better?

This question Rev. Dr. Henry Van Dyke endeavors to answer in Everybody's Magazine, and he answers it in the affirmative. He admits that there is much evil still, and that in some directions it seems to be increasing, and yet, on the whole, he thinks that there is a slow but sure improvement. He says of this improvement "it is not in every eddy, but in the main current of life; not in a straight line, but with a winding course; not in every respect, but in at least two of the three main points of goodness; not swiftly, but slowly, surely, growing better."

Dr. Van Dyke claims that there is more justice and more kindness in the world than there were a century ago. We have laws for the protection of children from factory labor. We have reformatory institutions for youthful criminals. We have anti-gambling laws and local option laws. Slavery and the slave trade have been abolished, and international codes of arbitration adopted. Then there has been a wonderful increase of benevolent organizations.

On the dark side of the record we have what Dr. Van Dyke calls "an unmistakable increase of the criminal class which lives at war with the social order." Corporations and unions "lock arms in a struggle so fierce that the rights and interests of the community are equally forgotten by both." In our own country lynchings grow more common, divorces increase, and there is an epidemic of accidents and disasters, "due apparently to the spirit of unrestraint and recklessness which is sweeping furiously along the highway of modern life."

The growth of kindness and mercy and justice is stronger than the bad points just named, according to Dr. Van Dyke. He says:

Is this selfish and headlong spirit growing? Will it continue to accelerate the pace at which men live, and diminish the control by which they are guided? Will it weaken more and more the bonds of reverence, and mutual consideration, and household fidelity, and civic virtue, until the States which have been civilized by the sanctions of love and the convictions of duty are whirled backward, by the passion of self-indulgence, into the barbarism of luxurious pleasure or the anarchy of bloody social strife?

These are the questions that rise to trouble us in our moments of despondency and foreboding. But I think that it is neither wise nor brave to give them an answer of despair. Two are stronger than one. The growth of justice and kindness, I guess, will in the long run prevail, and the selfish, reckless spirit will be overcome.

No doubt Dr. Van Dyke is right, for God reigns, and will in due time, and in the best way, accomplish all the purposes of His wisdom and love. There may be eddies in the stream of time, but the current is flowing on with ever increasing volume and will continue to flow until "the earth shall be full of knowledge of the Lord as the waters cover the sea." (Isa. xi 9.)

The Human Heart.

Time alone can tell what is in every human heart, and not time only, for circumstances sometimes awaken either our best selves or our worst selves and surprise us by what is little less than a miracle of self-revelation. Again and again, therefore, let it be said that when we see the worst specimen of human nature we see what we ourselves might have been but for the restraining grace of God. The Bible was bound to report even such instances as these. Any Bible that excluded examples of this kind could not have been inspired by the living and holy God. It would have been a mere artist's book, filled with beautiful instances and charming specimens and tempting examples, but would have been no revelation of the human nature which Jesus Christ shed His blood to redeem. —JOS. PARKER.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

CIVILIZATION'S GREAT MISTAKE.

We are living in the most civilized country in the world. The United States is really the home of the Christian religion; and yet if all the money spent in the United States for intoxicating liquors during the past year were distributed, there would be $100 each for every man in the nation over 21 years of age. It would build homes at a cost of over $2,000 each for every family in Iowa. It would build twelve railroads from New York to San Francisco and equip them with passenger and freight trains and all the appliances of great railway systems. There is enough actual cash spent every year for whisky to give permanent employment to a million men at a salary of $1,400 a year. If we could save our whisky bill for one year we could irrigate all the arid lands of the West and add to the wealth of the nation a new empire. The people of the United States spend enough actual cash every few months to build the Panama Canal. There is spent annually for intoxicating liquors in this country $1,454,119,858; more money by $200,000,000 than is paid for all the bread and meat used in every State and territory in the Union. The whisky bill of the Anglo-Saxons would, if directed to the right channels, transform the whole world into a Garden of Eden and make poverty unknown.—*Leadership.*

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 16.—WHO ARE SLAVES AND WHO ARE FREE MEN? Rom. 8, 12-23. (A temperance topic.)

QUESTIONS.

1. What is a slave?
2. Who is a slave of sin? John 8, 34; Rom. 6, 15-16.
3. Why can we not serve two masters? Matt. 6, 24.
4. How does God promise us liberty? Isa. 61, 1-2; Gal. 5, 1.
5. How do we become free? Rom. 6, 17-18; 8, 2; 12-15.
6. Why does Paul call himself a bondservant of Jesus Christ? Rom. 1, 1; 6, 18.

MEDITATIONS.

Man is created a free being, is often said, and liberty is regarded as an inalienable right of every person. Yet for thousands of years people have been deprived of their liberty and became slaves, wholly subject to the will of another.

In our time there are fewer slaves in bodily bondage than ever before, but many are in spiritual bondage, the bondage of sin, for our Saviour says: "Every one that committeth sin is the bondservant of sin."

Men are free in so far that every one decides for himself whom he will serve. Satan makes his slaves believe that they are free, because they do not obey the will of God, but those who decide to serve sin and Satan are bound with fetters stronger than iron.

We can serve only one master in so far as every master has a different will. We can serve God and Christ, because their will is one, but we can not serve God and Satan, because their will is in opposition. There we have to decide whom we will serve.

Men, when they think about themselves, become aware of their bondage to sin and Satan and long for freedom. God promises liberty to all those who believe in the Son of God who can and will make men free. We are bought with a price, the blood of Christ, and shall partake of the liberty of the glory of the children of God. We receive by faith in Jesus Christ the spirit of adoption and become children of God, are as children of God led by His Spirit. True liberty is to be able and willing to do what we ought to do. To be able to do wrong without being punished is not real liberty but lawlessness.

Paul glories in calling himself a bondservant of Jesus Christ. To voluntarily give up our own will and to will to do God's will is the noblest act of a free person. Thus we are happy in living in harmony with God's will.

QUOTATIONS.

James II on his death bed thus addressed his son: "There is no slavery like sin, and no liberty like God's service." Was not the dethroned monarch right? What think you of the fetters of bad habits? What think you of the chains of indulged lust? The drunkard who cannot resist the craving for the wine—know you a more thorough captive? The covetous man, who toils night and day for wealth,—what is he but a slave? The sensual man, the ambitious man, the worldly man, those who, in spite of the remonstrances of conscience, cannot break away from enthralment,—what are they, if not the subjects of a tyranny than which there is none sterner, and none more degrading.

H. MELVILLE.

A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith."—"Go home, and make me a chain of such a length," He went home: it occupied him several months; and he had no wages all the time he was making it. Then he brought it to the monarch; and he said, "Go and make it twice as long." He brought it up again; and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still; and, when he brought it up at last, the monarch said, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you to-night, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain; and he says, "Go and make it still longer." Next Sabbath morning, you will open that shop of yours, and put another link on; next Sabbath, you will lie drunk, and put on another link; next Monday, you will do a dishonest action, and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him, and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death."

SPURGEON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 16.

SUBJECT: Israel's Escape from Egypt.—EX. 14: 13—27.

GOLDEN TEXT.—Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. Ex. 14:30.

Several points in the record between the last lesson and this must not be passed by unnoted. One of these is the law concerning the firstborn. Every year after that memorable night when by the mercy of God the messenger of death was not permitted to enter the houses of Israel marked with the blood of the Passion lamb on their door posts and lintels, the people should keep a feast in remembrance of this deliverance. But more than this, the Lord claimed as His own the life that He saved. "Sanctify unto me all the firstborn among the children of Israel: it is mine," said the Lord. Here is a fundamental law. The life that God in mercy gives and saves, belongs to Him: to withhold any part of it is to rob Him of His due. The firstborn stood for the whole family and thus God claimed the whole people as His own. The firstling of the flock and the firstfruits of the harvests stood for all their material possessions, and God claimed all for His service. He chose the tribe of Levi (Num. 3: 12, 13) as a substitute for the firstborn, which tribe thus became the representative of the whole people in their approach unto God and their consecration to Him in a whole-hearted service.

Another point is the Lord's provision for their guidance and on their journey. They should go to the land He had promised to their fathers, and their journey should be under His direct leadership. In the pillar of cloud by day and the pillar of fire by night they should have the vissible assurance of His continued presence, both for their protection and to point, at every step, the way they should go. How beautifully typical of the believers' walk with God! How sweetly comforting is the assurance of His presence, His guidance and His protection!

THE FIRST GREAT TRIAL.

For such a vast host to pull up stakes in a land where they had lived all their days and several generations before them, required both a pushing and a drawing motive. The terrible oppression under which they had been made to groan for many long years, supplied the former, and their faith in Jehovah, who was calling them, and with a strong hand opening the way for their escape, constituted the latter. The roots of their attachment to Egypt had been loosened by their hard experience, and if the Lord would do unto them according to His promises there was every reason why they should eagerly and gladly make the exchange. But their wilderness history shows that as a people their faith was very imperfect and vacillating. It needed many a trial to consume the dross, even as gold is purified by fire (1 Pet. 1: 7—9), till the end of their faith, the inheritance of the promised possession, could be attained.

God saw to it, as He always does, that the needed trials were not wanting. But He is a skillful refiner, carefully controlling the fiery trials that might spoil the desired results. He therefore at the very outset directed the course of His people's journey so as to avoid a trial for which they were as yet not prepared (ch. 13: 17), and to provide the opportunity for such a signal intervention in their behalf, that they could ever revert to as an anchorage for their faith, while at the same time He would give the Egyptians another evidence of His power and effectually put an end to danger for His people from that quarter. He therefore led them into a place where Pharaoh, who by this time had begun to regret his consent to their going, thought he could take them as in a trap. But the Lord miraculously opened the farther end of the trap for Israel's escape, and caught Pharaoh's host in it instead. It was a severe trial for the people to see the Egyptians come upon them where there was no visible way of escape and they began to reproach Moses for having brought them into what would be worse than the bondage they had suffered. They failed to consider that the Lord, by His angel in the cloudy pillar, had led them there, and that He who had drawn the dividing line of life and death between them and the Egyptians could now save their lives out of the hands of their pursuers. But Moses' words of assurance quieted them, and when the command came to go forward in the face of the sea ahead, they instantly obeyed. Though the trial revealed the weakness of their faith, it did not break it down, and the outcome greatly strengthened it, and they had reason to praise God for leading them just the way He did.

THE MIGHTY DELIVERANCE.

We have here a three-fold miracle. First God separated the two hosts with a cloud which was either darkness or light, according to His purpose for the one host or the other. God's presence brings terror and confusion to one, while to another it brings cheer and hope. Grace makes all the difference, and this is determined by the attitude of the soul, whether this is one of rebellious unbelief or one of obedient faith.

Then there was the miraculous separating of the water. A strong east wind is mentioned as a means; but evidently this no more explains away the supernatural, than does, for example, the earthquake in the case of the open and empty tomb at Jerusalem. Moses was directed to stretch his hand over the sea and he thus became the human medium of a divine act. The water stood as a wall *on their right hand and on their left.* It was with a strong hand (with supernatural power) that the Lord made a way for His people through the sea.

Thirdly, there was the return of the sea, to the overwhelming of the pursuing host. There have been, and there will yet be, as we read in Revelations, miracles of judgment as well as miracles of grace. God now calls to every one to close in with His offers of grace and cast our lot with the people of God, that when the waters of judgment return we may be safe out on the farther side.

Deaths.

BAUMGARTNER:—On April 28, in the hospital at Topeka, Kan., Benjamin Baumgartner, aged 57 years, 5 months and 13 days The deceased was afflicted many years with severe attacks of headache, and as his memory gave way he had to be taken to the hospital. He was a faithful member of the Mennonite church at Ransom, Kan., where he was buried. Services were conducted by the ministers A. Ummel and Jacob Eley, assisted by the ministers of the Methodist and the Disciple churches. The sorrowing wife and eight children survive the deceased.

Contributions.

Russian Famine Sufferers.

Hillegonda C. van der Smissen, Summerfield, Ill., $2; Jr. C. E Society of Wayland, Iowa, per Mrs. S. M. Musselman, $3; Brother of Emmaus Congregation, per Gustav Harder, $5; Christlichen Jugendverein, Winkler, Man., per Jac. Hoeppner, $7 50. The following contributions forwarded direct by David Goerz:—Elnsidei Church, Kans., $10; Alexanderwohl Church, Kans., $8; P. P. Dirksen, Lehigh, Kans., $2; P. G. Baergen, Korn, Okla., $10; Bethel Church, Okla., $18.75.

Chinese Famine Sufferers.

Edward Rupp, Butterfield, Minn., $5; Jr. C. E Society, Wayland, Ia., per Mrs. S. M. Musselman, $3; Elnsidei Church, Kans., per David Goerz, $8.76.

Gratefully acknowledged,
HARRISON LANDIS, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

Fire in Steerage of Big Ocean Steamer.

NEW YORK, June 3.—Fire on the White Star steamer Oceanic, which was discovered in the steerage shortly after 1 o'clock this morning, was not brought under control for two hours. The crew was called to quarters and did what it could to extinguish the flames, but when they spread to the cargo outside aid had to be called. In the after hold were 187 barrels of glucose, which burned like oil, and that part of the cargo was soon entirely aflame. It was below the water line and there was nothing spectacular about the blaze. The crew closed the after compartments and then the fireman drowned out the flames.

All the bedding and other fittings of the steerage were destroyed, in addition to a quantity of freight.

While not among the speediest, the Oceanic is one of the most popular boats of the White Star line. She is a sevenday boat. She is one of the newer fleet, having been built in 1899. She is a steel twin-screw vessel of 17,274 tons displacement and a net tonnage of 6,917.

Texas Wins Case Against Oil Trust.

AUSTIN, Tex., June 1.—The jury to-day rendered a verdict for the State of $1,623,900 penalties in the ouster suit of the State of Texas vs. the Waters-Pierce Oil Company, and granted the prayer of the State that the company's permit to do business in Texas be cancelled. An appeal will be asked for at once by the defense.

Jury That will Try Haywood is Completed.

BOISE, Idaho, June 3.—The jury that will try William D. Haywood on the charge of murdering former Governor Steunenberg was completed today and sworn in. The task of selecting a jury has occupied many weeks and a large number of talesmen have been examined. Haywood, who was unable to appear in court Saturday was in his usual place when court opened at 11 o'clock to-day.

Grill for Harriman.

WASHINGTON, June 4.—After a conference with President Roosevelt to-night, Commissioner Lane, of the Interstate Commerce commission, announced that before July 1 legal proceedings would be instituted to compel E. H. Harriman to answer certain questions propounded to him by members of the commission at the recent hearing in New York, when the merger of the Harriman lines was under investigation. Previous to this conference with the president, Commissioner Lane had conferred with Frank B. Kellogg, special counsel for the government in the Standard Oil prosecutions and it was arranged that Mr. Kellogg should represent the government in the case to be brought against Mr. Harriman.

Archeological Work.

UNIVERSITY OF CALIFORNIA, June 4.—Dr. George A. Reisner, of Indianapolis, formerly in charge of the University of California's exploration work in Egypt, has been appointed archeologist in charge of excavations for the Egyptian government in Nubia. The archeological work about to be undertaken is of great importance, involving the continuous excavation of both sides of the Nile from Kalabsche to Derr, a distance of 150 kilometers. This is rendered necessary by the decision to raise the Assuan dam another eight meters. Professor Maspere, the head of the department of antiquities, is to have charge of the restoration of the known temples and the copying of their inscriptions.

To Dr. Reisner has been assigned the task of excavating monuments at present buried under the soil and the recording and publishing of these excavations. The work is expected to last five years.

Jury to Try Mayor Schmitz.

SAN FRANCISCO, June 4.—The jury was completed this afternoon for the trial of Mayor Eugene Schmitz and the first of the five indictments returned against him by the Oliver grand jury, by which he is accused jointly with Abraham Ruef of having extorted from Joseph Maifanti $1,175 as the first instalment of a $5,000 annual bribe to secure to the French restaurant keepers of San Francisco their licenses to sell liquor.

Lottery Company Out of Business

MOBILE, June 4.—In the U. S. District Court for the Southern district of Alabama pleas of guilty were yesterday entered to an indictment charging conspiracy to cause the interstate carriage of lottery advertisements.

Judge Toulmin to day imposed fines amounting to $284,000. In addition to the pleas of guilty the defendants agreed to surrender to the Government for destruction all lottery books, plates and other paraphernalia and, in addition, immediately to dispose of the printing establishment belonging to the Honduras National Lottery Company, located at Sixth and Orange streets, Wilmington, Del., and operated under the name of the John M. Rogers Press, where the lottery tickets have been printed for many years.

With these pleas of guilty and the surrender of all lottery material, the Honduras National Lottery Company, which is the successor of the old Louisana State Lottery Company, passed out of existence, ending a long struggle of the Federal authorities.

Foreign.

Rebels Near Chang Chow.

AMOY, China, June 1.—Although the rebels were recently defeated with the loss of six hundred men, the government troops did not succeed in dispersing them, and they are rapidly recruiting their forces and threatening to attack Chang Chow, one of the largest cities in China. The United States gunboat Helena is here. Amoy is in no danger of attack.

French Seamen's Strike Ends.

PARIS, June 4.—The seaman's strike is regarded as being virtually ended, and the men are everywhere expected to resume work within twenty-four hours. The navigation companies have accepted the government's recommendations and will restore the officers and crews without insisting on any penalties. The French transatlantic line hopes to be able to send La Provence from Havre to-morrow.

Methodist Minister Beaten in China.

LONDON, June 5.—A special dispatch received here from Hong Kong says that Mr. Pollard, a Methodist missionary at Chao Tung Fu, has been mercilessly beaten by the Chinese. His lung was pierced by a weapon. The missionaries are flocking into Hong Kong from the Swatow and Pakhoi districts.

Chao Tung Fu is a city in the northeast part of the Province of Yunnan, China, with a population of about 50,000. The Bible Christian home and Foreign Missionary society, an English organization, has a station there, which consists of four missionaries, men and women, a native worker, an elementary school and a dispensary. The China missionary list says that S. Pollard and his wife are stationed at this city.

Four Thousand Die in Chinese Earthquake.

VICTORIA, B. C., June 4.—The steamer Shawmut brought news of great loss of life following an earthquake at Hsing Klang. A telegram received from Pekin by the Nishi Shimbun at Tokio shortly before the Shawmut sailed, reported that 4,000 persons were crushed to death, a vast number of houses destroyed and many persons left starving. The Empress dowager telegraphed urgent instructions to the governors to take measures to relieve the distress.

Peter Jansen. C. J. Claassen, Manager.

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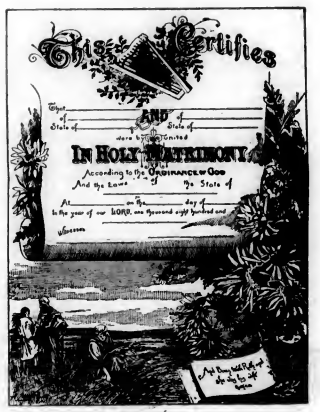

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Vol. XXII. BERNE, INDIANA, JUNE 13, 1907. No. 24.

'Tis You.

The world is waiting for somebody,
Waiting and watching to-day;
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart,
With a gift of deed or song.
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
When wan-faced children are watching
For hope in the eyes of the old.
Do you wond'ring question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody.
And has been years on years;
Somebody to soften its sorrows,
Somebody to heed its tears.
Then doubting question no longer, "Who?"
For, oh, my friend, 'tis you!

The world is waiting for somebody
A deed of love to do;
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

Items of News and Comment.

The annual conference of the Mennonites of Middle Canada will convene this year at Herbert, Saskatchewan, on July 4-5.

God's children are not exempted from trouble and temptation, but the Lord has pledged Himself to stand by them and to deliver them.

Rev. S. F. Sprunger returned on June 11 from Pandora, Ohio, who was called there on account of Rev. Lichti's absence. Bro. Lichti will probably not return from his trip to Europe before the latter part of July.

Rev. H. J. Krehbiel, of Trenton, Ohio, on May 10th stopped off at Berne, Ind., in the interest of the C. M. College, on his way from St. Louis to Clarence Center, N. Y. At the latter place his brother, Daniel C. Krehbiel, will be married on June 12.

Sister Bertha E. Kinsinger, who with Sister Williams was stationed at Clinton, Okla., to take charge of the missionary work there till other persons would fill permanently the place, reports that Bro. and Sister Ediger arrived at the mission station to take up the work among the Indians.

Rev. Christian Krehbiel, of Halstead, Kan., who formerly for many years was the aggressive pastor of the congregation at Summerfield, Ill., stopped off there on his way home from Bluffton, Ohio. On June 9 he once more filled the pulpit and preached an appreciative sermon.

A Great Religious Gathering.

At Kokomo, Ind., June 18—20, the Sunday-school workers of Indiana meet in the 43d Annual Convention of the Indiana S. S. Association. This probably will be the largest and most representative and influential of any religious meeting in the state's history. Indications are that there will be a large representation from Berne as quite a few have graduated this year from the department of the Teacher's Training Course.

Money Spent Differently.

It is stated that last year Russia spent nearly twice as much to build prisons, as for new and old schools and teachers of primary schools in the vast empire from the Baltic to the China Sea. A marked increase in crimes occurring in the country districts is reported, and open revolution is said to be in progress in twelve of the provinces. The Douma recently by a vote of two hundred and nineteen to one hundred and forty-six declined to pass a resolution condemning terrorism. It has been believed that an emphatic and sincere denunciation by the Douma of the crimes against life and property perpetrated by the revolutionary party throughout Russia would have had a marked effect in decreasing the campaign of violence. A despatch from St. Petersburg of the 2nd instant says: "The Russian Famine Committee has notified its representatives in London and New York that the time has arrived to cease agitation for foreign subscriptions, as Russia now is able to care for her own people. With the latest Douma appropriations, the aid given by the State totals eighty-seven million dollars, of which six million dollars will be devoted to fighting scurvy in Ufa province and elsewhere and in maintaining eating places. These eating places at present number thirty thousand, and are feeding two million five hundred thousand persons."

The Seattle Convention.

The twenty-third International Christian Endeavor Convention will meet at Seattle, Washington, July 10—15, and will furnish a feast of information and inspiration for those who shall gather there. The list of great speakers starts with five "Hon's.," Hon. Charles W. Fairbanks, Vice-President of the United States; Hon. Geo. Nichols, member of the British Parliament; Hon. Albert E. Mead, Governor of Washington; Hon. William H. Moore, mayor of Seattle; Hon. O. W. Stewart of Chicago. The list of distinguished ministers and Christian workers is too long to give here. The program is the most practical that has been built.

The railroad fare is $62.50 from Chicago for the round trip, with the choice of several routes. Tickets will be on sale June 20 to July 12, with final return limit September 15.

The United Brethren rally at Seattle will be held in connection with the Methodist Protestant Endeavorers, and Rev. J. E. Fout, Toledo, Ohio, will have charge of the United Brethren contingent. The place of holding the rally will appear in the programs. All United Brethren people who intend going to Seattle should write to Rev. J. E. Fout, 931 Prospect Avenue, Toledo, Ohio. Mr. Fout is conducting an excursion party that will interest every prospective visitor to the convention and the coast.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Brief Report of the World's Sunday-School Convention.

By B. F. Welty.

Pension des Auglais, Rome, May 24, '07.—As I am having a privilege which I little expected to have when I left home, that of attending the World's Sunday-school Convention in Rome, I must write a few lines in order to share the feast of good things prepared for those fortunate enough to attend.

Not reaching Rome until late Sunday night I missed the opening session and consequently the first impression was derived from the "Senola Domenicale del Chiesa Metodistica Episcapale" or Methodist Sunday-school. It was a real pleasure to see those bright and eager Italian boys and girls and to hear them sing translations of our own familiar hymns in which the visitors joined in English. Most of the time was taken up by short addresses by Italian and English speaking delegates, each being translated into the language of the other. At the regular hour for morning services prominent visiting ministers occupied the pulpits of the four Protestant churches of Rome. In the afternoon Rev. G. Campbell Morgan, of England, preached the Convention sermon on the text: "Suffer little children to come unto me." He enlarged upon the importance of the work of the Sunday-school, and emphasized the fact that only as we are "filled with a passion for the Kingdom of Christ" can we do the work of the Sunday-school as we ought. It was an impressive address which will not soon be forgotten by those fortunate enough to hear it. For those who were unable to get into this church an overflow meeting addressed by Rev. F. B Meyer, of London, was held near by.

It is impossible to speak of all the addresses and lectures in detail. There were many very fine ones. Bishop Hartzell made a stirring appeal for Africa, the "Dark Continent." Rev. F. B. Meyer spoke on the "Oneness of Believers, Mr. Morgan on "The Great Apostle" and Dr. Gray, the pastor of the Presbyterian church of Rome, who probably

knows more about the Apostle Paul than any other man, gave two exceedingly interesting lectures on "Paul's footsteps in Rome" in which he followed the Apostle from the time he approached this wonderful city of pagan splendor and was met by the believers on the Appian Way, until his final condemnation to death and his execution. He had also prepared an outline for a carriage drive for those who wished to visit the various points connected with his sojourn in the "Eternal City," and a large number availed themselves of the opportunity of visiting the places, many of which are identified with a reasonable certainty.

One of the most marked features of the convention was the spirit of fellowship between peoples widely different in nature and sympathy, but who are united by one common faith and purpose; and in one of the earlier sessions of the convention this feature of brotherhood was specially brought out as the representatives of various countries took part in an international praise service. By far the largest number of delegates came from England and America and these took prominent parts in the song service, but from many other lands there were delegates who brought greetings and made appeals for sympathy in their work which is often done under great difficulties.

To be exact there were thirty-seven nationalities and forty-six denominations represented among the twelve hundred delegates and visitors present, and among the most interesting were those meetings at which representatives from the ends of the earth spake of the special encouragements or difficulties they met with in the work in their respective countries, especially from missionary lands came most encouraging reports, and in a large sense the Convention can be said to have been a missionary convention, for the importance and need of missionary effort was emphasized on every occasion.

In sacred and hallowed associations, Rome, as a place of meeting, was second only to Jerusalem, for here the early Christians suffered the bitterest prosecution and martyrdom. Here are the extensive catacombs which have such an important place in the history of the early church, and what feelings stirred our hearts at the thought of standing on the very spot and in the very chambers in which the Christians met for praise and prayer. At first these catacombs were used primarily for burial places, but when persecutions broke out they served largely as hiding places and places of secret meeting. They were safe for a short time only as they were soon discovered and hundreds if not thousands suffered martyrdom in the way sanctuaries of their retreat. An early morning prayer meeting was held by a number of delegates in one of the catacombs and it must have been a wonderful impressive experience.

Another memorable occasion was a service held in the Arena of the Colosseum. It was here that numberless Christians were torn in pieces by wild beasts, for the amusement of a blood thirsty pagan assemblage, rather than renounce their faith. What a solemn hush fell upon the large assemblage as the past history of the place was recalled and with what earnestness of purpose all prayed for grace to live more worthy of such examples of faithfulness and devotion to their Lord and Master.

Mission.

ORAIBI MISSION, TOREVA, ARIZ.

Missionary J. B. Epp writes, in his first quarterly report, to the Board of Missions for the ensuing year, as follows:

Since a week ago sister Maria Schirmer is living in a little hut which we rented for her among the "exiled" women at Hotwelo Spring. It is our intention to visit the place, for a day once a week. Most of the "imprisoned" men will now be allowed to return to till their fields. During one day of every week sister Schirmer will come to Oraibi to take instruction in her language study.

Otherwise things are moving in their accustomed way. There are still threatening clouds passing through the air and it seems as if it would take years to restore rest and tranquility. But this shall not molest us in our work. We will under all circumstances, by the help of God, proclaim to them, by word and deed, Him who has also died for the Hopis—and thereby paid their debt—Christ and Him crucified.

FROM JANJGIR, INDIA.

Dear Members of the Board:

Sister Annie Funk, who during the latter part of last year went to India to assist in our mission work there, writes as follows to the Board of Missions:

There is no report that I can send in, but possibly you expect a word from me.

My work, as you know, is to study for the present. How one longs to be able to talk with these people. It seems one of the first lessons that we have to learn is patience.

It is a little over three months since I first came to this needy country. How I did appreciate the home atmosphere at both Champa and Janjgir, and now I am enjoying my bungalow, the one which Bro. Kroeker first built here at Janjgir, but am taking my meals with Brother Kroeker's.

Some of the sights in this land seemed so strange at first, but one soon gets used to the ordinary ones. Some are rather interesting while others are almost heart-breaking. The condition and practices of these people makes one's heart ache, and one longs to show them the better way.

This morning we had the priyilege of witnessing the marriage feast of a little girl, some seven years old. The whole performance was foreign to anything which we have ever seen or known in our country.

Some of the men seem quite anxious for a girls' school and we hope in the near future that one will be opened and that the parents may long to have their girls to become intelligent and think for themselves.

May the dear Lord bless us here and those at home who are praying for the work and the workers.

Yours in the Master's service,
ANNIE FUNK.

Militarism.

(Concluded)

We have, then, so far, discovered as causes of militarism 1. a master class, 2. a subservient press and 3. the vile resort and its finished product. And a characteristic, clear cut effect resulting from the activities of this triumvirate is the Philippine affair of March 1906 when a detachment of our fighters rounded up a band of 600 Moro men, women and children into the crater of an extinct volcano and there literally shot them to pieces, not a soul escaping.

This republic has put traditions and good old ideals aside. The Monroe Doctrine is cut away and into the stock has been engrafted the Expansion scion and it is now growing luxuriantly and one of its first fruits is a horror quite equal to those perpetrated by the Czar's Knouters and Cossacks.

And now let us take a look at the wage system—the earmark of the capitalistic method of producing and distributing life's necessaries—and its relation to Navymania.

The industrial development of the world, since the discovery of America, ushered in new ideas, needs and customs, which soon crystallized into written law. For example, the taking of interest, previous to this period regarded as iniquitous, was now legalized and in consequence speedily became a highly honored occupation. It enabled the strong and unscrupulous to gain an economic ascendancy, which is admitted to be now assuming menacing proportions.

But the process of absorption was greatly hastened by the invention of machinery and the application of steam power. The machine age has solved the problem of producing the necessaries and comforts of life.

Yet this industrial progress is by no means all gain. It has created a vast army of propertyless wage workers, whose existence depends upon the humor of some one, who is willing to employ them—who will buy their labor power.

In some departments of industry, the operator of the complex, costly giant machine produces one hundred times as much wealth as could the workman of a century ago with his simple hand tool. But for his labor he receives only a bare subsistence wage. Countless workers, similarly employed, create annually nearly 1800 million dollars surplus value. This ware must be exported and sold to foreigners, by fair means, of course, by "diplomacy", if necessary. As the navy is a convenient thing for such work and as a failure to dispose of this surplus, spells industrial chaos, it is evident that the building of battleships is backed by weighty reasons.

Chattel slavery in America, during its reign of 240 years, produced not one millionaire. But the thousands of millionaires, which have sprung up here since the war show that the employment of free wage labor is infinitely more profitable than that of the African slave, who cost the cotton grower from 500 dollars up.

Our industrial system forces men, women and children into factories, shops, mines and mills and there grinds them into profit, often for a starvation wage. Economists, sociologists and medical men have long since called attention to the evils arising from our glowingly unequal distribution of wealth. But modern statesmanship does not concern itself with such matters; only *world politics* appeal to it.

The recommendations made by over-zealous Mahans and Hobsons, that we must push navy construction to the utmost limit lest we be worsted in the coming conflict for trade—dominance in the Pacific, is a good thing. It will stimulate thought. And a study of this question must eventually reveal the *real* cause of this un-American activity. When we once realize that the navy is the logical result of an industrial system which is unjust and cruel, as it creates two extreme social types, either of which is frustrative of the aims of true democracy, then we will repent of our folly.

The specter of accumulated surplus can easily be laid by giving to the propertyless workers the fruits of their toil. Then there will be no need of a navy to guard our "zone of influence."

But that would do away with profit taking. It would make it impossible for me to eat bread in the sweat of others' brows and I don't want any of it. A monster navy would be more tolerable than a condition which would compel me to go to work and soil my hands.

It seems that the steady increase of the navy, the almost trebling of the army and the passage of the Dick military law, but above all our traditions, according to which the founders of our faith suffered bitter persecution from Protestants and Catholics alike, because they maintained that the state is un-Christian, should make it clearer to us than to any other denomination that militarism is an issue of vital importance and cause us to put in a vigorous and determined protest against its further extension.

But there are grounds for believing that we Mennonites show no more zeal to see swords turned into plowshares than does any other equal number of average world citizens.

If it is laudable and logical to endorse the policy of this or that political faction, why not support that political party which is fundamentally and irrevocably opposed to the anti-Christian military spirit of the age which brazenly advertises its Jamestown show as. "*The greatest military spectacle the world has ever seen.*"

Have the sparkling and pure "Waters of Zuerich," in obedience to an inexorable law already run their downward course and commingled with the sluggish and silt-laden stream only to sink quietly and unlamented to the level of the common waters?

THE LAYMAN.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Home Circle.

I Meant To.

I did not rise at the breakfast bell,
But was so sleepy—I can't tell—
I meant to.

The wood is not carried in, I know;
But there's the school-bell, I must go—
I meant to.

My lessons I forgot to write,
But nuts and apples were so nice—
I meant to.

I forgot to walk on tiptoe;
Oh, how the baby cries! Oh! Oh!
I meant to.

There! I forgot to shut the gate,
And put away my book and slate—
I meant to.

The cattle trampled down the corn,
My slate is broken, my book is torn—
I meant to.

Thus drawls poor idle Jimmy Hite,
From morn till noon, from noon till night:
"I meant to."

And when he grows to be a man,
He heedlessly mars every plan
With the poor plea, "I meant to."

"I'd Be Too Polite!"

Children often show great shrewdness in answering questions. If a question has been put to them for the purpose of catching them, or pointing out a wise suggestion, they are quick to see it. The following is an illustration of this: One day a little boy came to school with very dirty hands, and the teacher said to him impressively; "Jamie, I wish you would not come to school with your hands soiled. What would you say if I came to school with soiled hands?" "I wouldn't say anything," was the reply, "I'd be too polite."

The Alphabet of Success.

Attend carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch, taste, handle not intoxicants.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right.
—Selected.

Chances to Do Good.

"Grandma, I am sure I can never do good."

"Why dear? Do you never find the chance?"

"Yes, but I can never find them until it is too late."

"How would it be, dear, if you and I would constitute a committee, and be on the look-out for chances to do good this week?"

Lizzie gave her consent very reluctantly; but when grandma, with her sweet, gentle face, stopped and kissed the little maid, and whispered in the pink ear, "Jesus always found chances to do good," she at once threw her chubby arms around grandma's neck and said cheerfully, "I will try, sure."

At the supper-table baby May threw her cup and tray on the floor, and reached for the plate for bread to throw it. Mamma, with tears in her eyes, caught the little hands and said, "Why can you not be good, dear, so I can drink my tea?"

Grandma slyly looked over her tea-cup at Lizzie, and the promise of the morning arose in her mind.

"Mamma, let me show baby her new blocks. I can eat my cake afterward."

She readily granted this request, and as she did not know about the good committee, she was a little surprised, but a greater surprise was in readiness for her.

After baby May had forgotten to feel cross, and was enjoying her new-found treasures, Lizzie returned to the table.

"I am going to wash the dishes to-night, mamma; you go to rest."

Anna, the house-maid, was sick, and the house work with a cross baby had certainly overtaxed Mrs. Hall's strength, and she felt very grateful to Lizzie for offering to do what she knew her daughter disliked very much.

When the curtain of night had dropped over mother earth, Mrs. Hall drew up the center table, lit the lamp, stirred the coal fire, and then the family gathered around. Mr. Hall opened the family Bible to read the evening lesson, but before doing so he glanced lovingly at the two loved ones sitting on the couch—Grandma with her snowy-white hair, and Lizzie with her long golden curls, leaning trustingly against grandma's arm, with a very happy contented look upon her face.

The evening lesson was read, and with heads reverently bowed Mr. Hall committed his loved ones to the Father's care and keeping, asking Him to protect their little girl, and that she would be guided in her efforts to do good.—Mrs. J. C. B. Stivers, in The Friend for Boys and Girls.

The American Boy.

There are many varieties of the American boy. There are the rough kind and the gentle, the polite and the impolite, the truthful and the untruthful, the generous and the stingy, the obliging and the disobliging, the honorable and the mean, the outspoken and the sneaking. Dear me, how many kinds there are, and what a nuisance a boy can make of himself if he chooses! Take, for instance, the big-feeling boy. Perhaps you know just how he comes into the house, loud-voiced, important, giving out his orders, telling what he wants and what he doesn't want, what he likes and doesn't like, what he will have and won't have, snubbing his mother and sisters, domineering over the little ones, speaking rudely of the hired help, disturbing everybody. You can't hurl a bootjack at him, for such is not the custom; but a bootjack would do him good if it could let him know that he is a nuisance.

Some boys seem to think that it is manly to act in this way. Poor, ignorant simpletons! They do not know that the greatest, noblest men are sure to be the gentlest in manner, respectful to women, reverencing their mothers, and treating everybody well—everybody, the poor and poorly clad not excepted. Clothes do not make the man or the boy or the girl. Neither does occupation—a poor laborer poorly clothed may be a much better person than a rich idler finely clothed. Boys do not always think of this. I will tell you what kind of a boy I like. The boy that I like is wide-awake, spry, eager for outdoors and for all sorts of sports, always plays fair, will not lower himself so much as to cheat, has not a big feeling, is not a sneak, is not afraid of pain, speaks the truth no matter how it goes against him, does no mean thing, is willing to do anybody a favor even if it costs him some trouble, is well-mannered at home, is kind to the little ones, respectful to the elder ones, and treats everybody well. And all this is just as true of the girl that I like as of the boy.—Selected.

The Mennonite.

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Editorial.

The Church and Politics.

When the church, as a denomination, stands for certain principles it is the plain duty of every member of the church to use every opportunity that providence throws in his way for the expression and strengthening of these principles. When, for example, the matter of establishing armies and navies or the financing of a show devoted to military pomp is the issue, a member of the Mennonite church, to be true to his professions, must be with the party of protest on that particular point. But we must not fall into the error of supposing that the church should become an unqualified supporter of the political party that gives expression to some of the principles for which the church stands. The less a church as such dabbles in anything that savors of politics the better will it be for all concerned. The General Assembly of the Presbyterian church recently refused to commit itself to the Anti-Saloon League. This did not mean that Presbyterians are out of sympathy with the Anti-Saloon League but it did mean that the assembly deemed it wise to leave the matter to the individual conscience. The Roman Catholic church is correct in her belief that ungodliness gets a strong footing in this country through the neglect to provide religious instruction in our public schools. But when the Catholic church resorts to politics in her efforts to use public school money for fostering her own peculiar kind of religious instruction she becomes a menace to the liberty of the nation.

A brother out West recently sent us a copy of a speech delivered by a member of the legislature of Wisconsin. It was a protest against the appropriation of public money for the Jamestown celebration on the ground that the distinct and emphatic purpose of the exposition is military display and glorification. We agree with the speaker that the interests of humanity demand that war and warlike things should be abolished. We can say amen when he says, "It is a wholesale legalized murder. It destroys commerce, paralyzes industry, impoverishes the people, robs millions of men of the richest years of their lives. It opens countless graves where happy homes should be; fills the world with widows and orphans; drenches our fields with blood; bathes the world with tears and fills the world with hate, war is hell and it should never be painted otherwise. He who attempts it attempts a monstrous lie."

The speaker then makes this splendid suggestion: "Take this $25,000 and build better schools or extend your university equipment. Invest it in university extension or in the scientific experimentation with new kinds of grains and animals for the farmers of this state, or buy with it a public park on the shores of the lake by our city wilderness where now and then the weary and the worn, the poor who through the summer heat swelter in the squalor of our city slums may go out and breathe God's sweet air." The costliness of war is vividly pictured in this sentence: "One battleship costs more than the whole university equipment of this state, and twenty minutes of the fiendish hell of war will suffice to send it and all of its terrific equipment to the bottom of the sea.

This is not a political creed. It is truth and Christianity has been declaring it for two thousand years. As an item of politics it may be new but the truths of our faith are a great deal more than mere political professions. The trouble with politics of all kinds is that it uses class hatred to gain its ends. We believe we are safe in saying that no party would hesitate to instil the bitterest kind of personal hate into its following if its ends could be gained by it. The mission of the Christian church is to build up a grand brotherhood on the foundation of love. Whatever tends to make men neighbors in the sense of the parable of the Good Samaritan is a worthy cause for the Christian to support. That which savors of selfishness is outside of the churches' sphere of influence. G.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Correspondence.

SUMMERFIELD, Illinois, June 10.—Rev. J. B. Baer, of Bluffton, Ohio, stopped off here for a few days on his return trip from Texas where he had accompanied a delegation of Mennonites with a view of purchasing land. He preached for us on Sunday, May 5th, and left for home the same day. May the Lord be with him and bless him.

Rev. H. J. Krehbiel also preached here a few times. He held English services on Sunday evening, June 2nd. He spoke of the Lord as He appeared before Paul in a vision. He also said that when the Lord appears before us in a vision He first opens our eyes, and then when we see Him He opens our ears to hear, and when we hear Him He opens our hearts so that we can accept Him. Rev. Krehbiel left here June 7th and will soon leave for foreign countries. May the Lord be with him on his journey and give him a safe voyage.

On Pentecost Monday our Ladies' Missionary society held their yearly anniversary with entertaining exercises. On Tuesday, June 4th our Sunday-school held a basket picnic in a grove near town. Recitations were given and songs were sung by the children of the school.

Wheat looks good and the indications are that there will be a good crop; other crops are delayed on account of lateness of season. But we should not complain for the Lord knows what is best.

STERLING, O., June 5.—Dear readers of the MENNONITE:—Rev. J. W. Kliewer, of Berne, Ind., arrived here on Tuesday, May 30, to hold a short series of meetings. He preached five excellent sermons while here, which were appreciated very much.

Our pastor, Rev Schumacher, arrived on Saturday evening and then assisted in the introductory services of the meetings.

Bro. Kliewer is earnest and zealous in the work to which he has been called, and we realize that his work among us was not in vain.

At the conclusion of the Sunday morning services, eleven persons were, upon their confession of faith in the Lord Jesus, baptized and taken into full communion and membership of the church. May the Lord bless them that they remain faithful to this church and the church of God.

After the baptismal services the Lord's Supper was observed of which quite a large number partook.

On Sunday evening Rev. Deer, of the U. B. church, was with us and was called upon to read the Scripture lesson and lead in prayer. John 5: 1-14 was read, on which Bro. Kliewer based his remarks for the evening, preaching a very impressive sermon. This concluded the meetings, with one more soul for Christ.

Messrs. Krabill and McConoway, of Oberlin, were visitors here to the communion, the latter favoring us with a solo at both morning and evening services, which were enjoyed very much by all present.

Sister Anna Blatti, who has been very ill for some time, and taken to Charity Hospital, Cleveland, about two weeks ago, when they found it necessary to amputate one of her limbs in order to save her life, we are sorry to say is still in a precarious condition, although at last reports she was somewhat better. May the Lord bless her that she may have a speedy recovery and again be restored to her family and friends.

We are pleased to report that our pastor, Rev. Schumacher, has made arrangements to remain in our midst and we will have services every Sunday during the summer. Sincerely,

F. M. LIECHTY.

The Destructive Higher Criticism.

(Concluded.)

4. If the alleged consensus were real and practically total, it would be nothing more than has often happened for a time in favor of what is now conceded falsehood. Baur and his Tübingen School were, for a time, almost universally consented to among Germans and their followers, that the New Testament was the product of a late date, and attributed for the sake of prestige to the personal disciples of Jesus. —The few dissenters from this were looked upon with almost scornful pity as ignoramuses or charlatans. Baur carried all before him. But now his school is dead, twice dead, and plucked up by the roots. Scarcely a man is left to do it reverence. Even before his death Baur had the mortification of seeing scarcely more than Holsten standing by him. Tübingen had "flowed the Solway and ebbed like its tide." Why might not an equal consensus in respect to the Old Testament repeat this experience? The history of philosophical opinion in Germany shows several such revolutions, as we have had occasion to notice.

In the eighteenth century, England, France and Germany were deluged with infidelity. The universities, the press, polite society, and even the pulpits were disciples of Bolingbroke and Voltaire and Frederic II. of Prussia, miscalled the Great. The defection among the ministers of religion was very general. The professional defenders of Christianity were even among the first to betray it. The rationalizing ministry of to-day are only repeating ancient history on a smaller scale. But that great consensus of authors and scholars and theologians, well nigh all-embracing as it was, came to grief. Why may not an equal one to-day repeat the experience? The size of a building has very little to do with its durability. A palace will fall to pieces as surely as a cabin if built on unsound foundations.

A still more formidable and complete consensus was witnessed in the Romish apostasy. For thousands of years all Europe practically agreed to accept Romanism as the true Christianity. None opened mouth nor peeped against it. It sat on all thrones, taught in all schools, fought with all armies, suffered and obeyed in all cabins. The ministers of religion were head and front of the offending. They devised it, organized it, introduced it, fortified it and championed it, till its black shadow covered even the mountain tops of knowledge, piety, and position. But even that great consensus has become a picturesque ruin, has been largely broken and forsaken, and is destined to be broken and forsaken still more. Why may not an equal agreement against the authority of the Old Testament have a like experience. It is no new thing for quite as large an agreement among the schools and cultures to collapse and wholly disappear. Witness the philosophy of Aristotle and the astronomy of Ptolemy.

Broad and profound as was the consensus in the Middle Ages in behalf of the Aristotelian and Ptolemaic and Romish systems, there was once a broader and profounder still. It was that of the antediluvians against both the theory and practice of religion. The dissenters consisted of a single family only. The consenters reigned and triumphed and carried the whole world with them. They seem to have fallen away into polytheism and its congenial wickedness with all their heart and soul and mind and strength. It was a shocking mistake, and followed by shocking consequences.

Very soon after the race started anew a similar lapse occurred, became general, and remained practically total till Christ appeared—supreme over all the culture of Egypt and Greece and Babylonia and Rome, as well as over the masses. Neyertheless that broad consensus was a mistake, a folly, and a sin. So said dissenting Israel; and so say we and higher critics and all.

In fine, we have to say of this much-vaunted consensus of scholarship in favor of the higher criticism, that neither in numbers nor in quality is it what has been claimed; and that, if it were, the fact would have little significance, considering the revelations of history. How many medical fads have had their day and vanished! So-called scholarship has, singly and in droves, run after so many confessed absurdities and will o' the wisps, that no one need feel called upon very loudly to accept its leadership. Its lo here and lo there has so often led men into sloughs that we may well be excused if we are slow to run at such outcries. The boom of the higher criticism will some day collapse, as so many other booms have done.—Rev. E. Fitch Burr, D. D., LL. D., Lyme, Conn., in *The Religious Telescope*.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Preaching.

1. Preach Christ.
2. Preach not yourself.
3. Preach what you know.
4. Preach as though it were your last sermon.
5. Preach with a distinct end in view.
6. Preach with a sense of God's presence and inspection.
7. Preach so as to be understood.
8. Preach with the authority of a commission.
9. Preach not because it is your profession to preach, but because it is your vocation to do so.
10. Preach as though you were a coworker with Christ.
11. Preach the best you can every time.
12. Preach to a few as though they were many.
13. Preach to a large congregation as to one man.
14. Preach with love swelling in your heart and shining in your face.
15. Preach not like anybody else.
16. Preach as though you meant what you are preaching.
17. Preach as though you meant and expected every sermon to bear fruit.
18. Preach from your own experience and to the experience of your people.
19. Preach in the language of your heart.
20. Preach prepared preaching.
21. Preach whenever and wherever God opens the way.
22. Preach the gospel of present salvation.
23. Preach to please God not man.
24. Preach in the demonstration of the Spirit and in demonstration of power.—Sel.

Beautiful Table Customs.

Quite recently I visited a German widow living in a delightful country seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl, in childish accents, repeated: "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential childish voices haunts us yet as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's Prayer at breakfast; and in one we visited oft last summer this was sometimes omitted and in its place the twenty-third Psalm recited. For a Sunday morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is, too, it seems to make us realize that God is indeed near, when we can give thanks though our lips move not.—Ex.

S. D. Gordon's Books.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 23.

LESSONS FROM THE PATRIARCHS. V, Moses. Hebr. 11, 23-29.

QUESTIONS.

1. How was Moses preserved in infancy? Ex. 2, 1-4; Acts. 7, 20; Hebr. 11, 23.
2. How did God procure for him the necessary education for his work? Ex. 2, 5-10; Acts. 7, 21-22.
3. How did God prepare him spiritually? Ex. 2, 11-25; Acts. 7, 23,29. Hebr. 11, 24-25.
4. How was he called to his work? Ex. 3, 1-12, 4, 1-17. Acts 7, 30-35.
5. How did God deliver Israel through Moses? Ex. 5-14; Acts 7, 36-37.
6. How was Moses' relation to God? Num. 12, 8; Ex. 3, 2-6; 19, 19; 20, 21; 24, 18; 32, 7; 33, 21-22; 34. 5-7, 28.
7. How did Moses succeed? Deut. 29.
8. How did Moses die? Duet. 34.
9. How is Moses a type of Christ? John 5, 46, Acts. 7, 37; Hebr. 3, 1-19.

MEDITATIONS.

Moses a giant among the holy men of the Old Testament was born in a time of trouble. Israel was in bondage in Egypt and the cruel Egyptian King had ordered all male children of the Israelites to be drowned. Moses was born and his mother secreted him for three months, being unable to do it further, she made an ark of bulrushes, closed the cracks with bitumen and set the child in the ark among the flags by the river's brink.

God gave her this idea; for it became the means for not only saving the baby, but to prepare him for his great work. The daughter of Pharaoh detected the ark, had it brought to her and adopted the child. His sister called the mother, who became his nurse and gave him his earliest religious training, so that he learned to love his people and to know the promises given to Israel. He was trained in all wisdom of the Egyptians being mighty in his words and works.

He thought God wanted him to be the deliverer of his people and began in his own way to show it to his people, killing an Egyptian, but seeing that his people would not recognize him as leader and that Pharaoh would punish him, he fled to Midian in the Sinaitic Peninsula. Here he married Zipora the daughter of Jethro, priest and

prince of the Midianites. The forty years of solitude as shepherd in the fastnesses of Sinai seryed to bring him nearer to God and helped him to be able to guide Israel through the wilderness.

God called him to be the deliverer of his people, but this time he knew himself better, had become humble and was not anxious to undertake the great task, so that God had to encourage and even command him to go. God equipped him with special power to perform miracles and God compelled Pharaoh by a series of miracles to let Israel go. The greatest miracle was the passing of Israel through the Red Sea, which the Egyptians tried to do and were drowned.

Moses stood in peculiar relation to God; in Horeb God appeared to him in a burning bush and spoke to him; later God speaks to Moses out of the cloud. Of Moses God says Num. 12, 8: "If there be a prophet among you, I Jehovah will make myself known unto him in a vision. I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house; with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold." Jehovah spake unto Moses face to face, as a man speaketh unto his friend.

Moses succeeded in bringing the people of Israel out of Egypt unto the borders of Canaan. He himself led them to victory over the transjordanic people. But he suffered very much from the people on account of their unbelief and stubbornness.

Moses died being 120 years old, a strong and healthy old man, full of vigor, with unimpaired eyesight. He was permitted to see the holy land but not to enter it.

He died and God buried him, but no man knoweth of his sepulchre. Moses appeared with Elijah on the mount of transfiguration.

Our Lord Jesus said, that Moses wrote of him. Christ is the prophet of whom Moses wrote, Christ is the deliverer and lawgiver of His people.

The Sunday School Lesson.

By A. S. Shelly.

S. S. Lesson for June 23.

Subject:—Quarterly Review. Gen. 25 to Ex. 14.

Golden Text:—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43:2.

Jacob—Israel.

The history covered by the study of this quarter centers about the men—Jacob, Joseph, and Moses. The last lesson of the other quarter introduced the study of Jacob's career. We found him there sowing the seed of unsanctified diplomacy, deception, and lying, the fruit of which brought him bitter experiences in his after life. So in the first two lessons of the present study we see him fleeing from the wrath of his brother, returning only after a lapse of twenty years, and then filled with almost abject fear lest he should have to suffer for his past crookedness. However, God had chosen him to be the one through whom He would fulfil His covenant with Abraham, and the condescending mercy of the Lord is magnified by the way He dealt with Jacob till He had made of him an Israel. The vision at Bethel with its accompanying promise, and the wrestling at Peniel till Jacob learned to cling to God instead of struggling in reliance upon self, teach us how the Lord deals personally with men to make out of them vessels meet for His use. And typically the Bethel and Peniel scenes are replete with blessed lessons in grace and truth as they are found in Christ Jesus. Jacob's ladder, the open way to an open heaven, and the wrestler at Peniel, overcoming and then blessing Jacob, both speak to us of Him who is the Way, the Truth, and the Life.

Joseph.

The next four lessons have Joseph for their central figure. Destined in the providence of God for great things—for distinguished service, and being found faithful in all his ways, his experiences alternated between suffering ill-treatment at the hands of his envious brothers or by the false accusation of a sinful woman, and being honored with remarkable confidence followed by rapid promotion to a place of great responsibility and power. In all his experiences Joseph recognized the hand of God leading up to the fulfilment of that which had been made known to him in his youthful dreams, and in his most exalted position he looked back over the way he had been mysteriously led, and gave God the glory. In his unjust yet uncomplaining suffering, his uniform faithfulness, and his tender loving and forgiving spirit, as well as in his exaltation and his beneficent use of his power, he is a striking type of Him who as the man of sorrows was obedient even unto death, whom God also highly exalted and gave Him the name which is above every name, that in the name of Jesus every knee should bow.

Moses.

In the last four lessons, Moses stands out as the leading human figure. He, too, was a remarkable type of the Savior. His own prophecy uttered near the close of his career (Deut. 18:15) found its ultimate fulfilment in Christ. "A prophet like unto me" he said; "unto him ye shall hearken"—Compare Luke 9:35.

The whole story of Moses, from his being wonderfully saved alive in his infancy, through his education at the court of Pharaoh and his forty years of quiet preparation, to his call and his humble yet bold and fearless service as the champion of God's cause before Pharaoh and as the leader and instructor of His people—the whole story bears remarkable evidence of the overruling providence of God and the way in which He raises up and uses men for the accomplishing of His purpose. The great lesson for us to learn from the life of Moses is the lesson of faith. On the part of his godly parents, it was by faith that he was kept from the hands of the infant-slayers. And on his part, it was by faith, that he, when he was grown, chose to cast in his lot with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt; it was by faith that he kept the passover with all the people, taking refuge from the destroyer behind the sprinkled blood; and by faith they set out on their journey and passed through the Red Sea as by dry land, the Lord issuing His command to the watery elements by the outstreched hand of Moses. There isn't a sublimer act of faith on record than that of Moses issuing the command to the vast host to move forward while he lifted his hand over the sea as yet running full at their feet. "And this is the victory that hath overcome the world, even our faith" (1 John 5:4).

The People.

The history of this nation whom God chose as peculiarly His own, is a concrete illustration of the abounding grace of God, and of the immutability of His covenant promises. For purposes of grace God made a covenant with Abram as He called him apart from his kindred to become the father of a great people. Abram had no righteousness of his own. What was promised to him was all out of free grace. Abram believed God in this and thus had righteousness accounted unto him. And so with the people that came out of his loins. At every step in their history we see grace outshining. The only thing they have to their credit is faith, and this, ever and anon, ran down to such a vanishing ebb, that nothing but God's unwillingness to have His covenant, once made, fall to the ground saved the people from being cast off. In those times the Lord ever found for Himself a remnant (Isa. 1:9), a few to stand with Him in the breech, and thus grace triumphed, until Shiloh came, the root of Jesse springing up as out of dry ground, the final fulfilment of the promise made to Abram, the blessing for all the nations of the world.

The opening chapters of Israel as a great people are found in this quarter's study. They are down in Egypt, enslaved in a bondage of almost indescribable severity. As we see them there they were, humanly speaking, the most unlikely people of whom to make a great world power. But that was God's gracious purpose and that is what He made of them. He in mercy visited them, renewed His covenant of grace with them, and led them out of the grasp of Egypt with a high hand and a strong arm. He had chosen them for His people and as such saved them, in order to make of them the vehicle of His blessings intended for the whole human race. He called out Israel as His firstborn that through them He might bring unto Himself and into His heavenly environments all the families of the earth. O Lord, how wonderful are Thy ways with the children of men!

Contributions.

Russian Famine Sufferers.

"From a Friend" at Wisner, Neb. $10; Solomon Krehbiel, Moundridge, Kans. $1; Jacob Isaac, Moundridge, Kans. $20; Ahr. Penner, Mountain Lake, Minn. 1; D. C. Schmidt, Arnold, Kans. $2.50, Martha Wedel, Newton, Kans. $3.75, Richmond (Texas) S. S., per Peter Neufeld $1.50, G. & A. Linscheid, Busby, Mont. $10; per H. P. Krehbiel; Peter Peters, Winkler, Man., per Jac. Hoeppner $6; Bartel Gemeinde, Langdon, N. D., per J. F. Lehman $8.52; Palm congregation, Cordell, Okla., per H. D. Schmidt $19.75; Mrs. P. Diller, Bluffton, O., $10 per J. B. Baer.

Chinese Famine Sufferers.

"From a Friend" at Wisner, Neb. $15; Anonymous, Paso Robles, Cal. $50; C. E. Society of the Halstead (Kan.) Mennonite church, per Daniel Haury $15; Anonymous, Versailles, Mo $5; Anonymous, Versailles, Mo. $3; Anonymous Versailles, Mo. $1; D. C. Schmidt, Arnold, Kans. $2.50, Richmond (Tex) S. S., per Peter Neufeld $4 50, Anonymous $2, Andrew Kristofori, Newton Kans. $1, G. & A. Linscheid, Busby, Mont. $10; per H. P. Krehbiel.

Gratefully acknowledged,
Harrison Landis, Treas.
529 Columbia Ave.,
Philadelphia, Pa.

News of the Week.

Domestic.

"Next Friends" Say Mrs. Eddy is Mentally Weak.

Concord, N. H., June 8.—That Mrs. Mary Baker G. Eddy, the founder of the Christian Science Church, is and has been for many years insane, is the startling allegation made in an amendment to the bill in equity brought by her son, George W. Glover, and others styling themselves "next friends." This amendment injects an entirely new element into the suit, inasmuch as the original bill only alleged that her mind was impaired by the infirmities of age.

This amendment is viewed by many as an attack by the "next friends" upon the religious views of Mrs. Eddy and her church.

"Mrs. Eddy, say the "next friends," has declared her belief in the influence of mind over matter, and that the control thus exercised in some cases is evil, and in others good. This, they allege, is one of her hallucinations, and it is expected that they will bring it out in the trial, together with other opinions held by her, and allege that they have been the means by which the defendants and others have obtained gifts from her of various kinds from time to time.

Must Restore Gifts.

They therefore ask that all who have received those gifts be compelled to restore them to the receiver, whom they have already asked to bave appointed.

Storm Victims in Three States.

West Union, Ill., June 8.—The little old town of York, situated on the Wabash river was almost wiped off the map last night by a tornado, which struck the town at supper time. Two persons were instantly killed, one other will die and several persons were seriously hurt. Twenty-five buildings were leveled and many cattle and hogs were killed.

Indianapolis, June 8.—More than seventy persons were killed or injured by tornadoes, cloudbursts and electrical storms in Illinois, Kentucky and Indiana last night. Many homes were destroyed. Bridges were washed away, crops damaged and live stock killed.

Twenty-one persons were carried away by a cloudburst at Gradyville, Ky. All the bodies except two bave been recovered.

New Minden, Ill., was visited by a tornado, the second time in eleven years, and four persons were killed and twenty-four injured.

2-cent Fare Bill Vetoed By Hughes.

Albany, N. Y., June 11.—Governor Hughes to-day vetoed the bill instituting a flat passenger rate of two cents a mile on every railroad system in the State more than 150 miles long.

In the course of his veto message, the Governor pointed out that "the passage of the bill was not preceded by legislative investigation or suitable inquiry under the authority of the State. Nor is the fixing of this rate predicated on reports or statistics officially collated, which would permit a fair conclusion as to the justice of its operation with reference to the railroads within its purview.

"Injustice on the part of railroad corporations toward the public does not justify injustice on the part of the State toward the railroad corporations. The action of the government should be fair and impartial. The fact that those in control of railroad corporations have been guilty of grossly improper financiering and of illegal and injurious discriminations in charges points clearly to the necessity of effective State action, but does not require or warrant arbitrary reprisals.

To Include 2-Cent Law.

Kansas City, June 11.—In the United States District Court here today, Frank Hagerman, representing the eighteen principal railroads in Missouri, filed an amended petition asking that the injunction previously granted restraining the State from enforcing the maximum freight rate law be extended to include the 2-cent passenger rate law, which goes into effect next Friday. The court probably will pass on the application before Friday.

Ohio vs. The Standard.

Findlay, O., June 11.—The first of the 932 cases against the Standard Oil Company brought by the State on charges of violating the Valentine anti-trust laws, was taken up to-day in Common Pleas Court. Many witnesses have been summoned by the State, but there is no indication that the Standard has asked a person to come and testify in its behalf. The evidence will principally consist of the submission of documents.

Cabinet Takes Up Jap Question.

Washington, June 11.—The Japanese question was the uppermost topic in administration circles to day. The Cabinet went over the situation in detail and found nothing in it of an alarming nature. That it is by no means acute is evidenced by the fact that to-morrow morning the President will leave Washington for the summer. In ten days Secretary Root will leave for his summer retreat, and a little later every member of the Cabinet will be away from the capital.

While the situation presents no serious aspects at this time no attempt is made to conceal the fact that it is possible for the agitation of the progressives in Japan to be kept up until an uprising will have to be dealt with. It was explained to-day by persons high in authority that there is nothing that the United States can do at this time except keep its temper.

The progressive party in Japan is opposed to having the legislation of last winter or anything like it incorporated in the treaty and desires the privilege of being naturalized in the United States.

The Brewers Beaten in Kansas.

Topeka, Kan., June 9.—The decision of the state supreme court rendered yesterday in the Anheuser-Busch Brewing Association ouster suit, wherein all its property in the state was ordered sold by the receivers previously appointed by the court, was final and effects the score of other foreign brewing companies similarly attacked.

It is believed that the brewers will now appeal to the United States supreme court. The decision of the court has clearly defined the powers of the state receivers, and they will actively push the seizure of many thousands of dollars worth of saloon and warehouse property in Kansas owned by the brewers.

Foreign.

Karl Hau Admits He is a Murderer.

Karlsruhe, Germany, June 8.—Karl Hau, professor of Roman law at the George Washington University, Washington, D. C., who is in prison here, charged with the murder of his mother-in-law, Frau Molter, was visited to-day by the governor of the prison and asked to prepare himself for some bad news. The prisoner, who has been in poor health ever since his arrest, trembled, and when the governor informed him that his wife was dead he appeared to be on the verge of collapse. He was told that Mrs. Hau drowned herself yesterday in a lake near Pfaffikon, Switzerland. The news made Hau break down completely and taking advantage of the situation, the governor questioned him about the crime with which he was charged. Then, in broken tones Hau admitted that he murdered his wife's mother, which up to the present he had strenuously denied. The confession of the prisoner was then taken down in writing and will be used against him at his approaching trial. Hau was in such a state of nervousness when taken back to his cell that the physician was sent for to attend to him.

President Cabrera Assassinated.

Mexico City, June 9.—A private despatch received in this city states that President Cabrera, of Guatemala, was assassinated to-day. The news cannot be confirmed.

Peter Jansen. C. J. Claassen, Manager.

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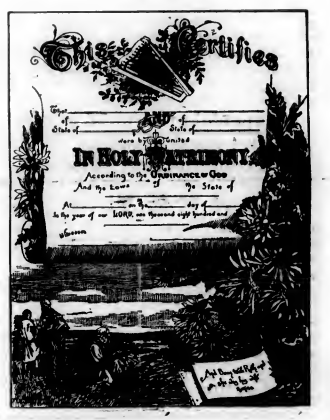

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Vol. XXII. BERNE, INDIANA, JUNE 20, 1907. No. 25.

Items of News and Comment.

If you are looking for an ideal narrative, read seyeral times carefully the beautiful story of Joseph as recorded in Genesis.

Rev. J. S. Hirschler, of Hillsboro, Kan., took part in the dedicatory services in the congregation at Arlington, Kan., on June 9.

Rev. H. A. Bachmann, of Freeman, S. D., is taking a trip through Kansas, where he has delivered inspiring addresses at Moundridge and Newton.

Solicitors (of the General Conference B) are at work to raise the necessary means for the speedy erection of the Mennonite Sanitarium at La Junta, Colo.

The Mennonites of Russia have recently sent a commission, consisting of four persons, to St. Petersburg in behalf of their educational interests and institutions.

"Bethlehem" is the name of a new congregation that was organized on May 27 at Tyrone, Beaver Co., Okla., by Rev. H. R. Voth, with a membership of about 30.

On May 31 a very profitable ministerial conference was held at the Molotschnaer congregation in South Dakota. Several timely and practical subjects were discussed. They have resolved to hold a similar meeting next year.

A statement of the South Dakota Mennonite College, Freeman, S. D., shows that the annual income from the different sources were sufficient to meet the current expenses. Efforts, however, are put forth to raise the present endowment fund of $12,500 to the amount of $20,000.

Concerning "Wars" Geo. T. Angell makes the following worthy statement: "If two men in any civilized country, who have no personal ill-will against each other and perhaps belong to the same Christian Church, should go out with butcher knives to fight and kill each other what would be thought of it? But how much does it differ, if instead of two men, two thousand men, or two hundred thousand men, go out at the command of politicians to fight and kill each other?"

At the first annual meeting of the Mennonite Board of Missions and Charities (Gen. Conference B), held at the Old People's Home near Rittman, Ohio, on May 21-22, among others the following resolutions were passed:

Resolved that the field secretary be assigned the work of systematizing the evangelistic work of the church as suggested by the mission committee.

Resolved, That Bro. and Sister Mahlon Lapp (in India) be given the privilege to return to America on a furlough, with the consent of Bro. Ressler, Supt. of the India Mission.

Resolved, that a fund be created for the support of widows and orphans of missionaries, to be known as the "Widows' and Orphans' Fund."

Relief work in Russia. Rev. Henry Unruh, of Muntau, Russia, one of the members of the Mennonite Relief Commission there, gives a very interesting and encouraging report to the "Bundesbote." The people in Russia are very grateful for the help they received from this country. They did not expect "such sympathy" from the Mennonites in a far off country. Bro. Unruh states that Rbl. 8401.36 were forwarded by Bro. Harrison Landis, Philadelphia, Pa., Rbl. 3927.25 by Bro. D. Goerz, Newton, Kan., and Rbl. 549.32 by Bro. H. Wiebe, Hillsboro, Kan. (a collection taken at the golden wedding of Bro. Jac. Wiebe), a total of Rbl. 12,879.03. Bro. Unruh states that this noble act of help and sympathy will be long remembered. He also writes of the "improved conditions," and therefore requests the friends to discontinue now the sending of further contributions.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Mission.

FROM ARIZONA.

If God willing, Sister Mary Shirmer will be ordained as missionary worker, on June 23, at the new Moencopi chapel, by missionary J. B. Epp. Sister Shirmer is working among the dispersed "hostiles" at Oraibi. Perhaps the new chapel will be dedicated on this day. The workers in Arizona solicit especially the prayers of the congregations in behalf of this important day.

BETHANY MISSION, BUSBY, MONT.

Missionary Linscheid writes as follows to the Board of Heathen Missions: We look back upon the first quarter of the present year with a special sense of gratitude towards our faithful Lord who has been very nigh unto us during the same. We can truly say, that the Lord has been gracious unto us during this time, while so much sickness prevailed and death raged so pitilessly among our poor Indians. Almost everywhere sick persons could be found, and although the greater portion of them recoyered, yet about 30 deaths occurred during the quarter. Most of the latter were children, who succumbed to whooping cough and inflammation of the lungs.

Owing to the great amount of sickness and the many deaths our religious meetings were, for most of the time, quite small. We hope, however, as the weather becomes warmer and more settled the sanitary condition of our Indians will also improve.

The Sunday evening services in the Government school were continued regularly as before. Unhappily for our work there, the older of the pupils were all removed to other schools outside the reservation, so that we have only the smaller ones left.

The constant change of employes at the school is also greatly to be lamented. Quite recently four of the employes left. Three of these had proved themselves quite efficient during the short time they were here. Others less capable, who can not so easily get another position, remain. This may in part be attributable to the fact that a position here requires more self-denial than elsewhere. Brother Kaovess has left us and gone back to Oklahoma. Alfred Brown, who is to take his place here, has just arrived with his wife.

The Indians are now hauling logs to the sawmill and the latter will soon be put into operation. Then our chapel may at last be built. I have now received the site for the chapel, which the former superintendent had refused me, from the new superintendent.

That there is an urgent need for more help here is known to the members of the Board, and we doubt not the Board will do what lies in its power to send us the needed help as soon as possible. Our prayer to the Lord of the harvest therefore is, that He may put the needed, capable workers at the disposal of the Board. With hearty greetings

Your humble servants,
G. AND A. LINSCHEID.
Busby, Montana, April 5, 1907.

CHAMPA C. P. INDIA.

Brother P. J. Wiens writes to the Board of Missions from Champa C. P., India:

Worthy Brethren of the Mission Board:

The time for sending in our quarterly report has arrived. Yet I do not know what to report, as we are still somewhat crippled workers, who have to lean upon others. For without the knowledge of the language one is not independent in his work.

On April 3d, our language teacher was obliged to leave us, having been called by his own mission, the M. E., as a preacher for one of their churches in the United Provinces. Thus our study suffered an interruption. But as we do not wish to be idle, we will try the teacher of the orphan girls to lead us on further in our studies. We regretted to see our teacher Navitt leave us, as he has been an excellent teacher and a good worker in the mission.

As far as the reading and the understanding of the language is concerned, we have come so far that I am able to read the intro-

ductory lessons at our Sunday services, and that we can understand the most of the sermons preached, especially if they are preached by brother Penner. But the understanding of a language is always much easier than the speaking of it.

On March 7th, a little son, Ferdinand Jacob, was born to us. By this too the study of my dear Agnes has been interrupted for a time. For me the interruption occurred when Mrs. Lapp, from Dhamtari, who had been with us for a few weeks, left us.

It is getting quite warm at present and we must endeavor to keep our rooms as cool as we possibly can. To-day the heat was 100 degrees above zero. During the past week we had a number of heavy rains, accompanied by severe windstorms, from which many a heathen house had to suffer. On account of these rains the air was considerably cooler than it generally is at this time of the year. Our hot season will thereby be materially shortened this year, about this we are not grieved, as it is still hot enough.

We enjoy good health and are glad to be in India. We wish God's richest blessings unto all the Brethren of the Board, and much joy in their work. Committing ourselves to the prayers of all we remain, with greetings, Your humble co-laborers in the vineyard of the Lord,

P. J. AND AGNES WIENS.

Champa C. P. India, April 5, 1907.

Report of Young People's Convention of the Mennonite Conference

Held at Allentown, Pa., May 30.

The meeting was opened with a short song service led by Clarence E. Hunter, who presided at the morning session. Rev. A. S. Shelly conducted the denominational exercises. Rev. Warren Shelly gave an address on "How the Society can Help the Church." Some of the very helpful points dwelt upon were: The Y. P. S. helps the church, in holding the boys in the church; in showing woman her place in the church, in drawing out the latent faculties in the young, showing them what they can do; the meetings inspire and instruct the young in religion; it lowers the denominational walls and increases sociability among the young people. Some of these points were emphasized in the discussion which followed. Rev. Elwood Shelly spoke on: "How and When should the Juniors and Intermediates be Promoted to the Senior Society." He first emphasized the need of junior societies in our churches, as some do not have any. We then suggested that the juniors be promoted to the intermediate society at the age of ten or twelve, or when those in charge see fit to do so. Young people may be associate members of the senior society before they join church; when they become church members they should become active members in the society. These points met with the approval of the audience and were emphasized by different speakers.

After singing by the audience, Rev. W. S. Gottshall, pastor of the church where convention was held, gave an interesting and inspiring address on "Evangelism." The following are a few of the good thoughts expressed: God created everything for a purpose; nothing is insignificant in the eyes of God. If the brute creation were given the gift of speech they might say, their aim in life is to serve their master well. In like manner it should be our aim and is our duty to serve our Master Jesus Christ. Dr. Lyman Beecher being asked what he did that he was so very successful in his church work, replied. "On Sundays I preach with all my might and the other six days my four hundred members work and preach with all their might." The good church workers attend services, are an inspiration to the pastor, and their associates, they are humble, loving and a blessing in general.—Rev. Gottschall and his daughter Jennie then sang a duet. In the business session which followed the vice president, Rev. Ellwood S. Shelly, presided. The following committees were appointed: On nominations—Eli R. Fretz, Allen Bleam, Mrs. Menno Sell;—Auditing—Andrew Bechtel, Henry D. Detwiler, Oswin Funk; Resolution—David Oberholtzer, Adelaide Roth, Anna Stauffer. The session was closed with prayer.

AFTERNOON SESSION.

Jacob R. Fretz presided. Rev. W. S. Gottshall conducted the devotional exercises. A business session followed at which the committee on nominations reported and the following officers were elected for the year: President, U. S. Stauffer; Vice Pres., A. C. Oberholtzer; Rec. Secretary, Cora Funk; Cor. Secretary, Wilmer Landis; Treasurer, Milton Strunk.

The treasurer reported a balance of $22.43 in the treasury. The reports of the corresponding secretary and committee on resolutions were heard and approved. The male chorus of the Allentown church sang a selection. Rev. A. B. Shelly, secretary of the Board of foreign missions, gave a very interesting account of our mission in this country among the Indians and in India. Our missions are in need of more helpers. Missionary Penner, of India, in a letter which Rev. Shelly read, says that since good helpers are not easy to get, one of the best ways to spread the Gospel in India is by spreading Bible literature.

Miss Anna Stauffer read an inspiring paper on "Our part in this work." A few of the good points brought out were: We should help support the cause, organize mission bands and at the meetings study literature pertaining to mission work, so as to get the people interested in the cause. Then there will be more willing supporters. The work needs our prayers, as well as our financial support. The contents of the papers were emphasized.

Rev. A. M. Fretz then gave a very able address on "Foreign Mission work," using the map of Asia illustrating and locating mission fields. His thoughts were systematized according to the following outline based on William Cary's text—Isa. 54: 2, 3: *1. The field*—the world; *2. The force*—the church including every auxiliary and individual member; *3. The message*—Word of God; *4. The dynamics*—the power and help of the Holy Spirit. "The Christian's best prayer book is a map of the world." "Through Christianity comes the civilization of the world." Cary's motto may well be ours to-day: "Expect great things from God, attempt great things for God." Love and gratitude should prompt us in our mission efforts.

A short business session was held at which Anna Stauffer was elected field missionary secretary of the union. It was also decided to use one-half of the money in the treasury of the union to be devoted to foreign mission work, and one-half of the remainder to the work of the Eastern conference. An impressive consecration service led by Rev. A. S. Shelly closed the exercises of the convention.

MARY ELIZABETH HARR, Sec.

The Meaning of Children's Day.

Of the church days of the year, this is one of the most important. Let our people get ready to observe it this year more enthusiastically than ever.

To this end the following from the Pilgrim Teacher is timely and helpful:

"To study the history of the church's attitude toward childhood is to see at a glance that Children's Day is but a midway rung of the ladder. On this ladder Christianity is climbing back up the slope down which it long ago shot under the formalism of dogma and ecclesiasticism.

"Children's Day, then, is no apex but the sign of a movement toward the standard set by Jesus. We must not too long rest content with this anniversary as we keep it to-day, or it, too, will degenerate into a formalism.

"What is the real meaning of this festival? what is accomplished by it? what is, or should be, the effect of it?

"The very fact that it is called 'Children's Day' shows that it is an adult conception—that is, it is a day on which the adult agrees to concentrate his attention on the admission that the children have certain rights of the freedom of the church and certain community interests in it. But the trouble is that, having made this concession, we are in danger of thinking that we have given the children their due for the year.

"The real meaning of the occasion, then, is that the adult voluntarily goes into training—a short course, in which he agrees, so far as possible, to renounce the adult point of view, and practice the new and subtle art of seeing from the child's point of view. This art is absolutely essential to the educator, which, whether he wants to be or not, every adult Christian is—for good or ill. If thus he can gain expertness in this duty toward the child, Children's Day will serve a good purpose—even at some risk of the children becoming more or less conscious of themselves as the classified beneficiaries of a day. The way to offset this, however, is to develop a specific missionary interest—as referred to editorially in the May issue."

The Sunshine Piazza Opposite the Grumble Corner.

(Written by Gerhart Schmidt for the C. E. at Upland, Cal.)

In this subject we have first the two factors, shine and grumble. We have also the two relative places which they occupy. The first, the Piazza, the other the Corner.

Let us consider sunshine and the source of sunshine. Naturally speaking we say, "All sunshine is derived directly from the sun." Furthermore all light and life is from the sun. What would we have without sunlight? The earth would be void as it was in the beginning. It would be cold and dark.

As it is in nature so it is in our spiritual life. If it were not for the sunshine thrown into our lives, they would be dark and cold, the same as the earth. They would be void, and of no benefit to ourselves or anybody else. We always have the two sides of life, the sunny side as one; opposite of this we have the shady side.

We have a class of people of whom we must say are always occupying this grumble corner. If they would only come out of their corners once in a while and catch a little of the sunshine, but we find them so surrounded that they seldom get out, and when they do get out they have their hearts so clogged that no sunshine can enter it, but instead darken other persons' lives by drawing them into other corners.

Oliver Wendell Holmes says, "The public divides itself into two classes, the one that goes forth and accomplishes something, the other that is always idle and criticising the work of others and grumbling why it was not done in another way." No matter where or what the work may be we find this class ever ready, whether it is in our national government or in our family at home, in school or in church, in the city or country, on prairie or mountain.

Some people instead of passing over the defects of others search hard to find them all, lift them into prominence and use as a weapon against their neighbor. Very often however in finding fault with others we may trace it back to some unwise act of ours.

"Why are you crying?" asked a mother of her child. "Archie has hurt me," replied the child. "What has he done?" "I was going to hit *him*, he stepped to the side and I hit *my* hand against the wall."

All our complaints very often have as little foothold as did the foregoing complaint. And how often does it happen that we complain about little failures of others when we ourselves do things that are much worse.

A little boy held a sixpence before his eye and said; "O Mother, it is larger than the door." He held it a little closer and said, "It is larger than everything out of doors." Let us not look at others' mistakes as this boy looked at the sixpence.

These words were put to an old man: I think you must be on the shady side of the seventies? "O no," was the answer, "I am on the sunny side, for I am on the side that is nearest to heaven."

There is nothing to the advice sometimes given to children: Be happy while you are young, for when you are old you will have no more pleasures. There is no reason why a person should not enjoy life even in old age. Happiness is not a result of wealth or property, but it is in the spirit of the person. If your life has been void of sunshine, full of troubles, open wide the doors of your heart, that the sun may shine in and change the winter into a glorious spring full of flowers, where all things awake to new life.

There are always two sides from which you may look at a thing. Two boys looking for grapes, one pleased that he finds so many, the other complaining of the seeds he finds. Two sick men were asked as to their conditions, one replying that he was much better to-day, the other, that he was much worse yesterday. Two boys looking at a bush, one sees nothing but thorns, the other roses. Two men came to New York, one visiting at the bars of the city, thought that N. Y. was a very bad place; the other visiting homes and churches, well pleased with the city. Two boys received each an apple, one being thankful for his, the other grumbling that there were not two. One person is happy to live, another says it's too bad that I must die.

We might go on and give many more examples, but all to the same effect. Shakespeare says, "There is nothing either good or bad but thinking makes it so." In these words there lies a great truth.

We as Christians ought to take it as our duty to scatter sunshine along our pathway wherever it may lead us to. We may have some clouds, and we must have them, for clouds make a glorious sunset. All sunshine makes a desert. But when cloudy days come, when things go contrary to our wishes, then we must show our Christian spirit and change the grumble corner to a sunshine piazza.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

He doeth well who doeth good
To those of his own brotherhood;
He doeth better who doth bless
The stranger in his wretchedness;
Yet best, oh! best of all doth he
Who helps a fallen enemy.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
Quit Talks on Power
Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Home Circle.

What's the Use of Grumbling?

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose were red?
And would't it be pleasanter
To treat it as a joke;
And say "you're glad 'twas Dolly's,
And not your head that broke?"

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off the sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less walking
To say, "It isn't fair?"
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can? —Ex.

Do Not Kill Robins.

It is claimed that robins which thoughtless persons might shoot for food, and which might be worth two cents, would catch enough grubs in a day to save ten cents' worth of injury to crops of grain or fruit. The country loses three hundred million dollars a year through the ravages of insects, and every one who kills a bird helps to swell this loss. Why destroy our friends?

The Boys Who Meant Business.

James Hackett was not in need of additional help, but something about the latest applicant compelled his attention.

"So you want work," he said, after a moment's thought.

"Yes, sir," came the quick and decisive reply from the lips of the applicant, a young boy.

"Itstrikes me that you're pretty young for a lumber-mill man." Mr. Hackett could not refrain from smiling at the thought.

"I'm eleven, sir, and if you'll give me a chance I will show you that I can work."

Mr. Hackett was evidently in good humor, for he called the foreman, and told him to give the boy something to do. Thus it was that John Arola gave the first evidence of the character which should some day make him a power in the State of Washington. One day the foreman of the mill said to Mr. Hackett, "That is a bright boy you turned over to me."

"Good," said Mr. Hackett. "Raise his wages to one dollar a day."

"He is worth it," replied the foreman.

John was elated at the turn in affairs, but to the surprise of Mr. Hackett he requested permission for his brother Carl to take his place at the mill.

"If he is like you, it will be all right," said Mr. Hackett.

"Indeed, sir, he is just as good a worker as I am," said John, and his face lighted with a look of pride.

Here was loyalty unadulterated.

Carl went to work. He gave satisfaction. John disappeared, and in the rush of business, Mr. Hackett forgot to inquire about him until one day he chanced to meet Carl.

"Where is John?" asked Mr. Hackett.

"Oh," said Carl, "he is attending school in Aberdeen."

This was a new phase of the case, and Mr. Hackett became intensely interested in the two boys, who were not only anxious to earn their own living, but who also were planning to acquire an education. By inquiring he learned that the boys were living in a little tumble-down "shack," and that the one who worked in the mill earned enough money to keep both supplied with food and clothes while the younger one attended school. Out of school hours John did the housework and cooked the meals. Everything about the old "shack" was tidy. Here was an honest effort, youthful independence, and happiness. A few days later Carl requested for himself a short vacation.

"What for?" asked Mr. Hackett.

"Well," said Carl, in a burst of youthful confidence, "John and I are building a house."

"You may have your vacation," was all that Mr. Hackett said, but he did a lot of thinking, and before he went home that night he instructed the foreman to see that Carl's salary went on just the same. In due time John and Carl completed their "mansion." It has two rooms and the same number of doors and windows. The roof is well shingled. Carl has returned to work in the mill, and John continues to attend school when not engaged in household duties. In the evening the two lads study and read. They are happy in their independence.—Portus Baxter, in Success.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Competition Among Churches.

The power and influence of any church, no matter how insignificant, is certain to be felt in the community. When people assemble to pray and worship they are contributing a great effort toward the betterment of the neighborhood in which they live. If we believe in prayer we cannot help but know that prayers are answered and that God's power is at work upon those for whom prayers are made. Without its church or chapel a town or village is of course sure to be infinitely worse.

An old saw has it that competition is the life of trade. But preaching Christ as men's Savior is not a trade. Unfortunately the notion of competition has crept into the churches and the result is that energies that might be devoted to the upbuilding of the Redeemer's kingdom are very often solely devoted to lengthening the church rolls. Two churches in a community where one would suffice impose an enormous waste. The financial burden of keeping up two establishments taxes the communicants unneccessarily and does not particularly increase the number of converts on the piety of the community.

The matter of belief is a consideration to be sure. People generally hold that they should be connected with the church standing for their particular form of belief and that it is the business of that church to further its influence in every possible way. We do not want to take the stand that people should be satisfied with the church handiest to them, whether it stand for their idea of Christian faith or not, yet we cannot help but feel that an arrangement that would break up the keen competition into which protestant churches plunge would be an excellent move and leave the surplus energy to be utilized where it is most needed. If this competition were restricted to setting forth of the particular shade of belief for which each church stands we would have nothing about which to complain but the rivalry of the modern church is too much along other lines than doctrine. One congregation installs a pipe organ simply because the other has one and Mr. Carnagie is willing to pay half. Another builds a steeple or introduces a quartet into its service to sing Amen at the end of the hymn in order to have something different from its neighbor. Another compels its pastor to master the fine clerical art of stealing sheep (figuratively speaking) another will go to no end of trouble to make its annual banquet or fair or picnic more successful than that of its neighbor.

Suppose a converted heathen who only knew the simple plan of salvation as he was taught it by some consecrated missionary were confronted with conditions such as these, would he not exclaim in amazement, "Is this the work of the soul saving church of Jesus Christ?" Let us suppose in place of the passages of scriptures that frescoers are commonly accustomed to paint upon the walls of the sacred interior, some one were to inscribe the words the Master uttered when He cleansed the temple of its buyers and sellers and money changers, would they not be appropriate? would they not rebuke this mercenary spirit of competition that so seriously threatens the spiritual work of the church of Christ? G.

Correspondence.

CLARENCE CENTER, N. Y.—A very pretty home wedding occured at the home of Rev. and Mrs. Jacob Krehbiel at Evergreen Lane, Clarence Center, N. Y., when their daughter, Miss Clara Krehbiel, was united in marriage to Mr. Daniel C. Krehbiel, of St. Louis, Mo.

The ceremony was performed by the Rev. Jacob Krehbiel, the bride's father assisted, by the Rev. H. J. Krehbiel, of Trenton, Ohio, the groom's brother.

The happy couple are taking a wedding trip up the St. Lawrence River.

They will be at home after Sept. 1st at St. Louis, Mo.

WAYLAND, Iowa, June 16.—Real summer has come at last, and the farmers are rejoicing for warm weather. It was really necessary as the corn crop seems to be rather late, but is coming out all right now. Oats and all small grain are looking fine. From all present indications we will have a large hay crop this year. The clover meadows are exceptionally nice this year.

The S. S. celebrated Children's day this evening. The church was beautifully decorated with flowers of differest kinds. The children all spoke well and even some of the children sang some good solos. The choir did exceptionally well. We must congratulate the Junior choir for their good singing. Bro. Musselman gave a very good address. In speaking of the audience we will say that the house was as crowded as could be and not nearby all could get in. The children are the joy of the home, and in their sweet infancy singing the songs of praise and joy. God bless the children is the prayer of the writer.

BALLY, Pa.—Sunday evening, June 9th, was the time set for Chrilden's Day program by the Sunday-school. The church was filled to the last available seat, and also a part of the S. S. room, the large folding doors between the two rooms being thrown open. The exercises reflected credit on the young people who participated and on the leaders of the school. The floral decorations were profuse and very tastily arranged. The singing, too, was good, but too weak, almost throughout, for the instrumental accompaniment furnished by an orchestra composed mainly of members of the school. By reason of this lack of balance in the volume, the beautiful sentiment of the words was mostly lost to the audience. Much difficulty was experienced by the leaders in getting the school together for practising the singing before hand partly accounts for the defect mentioned.

Pastor J. W. Bayley of the Germantown congregation was present and gave the principal address of the evening. It was replete with beautiful sentiment and sound instruction. Bro. Bayley evidently has a love for children and is perfectly at home when addressing them.

Bro. C. H. Suckau of the Union Missionary Training Institute of Brooklyn, who is spending several weeks of his vacation in these parts and who spoke in the pastor's stead at the morning service, followed Bro. Bayley's address with a short map talk on the yet unevangelized countries of the world, and then an offering was taken for the cause of missions.

The occasion will long be remembered as one of the most helpful and encouraging one ever had by our school. By holding the festival in the evening, the regular session of the school for that day was not interfered with. And it is commendable in the leaders that they do not allow the rehearsals for these special occasions to set aside any of the regular weekly Bible study of the school.

SPRINGFIELD, Pa., June 12.—Rev. Jacob S. Moyer, our pastor, whose memory has been failing so that he has not been able to preach for more than a year, during which time the congregation was served by assisting pastors, namely Rev. Frank F. Gable, of Philadelphia; Rev. Edward S. Shelly, of Pennsburg, Pa., and Rev. Harvey W. Shelly, of Quakertown, until recently when an election was held for the purpose of electing an assistant pastor for the term of one year. Rev. Frank F. Gable was chosen. Our prayer to God is that He may let His richest blessing rest on Brother Gable that he may so break to us the Bread of Life thrt souls may be saved for heaven and eternal life. Eyen though Rev. J. S. Moyer, our pastor, has not been able to preach for a long time, still he was present at each service and generally takes some part therein. May the Lord bless him with renewed health and strength, for we feel that in Brother Moyer we have a pastor whose heart is in the Master's work.

A class of catechumens will be organized at this place the coming Sunday morning at 9 o'clock. the class will be held in connection with the Sunday-school. The Sunday-school is in a prosperous condition and we feel that we owe thanks to God for those blessed meetings each Sabbath morning. May God inspire us anew with His blessed Holy Spirit so that we may not become weary of doing good.

During the last six month two members of our German Bible class have been called from time to eternity,—Mr. Noah Geissinger and Mrs. Abraham H. Geissinger, both of whom died of heart disease, after a few days' illness. Our hearts bleed to see our loved ones go. But may our loss be their eternal gain. Only the blessed Master knows how soon our labors may have an end, and we are called to meet our God. But if we already enjoy an earthly Sabbath-school how great the happiness, of meeting our loved ones in an eternal Sabbath-school, where there will be no more parting.

The congregations at this place are at present making a number of necessary repairs at the cemetery and also intend to

give the church a fresh coat of paint, both in the interior and on the outside. The Seventh District Sunday-school convention will be held at this place some time in August, and the members of our Sunday-school are eagerly waiting for the time, knowing that the convention will be both an instructive and inspiring event for our school. We pray God's blessing on our pastor, our congregations and our Sabbath-schools, and upon all for whom it is our duty to pray,

Yours in Christ,
JAMES HORNE.

Richland Center, Penna.

FORTUNA, Mo., June 12.—Dear MENNONITE:—Through the grace of our Lord and Saviour, Jesus Christ, our congregation was permitted to enjoy a season of blessing and new inspiration. On May 12, we had preparatory services and received two persons into full membership, and May 19, on Pentecost, 18 young persons, being willing to renounce sin and the world, publicly confessed their faith in Jesus Christ as their personal Saviour, were received into the church by the sacred rite of baptism. We had finished our course in catechetical instruction the preceding week. One of the candidates could not be baptized on above date on account of sickness. She will be baptized later, as she has returned from the hospital at St. Louis, where she underwent an operation and is now rapidly recovering. The baptismal services were conducted in the English language, it being our regular Sunday (3rd Sunday of each month) for the English sermon, and some of the candidates understand no German. Text: Matt. 28, 19-20. Sunday, May 26, we had holy communion, in which nearly all members were able to participate. Altogether it was a time of spiritual uplift and strengthening of our spiritual life by fellowship and communion with our Lord and Master, which we all hope and intend to continue and to enjoy.

Miss Bertha M. Garber has returned from Bethel College, Kansas. Mr. Jos. E. Aeschbaucher will stay in Berea, O., to continue his studies during the summer vacation.

Our building committee has engaged the services of an architect to complete the church plans and specifications now under consideration, and are in the meantime hauling gravel for the foundation.

Although we had considerable wet and cold weather which makes the season later than usual, we now have fair prospects for good crops.

The health of the community is good.

May we be prepared to receive His spiritual blessings as well as the temporal.

HAGENAOM STATION,
Clinton, Oklahoma, June 15.

Dear Mission Friends:—During our temporary stay here at the Washita, there have been many interesting experiences, some of which we are glad to share with those who have worked with us through prayer and offerings.

The little flock of Christians was gladdened and encouraged to receive five more into their midst. All of these were received by letter, having belonged to the Dutch Reformed church in Colony, Okla. Their land is here and they liye near. They attend our services, and of their own accord desired the transfer. There was another who desired the transfer, but a clearer knowlege of the requirements made him draw back. "It is all very good, what you have explained, but one thing I cannot give up" he said pointing to his medicine bags. He was plainly told that the medicines in themselves were not wrong, but that offerings and prayer to other spirits were not according to the Word. He replied that he prayed only to the Father, and yet decided for himself that he is not quite ready.

On May 5, Rev. Petter came to receiye them. One was away at the time and our letter did not reach her. It was a very rainy morning and yet fourteen Indians came through the beating rain. The four were present and eager in their desire to be received. To them it was a renewal of the step taken when it had not been so well understood. After receiving these Brother Petter administered the Lord's Supper. It was a quiet, blessed service. Would that you also could have the joy of meeting about the Lord's table with these won from heathen darkness. It gives one a new realization of the power of the truth, and we are glad to be in His service.

Three weeks later Rev. J. B. Ediger and his wife came to take up the work at this station. His first Sunday here was also oue of blessing. Rev. Kliewer from Hammon was with us. We rejoice with our Indians that they again have mission workers who have come to remain with them. May they indeed shepherd them and guide many into the fold.

Also at this time Rev. Kliewer received the other new member. The Christians are encouraged to have their number increased. There are now seyenteen. Continue to uphold in prayer these children in the Faith, that their lives may witness of the Saviour and through them others be won to Him. There are some near the kingdom. They come well to the church and listen thoughtfully to the Word here and in their homes. We have found the field one full of opportunity and promise. An encouraging fact is that the Word is reverenced as God's Word by all. Some still mix it with their own thought or other forms of worship, but a faithful, prayerful giving of the Word with His blessing, will not return void, but accomplish that which God has purposed for their dear souls.

We commit this field and the new mission workers to your further support, interest and prayer.

BERTHA E. KINSINGER.
AGNES WILLIAMS.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

The Care of Youth.

When we are in the growing period of life, we need more food, and better food, than at any other time. To starve a growing boy or girl is often to ruin them for life, stunting their bodies and weakening their nerves. So, to starve the mind of a boy or girl is to make them, often, mental and physical cripples. Sometimes a boy does this starving himself by refusing to read the good, standard, wholesome books in the home library, and devouring detective stories and dime novels on the sly. Sometimes a girl feeds her mind on trashy stories till her mental strength is weakened. If ever we need good books, we need them when we are young; if eyer we can afford to read a worthless book, it is certainly not in the growing time of our minds and souls.—Selected.

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read.
—WHITTIER.

For Little Hands.

There are so many things that little hands may do that I am going to give you a hint about them. One task that almost every mother will be glad to have help in is dusting. There are, perhaps, vases that little hands may not meddle with, and costly trifles mother has told you not to touch; but all the ins and outs, crooks and corners of fancy chairs, table legs, piano stools, and the like, as well as sofas and cabinets, may be carefully wiped and kept free from dust by a very small child. Then there are little errands to be run, and extra steps to take, that will keep mother from getting tired so soon. It helps mother, too, if the little hands will not throw toys or books on the floor, and will put hats and wraps neatly away.—Selected.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 30. FOREIGN MISSIONS. CHRIST IN AFRICA. Isa. 43, 1—13.

QUESTIONS.

1. Who was most likely the first missionary to Africa? Acts 8, 26—39.
2. What progress did the Christian church make in Africa?
3. How was the Christian church in Africa destroyed?
4. Who were the first protestant missionaries to Africa.
5. Why is Africa called "the grave of the missionaries?"
6. What has been the most successful mission in Africa?
7. What is at present the greatest wrong done in Africa?
8. What are the prospects of evangelizing Africa?

MEDITATIONS.

In Acts 8, 26—39 we read of the conversion of an Ethiopian eunuch of great authority. It is very likely that this man was the first Christian missionary to Africa. The Ethiopian church claims to be founded by him. Those converted on the first pentecost were more likely Jews living in Africa.

In a few centuries the whole north of Africa became Christianized. As far south as Soudan ruins of Christian churches are found and church history tells us of strong and influential churches and bishops. But the Christian church became dead in formalism and dogmatism and God sent Mohammedanism, and the halfmoon swept away the cross, the whole north of Africa became Mohammedan except Ethiopia where some kind of Christianity remained though without much real life. A few Christian churches survived in Egypt, they are called Copts, the church is dead in formalism.

The first protestant missionary to Africa was Georg Schmidt. He came to Capetown in 1737. He was seriously hindered and opposed by the colonists, who succeeded in driving him out of

the country. Fifty years later other missionaries of the Moravians came, they found a pear tree which Schmidt had planted and a few converts; one of them having Schmidt's new testament and one could read in it yet.

Africa is called "the grave of the missionaries" because, especially on the west coast, the climate caused fever and many missionaries died. Now the missionaries have learned to know the climate better and have stations in the mountains, where they can recruit. Yet there die more missionaries from fever in Africa, than anywhere else.

The most successful mission in Africa is that in Uganda, where nearly thirty years ago the first missionary, Alexander Makay appeared. In 1885 more than 100 were baptized. Bishop Hannington on his way to Uganda was murdered, the Christians, who had increased in number were persecuted, over 100 were killed. 1889 Makay died. Bishop Tucker arrived with six young men in 1890; two missionaries were there yet. Now there are 376,000 strong Christians in Uganda.

The greatest wrong done to Africa is the selling of intoxicating liquor, which is the ruin of the natives. Another wrong is the cruelty done to the inhabitants of the Congo Free State; where the natives are forced to gather a certain amount of rubber and if they are not able to do it, the right hand is cut off; if they flee, they are hunted like wild animals, their villages are burned.

Everywhere the gospel is progressing and from all sides missions are pressing into the interior. Alcohol and Mohammedanism are the two enemies of Christian progress. Mohammedanism seemed to be gaining everywhere, but the different governments seeing the danger of this, not only religious but political movement took a decided stand and checked the importunity and overbearance of the Mohammedans, assuring the negroes of their protection against the encroachments of the Mohammedans.

ALTERNATE TOPIC.

Traitors to Christ. When are we traitors to our Lord? John 13, 21—30.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for June 30.

SUBJECT:—Self-restraint for Love's Sake. Quarterly Temperance Lesson. I Cor. 10:23-33.

GOLDEN TEXT.—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Rom. 14:21.

CHRISTIAN LIBERTY.

Jesus said, "the truth shall make you free," and Paul writing by the Spirit, says,—"Where the Spirit of the Lord is, there is liberty." People prize liberty; but what is called liberty, frequently is something different from that mentioned in the above quotations. People are apt to think of liberty as freedom from all restraint to do as you please. When this thought of one's own self-pleasing is uppermost, liberty becomes license and is in reality not liberty at all. Here liberty, which is synonymous with Christian liberty, has in it an element of restraint as well as of constraint. According to it one does, indeed, do as he pleases, but in choosing one's course of action, personal disposition is often overruled by higher considerations. When one thus allows himself to be curbed in his actions, some would call it surrendering one's liberty; but in fact it is the exercise of liberty in its noblest form.

It is this exercise of Christian liberty Paul pleads for here and elsewhere in his epistles—to let the consideration of our loving interest in our fellowmen, which is the love of Christ in the concrete, outweigh every selfish consideration as well as our personal disposition even when such disposition is perfectly lawful, considered for ourselves alone. We are to think more of the probable influence of our actions upon others than of our own likes and dislikes. Love, not for self but for others, is to have the casting vote. Let no man seek his own, but each his neighbor's good (v. 24 Rev. Ver.).

LAWFUL AND UNLAWFUL.

When Paul says, "All things are lawful," it is evident that he has in mind a limited application of the expression, "all things." In his epistles he warns against many things that are not lawful, and nowhere does he advocate or even in the least degree tolerate the idea of compromising in regard to them. Things unlawful must be eschewed without exception, no matter what specious arguments may be advanced by unscrupulous men in their excuse or defense. One must never do that which is intrinsically wrong and expect good to come from it. But the expression, as used here by the apostle, includes all things not unlawful when judged by the law written on tables of stone, i. e. by the letter of the law. Thus judged many things are lawful which when judged by the spirit of the law of love will not stand the test. They are lawful according to the letter but they offend against the spirit. They may not directly harm the doer, but being done regardless of their evil influence upon others, their reflex effect upon the doer is also bad. They are not done in that faith which works by love (Gal. 5: 6) and are therefore sinful (Rom. 14: 23) though not impeachable according to the letter of the law.

FOR CONSCIENCE' SAKE.

The term "conscience" appears only in the letters and utterances of Paul and Peter. A comparative study of the passages where the word occurs shows its general meaning to be a conscious recognition of the moral distinction between things that are right and those that are wrong, including approval of the former and disapproval of the latter. This moral sense differs in different individuals and in the same person at different times, according to the degree of enlightenment by the Spirit and the truth of God, and according to the obedience yielded or refused to its voice. A "good" conscience is one whose voice is heeded and obeyed and which is therefore satisfied by the righteousness of faith in the atonement of Christ (Heb. 10: 22), and by the cleansing from dead works (Heb. 9: 14), and by a life of holiness in the grace of God (2 Cor. 1: 12). On the other hand, conscience is defiled and hardened by disobedience and insincerity. This is true even in cases where the conscience, being weak by reason of imperfect enlightenment, disapproves of that to which in reality no wrong attaches. If the person in such a case is led, in any other way than by a corrected understanding, to do that which his conscience disapproved, he suffers defilement in that which for his moral good must be kept inviolate (1 Cor. 8: 7).

In view of these truths, Paul advances in our lesson two admonitions based on the consideration of conscience. 1. Do not burden your own conscience with scruples concerning things which are really of no account (vs. 25-27). 2. Exercise your right of self-denial if thus you can avoid causing a weaker brother to stumble and defile his conscience (vs. 28-30; Comp. ch. 8: 9-13).

TO THE GLORY OF GOD.

The rule given in v. 31, if sincerely applied and followed, will set any life straight. It is a safe standard in every relation of life. The thought to glorify God will lead us unerringly to believe His Word, to accept and trust in His grace, and to strive after conformity to His will. Weighed in this balance, every questionable desire, action, or habit will be correctly judged, and the conscience made and kept void of offence.

PLEASING TO SAVE.

Whenever we seek to please everybody we are sure to fail. In this world of conflict between righteousness and unrighteousness, between light and darkness, good and evil, it is not only impossible but undesirable to please those on both sides. Paul, following strictly the teaching of the Master, makes clear the folly of trying to hold yourself with the world and please God at the same time. The words of vs. 32 and 33 therefore must be taken to apply only to such things in which offense can be avoided and men can be pleased without sacrificing any principles of righteousness or any essential truth—to such things in which by the practice of self-denial, seeking the profit of others rather than our own, we can improve our chance of saving souls from the snares of unbelief and sin. This was Paul's motto (Comp. 1 Cor. 9: 22), and it is a good one for every ambassador of Christ to adopt.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Marriages.

CLEMMER—HERBST.—On Saturday, May 25, 1907 by Rev. A. S. Shelly at his residence in Bally, Pa, Harvey A. Clemmer and Eva H. Herbst.

Deaths.

MEYERS.—On May 1st at the Norristown state hospital, Pa, Josephine, daughter of Abraham F. and Susanna High Myers, aged 26 years, 7 months and 15 days. Interment on the 5th at Deep Run. Services by A. M. Fretz.

REIFF.—On May 13, near Skippackville, Pa., aged 73 years, 5 months and 6 days. Interment on the 20th at Lower Skippack Mennonite church. Services by A. M. Fretz, Christian Allebach and Heaary Johnson.

Contributions.

Russian Famine Sufferers.

Adolph Goering, Moundridge, Kans. per J. J. Krehbiil, $5; Anonymous, per H. P. Krehbiil, Newton, Kans., $10.

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News of the Week.

Domestic.

Real War is Declared in Central America.

WASHINGTON, June 14.—What amounts to an actual declaration of war between Nicaragua and Salvador was contained in the reply of President Zelaya to an inquiry from Washington as to his connection with the recent attack and capture of Acajutla. The answer came to the State Department to-day in the shape of the following cablegram from American Consul-General Olivares, at Managua, the Nicaraguan capital:

"I am officially informed that in accordance with the Central American Union plan, President Zelaya has dispatched munitions of war and troops in aid of General Alfara, who is the popular unionist canditate for the presidency of Salvador. President Figuero opposes the union idea."

Mayor Schmitz to Jail.

SAN FRANCISCO, June 15.—Bail for Mayor Eugene E. Schmitz, convicted of extortion, was refused to-day by Judge Dunne, when formal application was made by the mayor's counsel. Sentence will be pronounced on June 27.

New Ship in Port.

NEW YORK, June 13.—The Hamburg-American line's new steamer, President Lincoln, arrived here to-day on her maiden voyage, from Hamburg. The steamer had considerable rough weather during the voyage, but the officers say she proved an admirable sea boat. The liner brought thirty-two saloon, 144 second cabin, 236 third-class and 2,554 steerage passengers. The President Lincoln was built at Belfast. He is of $18,073 gross tonnage and carries a crew of 390 men.

Great Northern Train Wrecked and Burned.

MINOT, N. D., June 15.—Great Northern passenger train No. 2, the Oriental limited, was ditched at Palermo, N. D., about forty miles west of Minot, this morning and was burned. One woman and two men were badly injured. The train is not scheduled to stop between Williston and Minot and was going at high speed as it passed through Palermo. A short distance east of Palermo a rail spread and the engine and every car plunged into the ditch, catching fire immediately through the explosion of gas.

Would Give 2-Cent Fare Law a Trial.

KANSAS CITY, June 17.—Judge Smith McPherson, of Red Oak, Ia., in the United States District Court here this afternoon, handed down an opinion growing out of the conflict between the Circuit Courts at Kansas City and St. Louis and the Federal Court here over the enforcement of the Missouri maximum freight and 2-cent passenger laws.

Judge McPherson retains and maintains jurisdiction to adjudicate the validity of the freight and passenger laws of Missouri, including the amendatory freight law of 1907. Whether the temporary injunction asked for by the Missouri railroads to restrain the State officials from enforcing these statutes shall be issued and if issued whether it shall enjoin the enforcement of either the passenger or the freight laws, one or both will, the court says, be considered a week or more hence.

Judge McPherson said that his present view is that the 2-cent law should be put in force until it can be ascertained by actual experience whether 2 cents will be remunerative.

Mayor Schmitz Found Guilty.

SAN FRANCISCO, June 13.—The jury in the Mayor Schmitz extortion case late to-night, returned a verdict of guilty.

When the verdict was announced Schmitz sat unmoved with his left hand to his chin. He apparently had not understood, and asked his attorney Mr. Barrett:

"What is it?"

"Guilty" said Barrett.

Schmitz's hand dropped to the table, but he showed no other signs of emotion.

Foreign.

RUSSIAN CAPITAL ALIVE WITH TROOPS.

SOLDIERS ARE READY TO SUPPRESS OUTBREAKS WHEN PARLIAMENT IS DISSOLVED.

ST. PETERSBURG, June 15.—The second Russian Parliament will be dissolved Monday by an imperial edict, which will be promulgated as soon as the lower house acts on Premier Stolypin's ultimatum. The possibility of the house granting the government's demand for the suspension of the fifty-five Social Democrats, members of the Parliament, who are charged with conspiring against the present regime is not being considered by either side.

The city has again assumed the appearance of an armed camp. Throughout the night detachments of infantry and cavalry arrived here. The garrison of St. Petersburg is now double its ordinary strength.

The industrial sections literally bristled with troops. Every railroad station was occupied to day by two companies of infantry and two squadrons of cavalry and armored military trains were held in readiness in view of the possibility of the outbreak of a railroad strike, and the reserves of all the regiments were confined to barracks. All the railroad stations were watched by secret police in order to prevent the escape of the Social Democratic deputies and revolutionary agitators, among whom a general exodus is expected to begin as soon as Parliament is dissolved.

Before the decision of the government to demand the suspension of the fifty-five Social Democratic members of the House was made known, the central committee of the Social Democratic party, in accordance with the decision of the congress recently held in London, issued a proclamation prohibiting members of the party from participating in highway robbery, now so frequent, and the local organization was ordered to take measures to prevent acts to terrorism and brigandage, and to dissolve the fighting organizations of the party.

With the exception of the official Rossia and Novoe Vremya, the newspapers unanimously criticise the government's action and see in the demand for the suspension of the Social Democratic members only a pretext and not a reason for the dissolution of Parliament. The Rech holds that the current proceedings of the lower House do not offer the slightest justification for its dissolution, the House having removed all possibilities of revolutionary conflicts with the government and started on peaceful legislative work when the political situation of the people is to be suddenly interrupted, but not through a fault of Parliament. The indictment of Parliament, the Rech adds, was not a judicial act—it is an accusation against the whole Russian people.

Japs Show Signs of Listening to Reason.

TOKIO, June 15.—It has been learned that Foreign Minister Viscount Hayashi, at a conference on the American question, held yesterday by the older statesmen and ministers, announced that the last incident reported in connection with the attacks upon Japanese residents in California, was not grave enough to warrant diplomatic action. The views of both governments are fully in accord and confidence is expressed that the federal Government at Washington will furnish a speedy solution of the question at issue.

Swiss Explorer Burned.

BERN, Switzerland, June 13.—The government has received information of the murder in the Hinterland of Liberia of Walter Volz, the well-known Swiss explorer. Volz was captured by natives, fettered and imprisoned in a hut in which he was burned alive. A portion of his charred body was recovered by a searching party.

Peter Jansen. C. J. Claassen, Manager.

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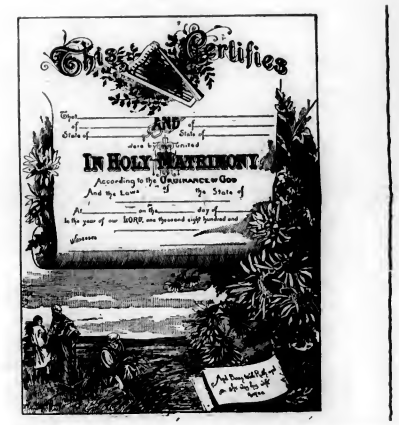

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This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, JUNE 27, 1907. No. 26.

Shine Just Where You Are.

Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can mar,
For the light of a Christlike spirit
Will be shining wherever you are.

Items of News and Comment.

No issue of the MENNONITE next week.

On June 30, East Swamp church, Pa., will observe Children's Day.

Prof. C. H. Wedel intends to spend a part of his vacation traveling in the East.

On June 10th a profitable German Teachers' Conference was held at Henderson, Neb.

Bro. M. B. Fast, Editor of the "Rundschau," has started on a trip to the Pacific coast.

Prof. P. H. Richert will teach this summer the Bethel German school at Newton, Kan.

The Canton (O.) Mission was brought under the auspices of the General Board (of the General Conference B).

On June 9th three persons were baptized in the Sharon church at Orienta, Okla., Elder John Ratzlaff, of Meno, officiating.

The Mennonite Sanitarium at La Junta, Colo., has been changed recently from a stock company to a church institution.

Rev. M. Horsch, field secretary of the Pacific coast district, arrived on May 30th at Dallas, Ore., and preached at that place eleven sermons.

It has been reported at the annual meeting at Rittman, O., that there are at present ten volunteers for mission work.

The fifth Conference of Mennonites in Middle Canada will convene at Herbert, Sask., July 4-5. The program is brief with timely topics for discussion.

Rev. N. B. Grubb, of Philadelphia, preached last Sunday morning at Pandora, O., and in the afternoon gave a lecture. In the evening he preached in Bluffton.

C. M. College at Bluffton, Ohio, has completed last week its seventh year. Excellent work has been done. A number of students have completed their course.

The annual meeting of directors of the Bethesda Hospital Association was held at Goessel, Kan., on June 3. The condition of the hospital was reported prosperous.

The 15th Catalogue for 1907-08, of Bethel College, Newton, Kan., has been issued, and on request it will be sent gratis to any one interested in the school—by Prof. G. A. Haury.

Rev. Christian Krehbiel, of Halstead, Kan., has favored the readers of the "Bundesbote" with a very interesting report on his recent trip to Bluffton, O., and return. He made several calls on his way.

At Kingman, Kingman Co., Kan., recently the Bethany congregation was organized with Bro. C. J. Voran as pastor. The new church building was dedicated on June 9, the Brethren C. H. Wedel and J. J. Flickinger officiating.

Rev. N. B. Grubb, of Philadelphia, on his return from the trip to Wayland, Iowa, stopped off at Berne, Ind., on June 21, and as president of the Publication Board of the General Conference encouraged the work at the Mennonite Book Concern, which he found in a prosperous condition. On June 22 he left for Pandora, O., to fill an appointment on Sunday, June 23.

The field secretaries of the Pacific conference, Bro. M. Horsch, of Upland, Cal., and Bro. P. R. Aeschliman, of Colfax, Wash., held a series of meetings, from June 7-21, in the Mennonite settlement at Lind, Wash., where they preached at seven different places.

Rev. A. R. Schormann, of the Lutheran Mission in Vancouver, B. C., will be with the people at Pandora, O., on Sunday, June 30. He came east to attend a conference of the church in Iowa. He expects to extend his visit to his old friends in Eastern Pennsylvania, before returning to his field of labor in the far Northwest.

Bro. A. S. Shelly, of Bally, Pa., reports a very delightful visit with Pastor Bayley and the little flock at Germantown, on Sunday, June 16th. He was especially delighted with the Children's Day program given in the evening by the young people. These young people give much promise for the future of the work in that historic church.

Rev. A. S. Shelly, of Bally, Pa., stopped off at Berne, Ind., on June 25, on his way to Evanston, Ill., to unite in marriage Prof. P. A. Classen, who was, many years ago, Bro. Shelly's affectionate scholar while teaching at the Halstead (Kan.) Seminary. On his way back Bro. Shelly intends to make calls at Goshen, Ind., Wadsworth, O., and Stevensville, Canada. He will stay at Stevensville over Sunday, June 30, and hold communion services.

REQUEST.—The time for arranging the program for the S. S. Convention in the Eastern District is here. The Convention will be held in August in the Springfield Mennonite Church, Bucks Co., Pa. The program committee will meet in about two weeks, and it is the wish of the committee that suggestions be sent to them by that time, as to topics to be discussed and any other feature of the program and convention. Send all communications to

REV. W. S. GOTTSCHALL,
1419 Linden St., Allentown, Pa.

There are at present three Mennonite mission stations in Chicago: The Mennonite Home Mission, 145 W. 18th St.; the Mennonite Gospel Mission, Cor. 26th and Emerald Ave., and the Hoyne Avenue Mennonite Mission, Cor. 33d St. and Hoyne Ave.

Ministers' Conference.

The Eastern District ministers and deacons held a very interesting and profitable Ministers' Conference in the Boyertown church, Pa., on Monday, the 11th inst. The program had been arranged by the President, Rev. A. S. Shelley, with a view to secure the attendance of deacons as well as ministers, and accordingly quite a number of deacons from different congregations were present. Bro. Suckau, a student at the Brooklyn Mission Training school, who intends joining our force of missionaries in India when he is through, was also a welcome visitor.

The first topic for discussion in the morning was, "Importance of Religious Instruction and Training of Children, and what Results may Legitimately be Expected from it." The discussion was opened in a paper by Rev. H. G. Allebach, to be published in a future number. It was agreed to by all participants in the discussion that the religious training of children is not complete before they are brought to an acceptance of Christ as personal Saviour from sin.

Rev. A. M. Fretz in a well-digested paper opened the subject, "How Can we Bring About a More Intimate Acquaintance with the Word of God on the Part of our Church Members?"

Thoughtful and prayerful reading of the Scriptures and subsequent meditation was one of the prevalent ideas in the discussion. Use of the Scriptures in pastoral visits was recommended. One of the ministers reported very successful Bible readings held at two places from time to time.

A feature of the program somewhat original was a Round-table Conference on the subject, "Mutual Helpfulness—as Applied to (1) The Ministers, (2) The Ministers and Deacons."

This subject was popular and elicited many expressions of opinion. The old traditional function of the deacon as exhorter after the sermon was dwelt upon and received with favor. The deacon could often assist the pastor by scripture reading and prayer. One deacon proposed that more opportunity be given in our service to members besides the deacons to express themselves on spiritual things.

The Conference made such a favorable impression on those present that another one like it was asked for at an early date. It was agreed to hold the next one sometime in September.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Sunlight and Health.

Sunlight is even more necessary to health in summer than in winter, for one, among other reasons, that disinfectants of all sorts are more necessary in summer than in winter. The rays of heat quicken the vital powers, the chemical rays exert their mysterious and potent influence, and the illuminating rays, independently of the others, as has been recently proved by Mr. Cooke to the satisfaction of the ablest scientists, communicate motion. The exhalations from our bodies in warm weather are more copious than they are in cold weather, and if we shut out the light from our houses we remove the most efficient of all agents in destroying what is unwholesome. The noxious vapors, which free admission of air and light would remove, are absorbed by carpets and upholstery, and become productive of disease. Those who are accustomed to the darkness and dampness of close rooms may not consciously suffer therefrom, but that they sustain real injury is evident in their pallid faces, their flaccid muscles, and nerveless movements. The contrast between them and those whose lives are spent in the open air is too evident to need comment. It may not be necessary to expose during the day every room in the house to the direct rays of the sun, but there should be frequent opening of doors and windows, so that the solar beam may perform its beneficent office. Bed-rooms and other rooms in constant use should receive most careful attention in this respect. Sick rooms especially require thorough sunning and ventilation, and, if possible, should always have a southern aspect. More patients die on the north side of hospitals than on the south side; there are more deaths on the shady side of any street than on the sunny side. A notable southern housekeeper, observing strictly the following rule during the summer months, kept her house perfectly sweet and cool and dry from May to October. Until ten o'clock in the morning all the doors and windows were open wide; then they were closed until four in the afternoon; then opened again till nightfall. This rule might not do for all localities, but such a use of it as should secure free access of light and air to every part of the house at least once a day could but be productive of good results.—Cottage Hearth.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

One Fourth-of-July.

By Louisa Catlin.

Jack and Susie stood facing each other on the kitchen doorstep.

"Isn't it mean?" said Susie, mournfully.

"Yes, pesky mean," returned Jack, angrily. "I tell you what, Sue, I don't feel as if I could stand it. Grimes had no business to suggest to father that Reindeer should be used to get the hay in this afternoon."

"Yes but you know there's a reason for it," put in Susie, mildly.

She was as disappointed as her brother, but she could judge matter more calmly.

"Grimes is afraid it is going to rain before the hay is put in, and if it does it will be spoiled. He never uses Reindeer for the farm work if he can help it."

"Rain or no rain, I don't care. It's a fine time to be haying—Fourth of July—all those speeches and the balloon ascension going on at the village, and we've got no horse to get there with, and it's too far for us to walk."

"I don't care much about speeches. I always get sleepy when I have to hear them," suggested Susie; in a soothing tone.

"I don't care much about them either," returned Jack, "but I did want to see the balloon go up. Just think, Sue, we've never seen one, and we may never have a chance to see another. Oh, it's too provoking, and all that old skinflint Grimes' fault."

"Well, I don't see how we can help it," said Susie, "and our standing here don't help matters any."

"I don't see what we'll gain by moving. There's no fun anywhere," returned Jack, gloomily.

"We can work then if we can't play," said practical Susie. "Suppose we pick berries for mother. It's so cloudy that it won't be hot, and I don't think it's going to rain yet awhile," she continued.

"All right," said Jack, who didn't know what to do with himself, and was in a mood to welcome any suggestion.

A few moments later they started with their pails for the berry patch. For some time they worked busily, being interrupted by an occasional sigh from Jack, when the fun going on at the village occurred to his mind.

Susie said nothing, but worked unceasingly. Toward the middle of the afternoon, however, she looked up suddenly. A ray of sunshine had struck across her pail.

"Why, the clouds are all gone," she said. "It is not going to rain after all, Jack."

"Just our luck," retorted Jack savagely; "we might have had Reindeer, and gone to the village, as well as not."

Susie made no answer. She seemed to be studying the sky intently.

Suddenly she cried out: "Look, Jack, look! Over there by the edge of the woods! I do believe there's the balloon! It looks just like the picture of them. And it's coming to us! See, Jack! It is getting larger every minute!"

"That's it, as sure as fate!" cried Jack, who was as much excited as his sister.

The two children left their pails, and ran down the hill to an opening in the fence, where half a dozen steps descended to the road. Their eyes were fixed upon the balloon, which was dropping lower and drawing nearer every minute. It came sailing slowly on, like some great bird. They could see the faces of the passengers it carried. There were three of them—a man, a boy, and a girl.

They were looking down at the two children in the road. Then the balloon turned slowly around, and caused the faces of its occupants to disappear for a moment. It seemed inclined to come down in the road, but finally drifted across the meadow beyond, and slowly descended close by the spot where Jack and Susie were standing. As it approached, the man threw a coil of rope toward Jack.

"Quick, boy, quick!" he cried. "Wind it around the fence post. Then I'll get out and tie it."

Jack wonderingly did as he was told, and the man leaped to the ground as soon as he saw the balloon fastened. Then he helped out the boy and girl. They stood staring at Jack and Susie, who in their turn were abashed.

The man, however, was not shy. "This has been a first-class trip," he said. "We began the ascension as soon as the speeches were over, and have landed without accident. Where do you live, my boy?" he asked of Jack.

Jack pointed to the farmhouse beyond the meadow.

"Well, do you suppose your folks would take us in for the afternoon, and give us some supper? Then I'll fix up the balloon, and we'll take the train back to town this evening."

Jack nodded. He knew strangers were never turned away from the farmhouse.

"Well, we'll walk over and see about it," said the man, leading the way.

The four children followed him. They began making acquaintance by smiling at each other, and before the last field was crossed they had found their tongues, and were talking quite glibly.

Jack and Susie were so interested in hearing what the children had to say of their adventures that they quite forgot the errand for which they had left the house.

"There!" exclaimed Susie, "we've forgotten our berry pails! Well, never mind. We'll call mother, and then we'll go back for them.

"Let us go with you," pleaded the other girl. "I should love to pick berries."

"Well, we'll all go out together," said Susie.

And this they did as soon as the arrangements for the strangers' stay were completed.

The new aids at berry-picking proved invaluable, and the pails were quickly filled.

"I just love this," said the balloonist's little girl sniffing the country air as she spoke. "I'd a lot rather live here than in the city."

"I think I would like the city better; there's a lot to do here," Susie remarked.

"Not more than I have to do," said the girl. "I have to help mother and mind the baby all the time I'm out of school, and when I'm a typewriter I'll be shut up in a dingy old office all day."

"I shouldn't like that," admitted Susie.

When they came in sight of the balloon she added, "I'd like to be your brother, and make balloon trips every day."

Jack thought he would like

that, too, and while they were discussing the merits of balloon traveling the children turned their steps to the place where the balloonist was at work upon it.

"Hop in, all of you, if you would like to take a ride, and I'll loosen the rope a bit, and let you have a safe voyage," said he.

They required no second invitation, and soon were seated side by side, trembling with excitement. Up and up they went until it seemed to Susie as if the farmhouse looked very small and far away.

"There, that will do," said the man, when they came down again. "Now we'll go to the house for supper. I think it's about the time your mother said it would be ready."

Susie felt a little dizzy after her balloon ride; but she picked up her berry pail and ran in to show her mother what they had gathered.

"They are very nice berries, and while we are looking them over you might show the children the hens and pigs. They may like to see them."

Susie's mother was right. The children were pleased with all they saw.

Supper was a hurried meal, for the balloon had to be packed in time to take the late afternoon train.

Grimes harnessed Reindeer, and drove the balloonist and his children to the station. Jack and Susie stood on the steps, and watched the wagon disappear down the road.

"I'm glad we didn't go to the celebration," said Susie.

"I guess I am, too. We shouldn't have seen much of the balloon there, and we wouldn't have had a ride in it, I am sure," conceded Jack.

"We shouldn't have seen it, though, if we had not picked berries for mother," observed Susie, sagely. "If we had not been on the spot, it isn,t likely the balloon man would have come to our house for supper. The Simpsons are a good deal nearer the place where the balloon came down.

"That was a good idea of yours to go for berries," said Jack.

"Yes, I've noticed the same thing lots of times before," returned wise little Susie, "When I'm disappointed about anything, if I just stick steadily to my work, something nice always happens to make up for my disappointment.—S. S. Advocate.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Home Circle.

AFTER YOUR BOY.

One of the delegates to a State convention of Christian Endeavorers, a young business man, dressed in a natty, rough-and-ready suit, every movement alert and eager, and telling of bottled energy within, came suddenly upon a red-faced citizen who evidently had been patronizing the hotel bar. Button-holing the delegate a trifle unceremoniously, the latter said:

"What are you fellows trying to do down at these meetings. You are hot-temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot, with a keen glance, "we evidently couldn't do much for you, but we are after your boy."

At this unexpected retort the man dropped his jocular tone, and said seriously, "Well I guess you have the right of it there. If somebody had been after me when I was a boy I should be a better man to-day."—*American Issue.*

The Liberty Bell.

Everybody who goes to the city of Philadelphia goes to Independence Hall, the old state house. It is the pride of the city, the state, and, in fact, of the whole country; for in it, one hundred and thirty-one years ago next Thursday, was signed the Declaration of Independence that made us a free and independent nation. Our fathers had to fight for their freedom after they declared it, but our life as a nation really began at that time.

One of the most interesting things in Independence Hall, which is used to contain things connected with our early history, is the "Liberty Bell," as it is called. In 1752 this bell was brought from England and hung in the belfry of the hall. It cracked the first time it was rung, and was taken down by Isaac Norris, who was at that time speaker of the Assembly, and recast with this inscription around the top, "Proclaim liberty throughout the land to all the people thereof." How strange it was that such words should be cast on the bell twenty-four years before it did actually announce liberty. The congress of the people of the colonies gathered here in the early summer of 1776. Long they talked and thought, and the fourth of July came, the day on which it was thought they would declare freedom. The old bell-ringer placed his little grandson in the hall while he stood with his hand upon the bell-rope. The moment the vote was taken the little fellow cried, "Ring, ring, grandfather," and out rang the bell.

You will notice a crack in the bell. It would be fine if we could say that it cracked at this ringing and never sounded again; but it would not be true. It continued to be used. Once during the War of the Revolution, when the British troops were in Philadelphia, it was taken fifty miles away for safe keeping. It was returned when the British army left the city.

It is sometimes called the "traveled bell," because it has been shown in the great fairs of the country, Chicago, New Orleans, Atlanta, and others. On its travels it is guarded by a force of strong men, and those who are responsible for its care do not breathe freely until it is safely returned to its place in Philadelphia.—Friend for Boys and Girls.

The Rose in the Root.

It was a beautiful potted rose in my window. The roots showed just a little above the soil. "Who would think," said a friend "that those ugly, brown roots had in them the possibility of that beautiful rose."

Alas! we too often overlook the rose hidden in the root. It takes the eye of faith and love to see it.

That touzly-headed, mischievous boy in your Sunday-school class that tries your patience so often, it takes the eye of faith to see in him the earnest preacher of a decade or two later. That tom-boy sister of to-day—it is hard to see in her the gentle, bright-faced nurse bending over beds of suffering in years to come. That Christian that seems to have so many shortcomings—it is hard to see in him an inhabitant of the holy Jerusalem. But God sees the rose in the root. Love measures us not as we are; love sees the flower of the by and by.

Things to Remember.

1. Remember that everything that is aliye can feel. Sometimes there are too many insects, and they have to be killed. When they must die kill them as quickly and mercifully as you can.

2. Remember that cruelty grows like other sins if not checked.

3. Remember that to take pleasure in seeing animals hurt or killed shows something terribly wrong in our nature.

4. Remember your pets—if you keep any—and see that they do not starve while you live in plenty.

5. Remember that cats and dogs want fresh water always where they can get it.

6. Boys who drive donkeys or horses should remember that they must go slowly when they have loads to drag, and that the poor animals are made of flesh and blood. Blows will make them weak and less able to work. Angry words frighten and wear them out. Use the whip as little as possible, and encourage them with kind words.

7. When you feel inclined to throw stones at living creatures, stop and think: "How should I like to be bruised, and to get my bones broken 'just for fun?' "

Do the Hard Things First.

Suspended above the desk of a Pittsburg bank president is this motto: "Do the Hard Thing First." Ten years ago he was discount clerk in the same bank.

"How did you climb so fast?" I asked.

"I lived up to that text," he replied.

"Tell me about it."

"There is not much to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with remainders of the work to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do; and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I expected. Then I took a card and wrote on it, 'Do the Hard Things First,' and put it where I could see it every morning. I've been doing the hard thing first ever since."—Brooklyn Central.

The Mennonite.

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Editorial.

The Safety of Our Daughters.

Every great exposition offers opportunities for unscrupulous persons to prey upon innocent young girls for immoral purposes. A gang has recently been unearthed, who, under the guise of employing them as waitresses, were supplying the resorts of vice about Jamestown with victims. The professional employment securer is too often a vampire of the foulest sort and should always be subjected to the closest and most searching scrutiny. His business methods are such that morality or honesty cannot possibly have a place in them. An attractive girl in his power he looks upon as something which may bring great profit and that is all he cares about. He has mastered the way of getting the confidences of innocent women in search of employment and when once he has them away from home and friends without money, influence or even acquaintance, he has no difficulty in turning them over to the tender mercies of the brothel keeper. We feel it to be the duty of this paper to continually warn fathers and mothers and their daughters against accepting positions procured for them in strange places by agencies and agents whose character they do not know. It is a matter of common information that the agents for immoral resorts must look for their material in places where the nature of their business is unknown. They are, therefore, always offering "choice positions" in cities far away from home as the bait by which their victims may be lured to destruction. Country girls and foreign girls just arriving in this country and without proper protection are the most frequent victims of the cruel "white slave" system. There are over confident ones, to be sure, who feel themselves safe anywhere and imagine that they can get away when once they know the nature of the people who are working for their ruin. Foolish girls! The trafficker in souls knows his business too well and cares too much for his own personal safety to permit any of his victims to escape. Only when it is too late are they permitted to realize what it is into which they have been lured. We would warn our readers against the employment bureaus that advertise and especially those that advertise for young women willing to go beyond the watchful eye and influence of their parents. Another way by which victims are procured is through "runners." Men and women of good address follow the trains, railway stations and steamboat landings and in a way which they know too well, they work their way into the confidences of the unsuspecting girls. Sometimes they offer assistance with the baggage, again they are willing to show the way to the destination sought or they know a boarding house just suited to the victim. They are always kind and gentlemanly or ladylike until they have led their victims into the power of those who employ them. A safe rule for a woman to follow is for her to depend for the assistance she needs upon the regular railroad employees and when directions are needed or information is required let her ask a uniformed policeman for what she needs. It is the business of a police official to protect the public and give strangers the information they need. It would be a wise thing for every young woman away from home to find a pastor of her own denomination or the secretary of the Young Women's Christian Association and get their advice regarding boarding places and the character of the people with whom she proposes to work. G.

Correspondence.

WAYLAND, Iowa. June 23.—We have again been blessed with a sufficient amount of rain fall, which helps the crops on their way to maturity.

Although we are having rather warm weather, still the attendance at S.-school is very good and hope that it may continue to be even better.

This evening our sister C. E. Society of Noble joined us in a union meeting and a splendid program was rendered and was witnessed by a crowded house. We thank God for the priyilege of these union meetings, and hope to hold many more. After the program Bro. Musselman preached a very good sermon.

A Letter.

Dear Bro. Editor:

The following letter, which I send you for publication in the MENNONITE, speaks for itself. It was dictated to me a few days ago. May it arouse our dear readers to earnest prayer for these people in darkness!

Yours in the Service,
J. B. EPP.

MISS NORA GASHHOINIM,
Phoenix Indian School, Ariz.

Dear Gashhoinim:

I was glad to get your letter. You wrote me that you are glad because your sister Minnie is living. Last year in February she had her baby. She was with her mother-in-law while she was sick. After 20 days she walked about. She had her baby just a little while, then it died. Then your sister got sick. The sickness began at her toes, then her legs too got sick, then it reached the body and the heart. By that time she was much frightened. She said, there is something in my body, this will perforate my bowels. After that she did not sleep at home any more, but went out with her grandmother and slept at different places. She did not want to stay at home any more. I was worrying, why was it to be so? Then we found out, that she was beside herself; she always said, something is looking in through the window. Then I thought of getting the doctors. And I called a Walpi doctor (Walpi is a Hopi village 20 miles east of Oraibi). This doctor said, that Minnie was crazy. We gave him many things—at least $50 worth of things. Then he took her, placed her on a drawing of a cornplant, he sitting on the leave-part and she on the root-part, and he sang ovet her and smoked over her; but she did not die nor get dizzy. The doctor said: We are not strong enough for this evil spirit. Then the doctor worked with his hands all over her, and drew something out of her and threw it out of doors. Then he gave her much medicine to drink. She could not drink it all; what she could not drink he sprinkled all over the house. Then I said: Thank you, now you are done, and we are glad! Then he took all the things that we had given him and went home. After that he came every fourth day to see how Minnie was; he just looked at her, but did not say anything. Four times he came. After that her body was well, but her mind was out of order. We wondered, what kind of medicine she did drink, maybe it was what the wolves vomit up. During the night she would not sleep; but she slept all day.

Then a doctor from Sunopawi (a Hopi village 8 miles S. E. of Oraibi) came to see a dance at Oraibi; and asked us, if Minnie was well. We told him, that she was not. Then he said, why did you not tell me sooner? Then this doctor treated her, and we gave him a very nice necklace, worth about $20. And this doctor did not do her any good. Then Honani treated her (a man from the same village as the previous). I do not remember what we gave him. Another doctor from Sitsomowi (near Walpi) treated her. He got a pair of Minnie's shoes, worth $10 (buckskin bridal shoes). Now all our things were gone; but Minnie was not well. Then the white-man-doctor gave her medicine. But she did not drink that; because the Hopi doctors said that she should not. Then her aunt told us, to give her to somebody, and her aunt from Moencopi came over to Oraibi herself. To whom shall we give her, we asked. Give her to an old man in Oraibi, she said, Tanakhoyyiwma is his name. He treated her for four days. Then we men got together, I and my three brothers, and this man asked us, if he might treat her *once* more, then she would surely get well. But Minnie did not want that; because it was something bad that he wanted to do with her. Then we let her go. Now she said, that all the Hopi doctors were not good, and all their treatment was worthless, and she did not want any of them any more. And also the white-man's medicine she did not want. It is now a year since she got sick. We think that her husband's parents are to blame for all of this; because this crazy-sickness belongs to that family. Then you wrote us, that you were praying to God for her, and we should not do anything to her. But she cannot get well.

Now the Keam's Canyon doctor and Mr. Staufer came, and said they would help us. They took her to the Canyon. There she is now under treatment of the white-man-doctor.

I have told you everything this time. So you must not be worrying about this. So much.

From your Uncle, WIKWAYA.

S. D. Gordon's Books.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Like Christ.

No man's example will precisely fit his fellow man, but there is this strange virtue about the character of Christ, that you may all imitate it and yet be none of you mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectations, no painful restraint, no straining. In a life thus fashioned there will be nothing grotesque or disproportionate, unmanly or romantic. So wonderfully is Jesus the second Adam of the new-born race, that each member of that family may bear a likeness to him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed, and the freshest come among us. Please remember this: we may not choose examples, but each one is bound to copy the Lord Jesus Christ. You, dear friend, have a special personality; you are such a person that there is not another exactly like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are; to you, then, is this exhortation sent: "Put on the Lord Jesus Christ." It is absolutely certain that for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances, and are only tried by common temptations, you are to "put on the Lord Jesus Christ;" for He will be suitable for you also. "Oh," cries one, "but the Lord Jesus never was exactly where I am!" You say this from want of knowing better, or from want of thought. He has been tempted in all points like as you are. There are certain relationships which the Lord Jesus could not literally occupy; but then He took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how He could be an example for husbands? Hearken! "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." He is a model in a relationship, which, naturally, He never sustained, but which, in very deed, He has more than fulfilled. Wherever you may be, you find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful, and ought to be quitted. In any place, at any hour, under any circumstances, in any matter, you may put on the Lord Jesus Christ, and never fear that your array will be unsuitable. Here you have a summer and winter garment—good in prosperity as well as in adversity. Here you have a garmenf for the private chamber or the public forum, for sickness or for health, for honor or for reproach, for life or for death. "Put ye on the Lord Jesus Christ," and in this raiment of wrought gold you may enter into the King's palace, and stand among the spirits of just men, made perfect.

C. H. SPURGEON.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 7.—HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY. Isa. 62, 1-12. (Consecration meeting.)

QUESTIONS.

1. What do we owe to our country? Tim. 2, 1-3; Rom. 13, 1-7; 1 Pet. 2, 13-17.
2. What makes a true patriot? Judges 3, 9-11; Rom. 9, 1-5.
3. What is most desirable for a nation? Isa. 62, 12.
4. What shows God's love for a people? 1 Kings 10, 9.
5. Who are the enemies of our nation? I Kings 18, 18.
6. Is there any connection between religion and prosperity? II. Chron. 14, 7; Deut. 30, 15-20; 32, 46-47.
7. Have we any reason to feel sorry for our nation? Neh. 2, 1-3; Isa. 28, 7-13.

MEDITATIONS.

God has given us our country and we ought to love it and take an interest in its physical, moral and religious welfare. True patriots we become by the Spirit of God filling our hearts with love for our country, for only when we love God first and consecrate our hearts to Him, we can love our country with a holy love. Then we will pray for our country and its rulers; pay our taxes and custom and honor those who are set as our rulers over us.

What ought we to desire for our nation? Riches are desirable and useful; success in the manyfold enterprises of the country is something to be desired; prosperity for the agricultural part of our nation benefits all; but most to be desired is holiness. If we are a holy nation, we are a happy nation; love and justice will reign, the just and beneficial laws of the country will be gladly obeyed. Such a nation God can love and He shows His love by giving it pious, godfearing, just rulers, who will uphold law and justice. The enemies of our country are those who break the laws of God and men. Not external but internal enemies are the most dangerous. A nation which observes God's laws and obeys God's commandments is blessed. God gives prosperity to a nation which seeks Him and tries to do His holy will.

We have reasons to be sorry for the many public men, who misuse the position given them for their own personal gain. We ought to be sorry, when we see the lawless liquor power despise the laws, try to influence elections, sometimes governing whole communities to the detriment of morals, manners and religion, and when we see how secret societies thwart justice, free culprits and uphold lawlessness.

QUOTATIONS.

Neither Montaigne in writing his essays, nor Descartes in building new worlds, nor Burnet in framing an antediluvian earth, no nor Newton in discovering and establishing the true laws of nature on experiment and a sublime geometry, felt more intellectual joys than he feels who is a real patriot, who bends all the force of his understanding, and directs all his thoughts and actions, to the good of his country.

BOLINGBROKE.

There is a land, of every land the pride,
Beloved by Heaven o'er all the world beside,
Where brighter suns dispense sercner light,
And milder moons imparadise the night;
A land of beauty, virtue, valor, truth,
Fine-tutored age, and love exalted youth:
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so bountiful and fair,
Nor breaks the spirit of a purer air.
In every clime, the magnet of his soul,
Touched by remembrance, trembles to that pole;
For in this land of Heaven's peculiar race,
The heritage of nature's noblest grace,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation's tyrant, casts aside
His sword and sceptre, pageantry and pride,
While in his softened looks benignly blend
The sire, the son, the husband, brother, friend.
Here woman reigns: the mother, daughter, wife,
Strew with fresh flowers the narrow way of life:
In the clear heaven of her delightful eye,
An angel-guard of love and graces lie.
Around her knees domestic duties meet,
And fireside pleasures gambol at her feet.
"Where shall that land, that spot on earth be found?"
Art thou a man?—a patriot?—look around;
O, thou shalt find, howe'er thy footsteps roam,
That land thy country, and that spot thy home.

Man, through all ages of revolving time,
Unchanging man in every varying clime,
Deems his own land of every land the pride,
Beloved by Heaven o'er all the world beside;
His home the spot of earth supremely blest,
A dearer; sweeter spot than all the rest.

JAMES MONTGOMERY.

Topic for Sunday, July 14. PRESENT-DAY APPLICATIONS OF THE FIRST FOUR COMMANDMENTS. Ex. 20, 1—11.

QUESTIONS.

1. Why is idolatry forbidden? Deut. 4, 24.
2. What idolatry is most dangerous now? Ephes. 5, 5.
3. Why were the Israelites forbidden to make an image of God? Deut. 4, 15—20; Acts 17, 24—25; Deut. 5, 8—10.
4. How can we make an image of God?
5. Why shall we not take the name of God in vain? Matt. 7, 33—37; Deut. 5, 11.
6. What was the object of the Sabbath-law? Deut. 5, 12—15; Isa. 58, 13—14; Mark 2, 27.
7. Is the Sabbath-law valid yet and how? Matt. 12, 12.

MEDITATIONS.

Idolatry is serving idols as gods, but the word is also used for serving other gods than the one true God. The true idea of God excludes a multiplicity of gods. There is but one God and He deserves all honor and praise; to serve any other God would be disloyalty to Him. "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to one, and despise the other."

At the present time covetousness is the most dangerous idolatry. For even if it is only partly true, that the almighty dollar rules the world, only too many people are serving the god of riches; are governed by the desire for money. Other gods, whom we are in danger of serving, are: pleasure, position, society, fashion, honor, all these we have to abjure serving God with the whole heart; instead of being our gods they must be our servants serving God.

The Israelites were forbidden to make an image of God, because God cannot be represented

by any image and because the surrounding nations served idols. Idolatry was the prevailing sin in Israel before the captivity, but it was cured during the captivity, so that we find no idolatry after that. In our time nobody in our country would make an image of God to serve it; but we cannot only make an image of God carving or painting it, but we can make a false idea of God, which does not correspond with the Bible and in so doing we dishonor God.

We shall not take the name of God in vain, because as His children we love Him and His name is too holy for us to use it thoughtlessly or flippantly. We will not dishonor the name of Him, whom we love and who loves us.

The Sabbath-law was given to remind men of God and of spiritual things, but also to give them a day of rest from the usual labor.

The Sabbath-law is for us not in the same form, since we keep the first day of the week, because on that day Christ arose, but the object is the same for us. Sunday will remind us of God and eternity; it is a day of rest from the usual labor, but a day, when we try especially to benefit our inner man and that of others.

QUOTATIONS.

An infidel of acute mind sought an acquaintance with the truth of the Bible, and began to read at the Book of Genesis. When he had reached the ten commandments he said to a friend, "I will tell you what I used to think. I supposed that Moses was the leader of a horde of bandits; that, haying a strong mind, he acquired great influence over superstitious people; and that on Mount Sinai he played off some sort of fireworks to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural. I have been looking into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. That is right. If He be our Creator, Preserver and Supreme Benefactor, we ought to treat Him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God He ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for July 7.

SUBJECT:—God feeds Israel in the Wilderness. Ex. 16:1-15.

GOLDEN TEXT.—I am the living bread which came down from Heaven. John 6, 51.

The journey of Israel after their passage of the Red Sea took a southeast course, into the peninsula of Sinai. Three days they journeyed in that wilderness without finding water and then when they at last came upon water and would have slacked their thirst they found the water bitter. They recorded the bitterness of their disappointment in the name they gave to the place, Marah. This was a severe trial for their faith and we find that instead of looking to God, their mighty deliverer, to supply their need, they began to murmur against Moses. It is so natural for men to murmur, but true faith never murmurs. It has the assurance of all things needful even while want seems staring in the face. Then when God sends the needed supply, faith rejoices more over the proof of God's faithfulness than in the gift itself, while to the murmurer God's gracious providence carries with it a rebuke for his unbelief.

They next came to Elim where there were twelve springs of water and seventy palm trees. Here there was plenty and all went well. But such a great host would tax the provisions of any country they might pass through to supply them with food. In a country more than half desert, like the one they were journeying through, the natural food supply would necessarily soon give out. Even an oasis like that of Elim would not sustain them for any long continued stay and when the advancing cloud led them on into the wilderness toward Sinai it was soon evident that nothing but a miracle could save this great host from starvation.

EXPECT GREAT THINGS FROM GOD.

Was there any reason why they should not look for a miraculous intervention to supply their need? Ordinarily the children of God must not expect miracles where the regular course of nature may, with proper application, be made to answer their need But the case of Israel here was out of the ordinary altogether. For them to "make their living" at this time was entirely out of the question. There was nothing to be expected but that they must be fed in a miraculous way. Moreover they had not gone there at their own suggestion. From the very start it was the Lord's doing that they left Egypt. It was by His almighty hand that the way for their escape was opened, and by His manifest presence He went before them and led them the way they should go. At every turn thus far it had been apparent that nothing was too great for Him to do for them, whom He had chosen and called out to be His own peculiar people. Difficulties as they arose were only so many occasions for Him to manifest His favor unto them. By terrible visitations He wrung from Pharaoh an unwilling leave for them to go. He led them dry shod through the midst of the sea. He made the bitter waters sweet. And should He not now have a way to provide food for their sustenance? Yes, there was every reason for them to expect this. It is thus that we can honor God by our confident expectation as we look to Him according to His promise. And while it honors Him it spares us from much needless anxiety and worry. It is sweet to rest in the faithfulness of God—to lean on the everlasting arms.

UNGRATEFUL COMPARISON.

But the congregation of Israel murmured. Their memory of God's loving kindness and of the lessons they should have learned from His gracious dealing with them was no better than that of many people in our day. They soon forgot what the Lord had done for them, and in their ingratitude, wished themselves back in Egypt again. We may think it strange in them, but much more so is it in our day to see the great crowds despise the blessedness of a walk with God and willingly put themselves in bondage to the prince of this world for the sake of sensual enjoyment. The fleshpots of Egypt are still preferred by many to the heavenly mana, and the murmurers, even among the professed followers of God, have not died out.

BREAD FROM HEAVEN.

Just one month after their departure from Egypt, the mana began to fall for their regular food supply and it continued with them in all their journeyings in the wilderness for forty years, until they crossed the Jordan and there in the land of their possession they ate of its fruit. It was a beautiful type of the food for the soul, the Bread of Life, given to all believers in Christ Jesus. But it was only a type, an imperfect shadow. It was bread from Heaven, but it was not the true bread. It sustained the life of the body for a while; the true bread gives life eternal. It was a mystery, as its name indicates; the superlative mystery of all the ages is Jesus of Nazareth—God giving Himself to man that man may live with Him eternally. The mana was a free gift, but it had to be received according to conditions laid down by the giver. The unspeakable gift in Jesus is also free to all who will receive it in obedient faith. As in the case of the mana so with the true bread, it must be gathered every day of the week of our earthly life; but in the Sabbath of eternity there will be no gathering; the supply for that Sabbath will depend on our gathering now. Lay up for yourselves treasures in Heaven.

Contributions.

For Foreign Mission.

During the month of May the following gifts were received:

I. FOR GENERAL FUND.—From the legacy of the late Sister Susan M. Ruth $1000; mission friend of the Emmaus church, Whitewater, Kan., $5; Springfield Men. church, Richland Center, Pa., $11.74; West Zion church, Moundridge, Kan., $17.50; Hereford church, Bally, Pa., $30; A. B. Becker, Meno, Okla., $25; Hillsboro Men. church, Kan. $12; Brudertal church, Hillsboro, Kan., $76.50; Christian church, Moundridge, Kan, $20 70; collection for mission of the Hoffnungsau, Kan., Union school, $4.50; Alexanderwohl church, Goessel, Kan., $78; Widow Magdalena Burkey, Aurora, Neb., $5; Friedenstal church Gotebo, Okla., $20; Upland church, Calif., $22; mission friend, Edmunds, N. Dak., $75; Bethany church, Freeman, S. Dak., $35.87; from Berne, Ind., the following: mission boxes, $10.63; birthday gifts, $3.77; anonymous, $10; anonymous $25; Mrs. Marianna Sprunger, $8;—mission friend, Henderson, Neb., $5; Hoffnungsau church, Kan., $39.18; Y. P. S. of Halstead Men. church, Kan., $10; anonymous, Beatrice, Neb., $100; Clarence Center, N. Y., Men. church $25; brothers and sisters at Litchfield, Neb., $8.25; mission society, Summerfield, Ill., $6 25; Zion church, Elbing, Kan, $173 31; mission friend, Whitewater, Kan., $40; Upper Milford church, Pa., $2 ; Canton church, Kan., $8 74; Medford church, Okla., $19 10.

II. FOR ORPHANS IN INDIA.—From F. P. Wedel, Newton, Kan., $30; C. F. Claassen, ditto $50.

III. FOR LEPERS IN INDIA.—By J. W. Kliewer, Berne, Ind., $1; Bergtal church, Pawnee Rock, Kan. $15.25.

IV. SEWING SOCIETY TREASURY.—From the mission society at Loretta, S. D., $18.47; C. E. S., Beatrice, Neb, for Bro. and Sister Linscheid, $10.56.

Gratefully acknowledged.

GUSTAV HARDER, Treas.
By H. H.

News of the Week.

Domestic.

Indiana Liquor Law Held Constitutional.

INDIANAPOLIS, June 25.—The Supreme Court of the State of Indiana to-day held the Indiana liquor license law constitutional and reversed the famous "Sopher" license case passed on by Judge Christian, of Noblesville, some time ago, who denied the license to applicant Sopher on the ground that the license law was unconstitutional, because the saloon was a "nuisance per se," and the state had no right to legalize a nuisance. The Supreme Court held that neither common law nor statute ever declared the selling of liquor a nuisance in itself, except it be done in a disorderly house or in a disorderly manner, hence the license law permitting and controlling the sale of intoxicants was held constitutional and thus the case of Judge Christian, and thus virtually that of Judge Artman also is reversed.

Chinese Rebels Have Modern French Rifles.

VICTORIA, B. C., June 25.—Refugees were fleeing to Hong-Kong from the districts affected by the revolution in south China when the steamer Empress of Japan, which arrived yesterday, left Hong-Kong. All reported the rebel movement as a most pretentious one, with an army organized after European methods. War notes, which the rebel leaders promised to redeem twice face value after the fall of Canton, were being issued, proclamations posted, and everything was carried out in form. Most of the arms used are French quick-firing rifles and machine guns, smuggled during the last three years by way of Amoy and Canton.

Plans Adopted for a Great Cathedral.

WASHINGTON, June 20.—Plans for the Episcopal Cathedral of SS. Peter and Paul, which is to be erected on Mt. St. Albans, overlooking the national Capitol, have been approved by the cathedral chapter, composed of the bishop of Washington and fourteen of the most prominent churchmen and laymen of this diocese.

The proposed edifice when completed will have cost more than $2,000,000. The diocese already owns the ground. The small church, the sanctuary and the buildings for the cathedral school nearby represent investments and endowments of an expenditure of nearly $1,000,000.

The building will overshadow many of the European cathedrals. The total length will be 476 feet and the width 135 feet. The central tower will rise 230 feet above the foundation. The interior has been planned to give the greatest amount of space possible within the four walls. The apex of the supporting arches will be ninety-three feet above the floor. The total seating capacity is to be 5,000, allowing an ample amount of space for each person, and of this vast audience 2,750 will be able to see the preacher at the end of the nave, while all can hear him.

Liquor Crusade Growing.

ATLANTIC CITY, N. J., June 22.—Injection of anti-saloon sentiments into the platforms of both great political parties in the next national campaign was predicted at last night's sessions of the National Wholesale Liquor Dealers' association convention in this city. Call was made for the federation of liquor interests in the United States, not to meet the present sweep of prohibition agitation, but to prepare to check the movement in the presidential conventions of 1908, speakers declaring that growth of the crusades against liquor will force the party leaders to recognize the necessity of placing some "platform doctrine" dealing with the subject before the people at the coming election. Organization of a great campain fund to meet the new conditions was advocated by the protective bureau of the association and big contributions to this fund from every liquor interest were urged.

Eight Die in Wreck.

HARTFORD, Conn., June 23.—Eight workman were killed and thirty-five injured, when a passenger train on the Highland division of the New York, New Haven & Hartford railroad crashed into the rear of a work train that was backing into the city from New Britain. Of the injured two probably will die. What caused the wreck is not definitely known.

The engineer of the passenger train jumed and escaped injury. The passengers, however, were badly shaken up and some were cut by flying glass.

At St. Francis hospital there are thirty-one victims to-night. The doctors say that two of them cannot live.

When the train left New Britain there were sixty-five workmen aboard. Some of these got off at various stations, so there were between forty and fifty on the train at the time of the accident.

Before the rescue was complete darkness set in, torches were procured and the men continued to labor for the remaining dead.

Foreign.

Where We are At on Disarmament.

THE HAGUE, June 20.—It is officially stated that Gen. Horace Porter's reservation yesterday covering the right of the United States to present the question of the limitation of armament does not mean that the Washington government has definitely decided to raise the subject. On the contrary, it is stated that it involves no change in the American attitude which is defined as follows:

"The United States regards the limitation of armament primarily as a European question, and in the face of the present divergence of views among the Enropean powers and the unwillingness of any of them to assume the responsibility, the United States does not feel justified at the outset of the conference in injecting an issue which might jeopardise the important work achievable. Nevertheless the United States does not want to see the door closed and the reservation is made to protect her rights to introduce the subject if for any reason later she should decide to do so."

Fire Shuns Holy Pictures.

MONTREAL, Quebec, June 20.—When the village of St. Philippe, twenty miles from Montreal, was threatened with destruction by fire yesterday the French-Canadian residents took sacred pictures from the parish church and hung them in the path of the flames, hoping Providence would intervene and change the wind. The wind did shift before the flames reached the pictures, but before the fire burned itself out on the edge of a ravine half the village was blotted out.

Peter Jansen. C. J. Claassen, Manager.

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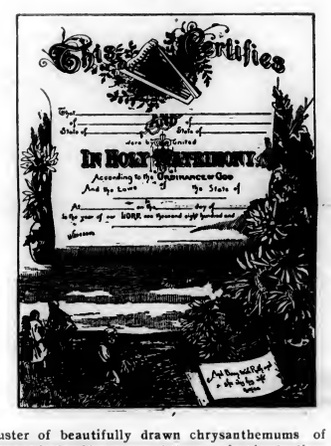
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Price per copy, post-paid, 25 cents net. Per dozen, $2.50.

Same design, with German text, No. 113, same price.

MENNONITE BOOK CONCERN, BERNE, INDIANA.

Mutineers Surrender.

PARIS, June 22.—By a majority of 104, the Chamber of Deputies last evening voted confidence in the government and gave the ministers a free hand to employ the measures they think best to re-establish the sovereignty of the law in the disturbed departments of the South.

Six hundred men of the Seventeenth Infantry, who mutinied yesterday at Adge and marched to Beziers under arms, returned to their barracks this morning.

Premier Clemenceau was able to give his colleagues to-day at the meeting of the Cabinet a generally hopeful report of the situation, the belief being that the worst is over. The ministers decided that, under the circumstances and in view of the bloodshed, it would be out of harmony with his own and public opinion for President Falliéres to attend the coming festivities at Royan and Bordeaux, where he intended to review the fleets and attend a reception on board the United States armored cruiser Washington. The arrangements for the President's visits were, therefore, canceled.

With the exception of the conflict between troops and rioters at Montpellier, where order was restored in the early hours of the morning, the night passed without any disturbances in the South.

The Chamber of Deputies to-day passed unanimously all clauses of the wine growers' bill, previously adopted separately, thus enabling the government to put the measure into immediate effect and remove the principal grievance of the wine growers.

Good Books.

Mennonite Articles of Faith.

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By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, JULY 11, 1907. No. 27.

For Love's Sake.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me,
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings,
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And often when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine,

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

—MARGARET E. SANGSTER.

Items of News and Comment.

Idolatry degrades man, but above all insults God.

The International C. E. Convention met on July 10th at Seattle, Wash.

"*Remember* the Sabbath day, to keep it holy," is indeed a timely admonition.

Bro. D. C. Welty has again taken up work with the Mennonite Book Concern, Berne, Ind., in behalf of its publications and book department.

At the inter-state prohibition oratorical contest held at Ada, Ohio, on June 26, C. E. Bender—a Mennonite—representing Pennsylvania, graded second in the contest.

At the annual Mennonite conference held at Markham, York Co., Ont., on May 30, 1907, Bro. S. F. Coffman was elected to be the home evangelist for the next year.

The fall term at the C. M. College, Bluffton, Ohio, will open on Wednesday, Sept. 25.

Bro. A. P. Friesen, of Great Deer, Sask., reports that the prospects for an abundant harvest are very good in that vicinity.

On June 28th a well attended and lively ministerial conference was held at the Brudertal church, Mt. Lake, Minn., presided by Henry Quiring.

The 14th Teachers' Conference of Nebraska was held at Henderson on June 10. Rev. J. J. Balzer, of Mt. Lake, Minn., assisted in the work.

Rev. F. B. Meyer has severed his connection with Christ church, London, in order to give his time to Bible conferences and other work at large.

Almighty God, King of the universe, has spoken to the Israelites in plain and unmistakable words. Do we understand the "ten words?"

W. R. Lane, who is an associate evangelist with Gipsy Smith of the English Free Church Council, is coming to America in August, to be at the Northfield and Winona Lake Bible conferences.

Rev. Jacob Quiring conducted Bible meetings every night during the last week in June, at Mt. Lake, Minn., and from there started for Herbert, Sask., to attend the conference of Mennonites of Middle Canada, July 4-5.

The Adams Express Company has, on July 1st, 1907, issued to its agents instructions to refuse C. O. D. Shipments of intoxicating liquors where there are prohibition or local option laws in effect. This is another step in the right direction and the Adams Express Company is to be congratulated for its action.

Dr. Sheldon, of Topeka, Kan., is at present (since March 23) in England, for the third time. He is enlisted for a four months' vigorous prohibition campaign. Dr. Sheldon, as the readers are aware, is from a prohibition state, and he has undertaken to give the British people such teachings of the principles of prohibition as proved a decided success in Kansas. The newspapers are giving more extended reports than have ever before furnished for the British public on this momentous topic. The meetings are very largely attended. Immense benefit for the cause of temperance is expected from this tour through the United Kingdom of forty millions of people.

THE WINONA CONFERENCE

There is to be a three days' conference of temperance friends and workers at Winona July 29, 30 and 31st. In view of the plan to make Indiana a dry State by 1912, this Conference is of utmost importance. If we are to win, we must not only have plans but the co-operation of all the enemies of the saloon. We hope every official and trustee of the League will attend.

Winona has many attractions but there will be nothing of more importance to the State of Indiana than this Conference. There will be a brief musical program at the beginning of each session. A question drawer and open parliament will follow each address. The program is as follows:—

Monday—July 29.

3:30 p. m. "Campaign Issues." .....U. G. HUMPHREY.
8:00 p. m. "Public Sentiment" .....P. A. BAKER.

Tuesday—July 30.

9:00 a. m. "The Outlook".... .....U. G. HUMPHREY.
2.00 p. m. "Politics and Christian Citizenship"..... .....P. A. BAKER.
8:00 p. m. "Business Interests vs. The Saloon."....U. G. HUMPHREY, P. A. BAKER.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Wednesday—July 31.

9:00 a. m. "Temperance Legislation in Indiana..... .....U. G. HUMPHREY.
3:30 p. m. "Federating Forces" .....P. A. BAKER.

THE USE OF INTOXICATING LIQUOR BY CHRISTIANS.

Henry Ward Beecher was asked to explain his position on this matter on Sunday morning, at the great hotel in the White Mountains, and very earnestly did he reply in these words: "It is just like this. Suppose there is a precipice out by a schoolhouse where many children are assembled. Suppose that halfway down the precipice there is a spring that I specially enjoy, and, strong man that I am, I can go down there safely, by a narrow path, dangerous to many, but not to me. Suppose that the children are determined to go there after me, and will not believe that the path is dangerous, since they see that I treat it with impunity.

Some of them that try it fall and break their necks, and others are mamed for life. Now, what sort of man, much more, what sort of Christian, should I be if under these circumstances I persisted in going down that dangerous path? Nay, verily, if I have one particle of magnanimity of soul, if I have been at all taught of Christ, I shall put a strong fence across that path, and never tread it any more. That is my position on the total abstinence question. That is why I am myself a total abstainer, and shall be always."—*American Issue.*

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1908 as complete and correct as possible.

The International Peace Congress at Munich, September 9-14.

The sixteenth International Peace Congress is to meet in Munich, September 9-14, 1907. It is ten years since there has been a session of the Congress in Germany, the eighth Congress having been held at Hamburg in 1897.

Coming in the same year with the Hague Conference, the first real Parliament of Man in history, which will probably close its session just before the opening of the Munich Congress, this Congress should be a meeting of the highest interest and moment for the peace workers throughout the world. The United States especially should be strongly represented. We have recently held in New York the largest and most influential National Peace Congress which has ever met, and its inspiration should be communicated to the workers in Germany who are at this time contemplating the inauguration of regular national congresses there. We should especially make this an occasion for a demonstration of the love and admiration of America for Germany. Millions of our people are bound to Germany by the close ties of race; and thousands of our scholars are indebted to the German universities for much that is highest and bestin their training. In a recent tribute to one such scholar, who repaid his debt to Germany by a life of rare service in promoting German culture in his own American college, one of our writers said:

"Such love as his for German life and literature is to-day of peculiar benefit and service for America and for the world. Germany becomes day by day our own more and more formidable commercial rival, and is rapidly distancing England in the race, and that by means which praise her, the use of her brains, the bringing of science and thorough education to bear on industry and trade: and the jealous people, alike in England and America, who like to stir up trouble and strife, find Germany now their most popular target. We shall see more of this instead of less. At such a time it fortifies one's soul to know that among the things 'made in Germany' which have most general currency in the Republic is the so great proportion of our best scholarship; that from the days of Edward Everett and George Ticknor to our own the German universities have been in so high degree our graduate schools; and that our American colleges are filled with men in every field of thought and learning who, thronging there by thousands, have come back to weave all over this broad land a strong web of such love and sympathy and admiration and gratitude as shall surely suffice, in any time of folly or stress, to smite down the Philistines and maintain justice here toward the great land of Luther and Lessing and Kant."

It is hoped that many American professors and teachers spending their vacation in Europe will remain to attend the Munich Congress, and that many other Americans passing the summer in Europe will so arrange their plans as to bring them to Munich for these early September days. Our various Peace Societies and American German Societies should all provide for fitting representation and do their utmost to stimulate a large attendance. The American Peace Society, 31 Beacon Street, Boston, will be glad to hear from all persons who may possibly attend, and to give any desired information concerning the Congress.

A Christian's Growth.

(A Paper by EMMA WITTRIG, read at a C. E. Meeting.)

It is an undeniable theory that everything brought into existence must either grow or undergo a process of decay. There are two things necessary for growth; food and exercise. And there are various laws that govern the taking of each.

Young people especially are sometimes led to think that things pertaining to the Christian life are mysterious and supernatural. But we find that the God of nature is also the God of the supernatural; and that the same laws that govern the growth of the body may safely be followed in spiritual growth.

Have we been born in Christ, then the truth remains we must either grow in this new life or lose it. If we would grow we must take food and exercise. And who could suggest a better plan for obtaining these means of spiritual existence than in the Young People's Society. "Trusting in the Lord Jesus Christ for strength I promise Him that I will make it the rule of my life to pray and to read the Bible every day" (this is our food); "that I will strive to do what He will have me to do," (our exercise). Though it is in the form of a promise it is not only our duty but our privilege to keep it. None of us think of considering our three meals a day a duty.

As mentioned, there are laws governing the taking of food. The Physiologies tell us that it is never a wise plan to eat when we are fatigued or angry. That we should not mix our food with to much liquid; that we should not eat too fast, and that food should be taken regularly. All these are necessary for a thorough digestion of the food. Therefore the first thing to consider is our own condition. An angry person is not in the right condition to receive the Bread of Life. It is a waste of time and energy to try to digest God's Word under such circumstances.

Another condition is a pure mind for pure food. We should not mix Bible reading with thought of material things. Shut out the world and give the time entirely to prayer, reading and meditation. It is also impossible to receive strength from God's Word, hurriedly. "Wait on the Lord, and He shall renew thy strength;" and again "Be still and know that I am God."

Lastly, the necessity of regular food. A man may live on very little food taken occasionally. But he has no growth and very little energy. So if we wish to grow spiritually we must have plenty of food regularly. As we have pledged, "every day," I know of no better time than in the morning, when we are neither tired or angry and when our minds have been cleared of the thoughts of this life by our night's rest.

But studying God's Word and learning His will is not the only thing necessary. We must also have exercise "I will *do* whatsoever He will have me *do*." Christ said, "He that doeth the will of my Father which is in heaven, he is it that loveth Me." We learn to do by doing and there is no better field for service than in the C. E. as it stands "for Christ and the Church."

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Extracts from a Patriotic Sermon.

July 7th, the Sabbath coming nearest to Independence Day, was patriotic day in our church services, Zion Mennonite, Souderton, Pa. The C. E. society which meets at 7 p. m. considered the topic: How our lives may be consecrated to our country. Following this the theme of the sermon by the pastor was "Christian Patriotism," text: Deut. 8: 18-20. The words are Moses' *resume* of the history of God's people under his leadership with exhortations and warnings to them for the future. They are the words of a true patriotic leader and ruler. The subsequent history of God's ancient people is the only comment needed on the wisdom of these exhortations and warnings. It is proper that at this patriotic season the Christian Church should recognize her obligations to the country in which we live, and perhaps there is no more fitting passage in Hold Writ for us at this time than this.

True patriotism is not measured by the amount of powder exploded, by the volume of noise produced, or by the illumination effected. Aye, true patriotism is mightier than powder, louder than noise of lungs or cannon, brighter than fire-works, in the lives, devotions and suffrage of its Christian citizens.

I. We love our country:

1. Because of the refuge our fathers found here, etc.

2. For the Declaration of Independence made in 1776. The mixed nature of the colonists as to nationality, race, language and religion, and their love of freedom of conscience, would not allow them to be the subjects of any one European government. There must be under God a government of the people, by the people, and for the people.

3. For its glorious achievements under God-fearing rulers, sustained by the Christian Church. It was a patriotic declaration, a prophetic declaration to be truly realized in the lives of the present and future generations that fell from the lips of the immortal Lincoln in the country's great crisis in 1863: "*The nation under God shall have a new birth of freedom, and the government of the people, by the people, for the people* shall never perish from off the face of the earth."

II. As patriots we are concerned about the future welfare of our country. We must be deeply interested:

1. In the cause of education.

2. In all reform movements. Reformers may in the future as in the past be put under the ban, but let us remember that the work and prayer and endurance of the despised reformer is what brought glorious achievements for the nation's welfare, and the glory of God.

3. In the framing and execution of just and wise laws based upon the foundations of all, constitution and law, the Decalogue and the Sermon on the Mount.

4. In the advancement of the Kingdom of God and the upbuilding of the Church of Christ.

True patriotism demands a consecration to God first, and then to the country. Consecration to God is the ballast of the ship of state. The true patriot does not reserve his patriotism until he has a chance to die for his country, he *lives* for her. As Christian patriots we do not neglect the privileges of franchise, and we vote as we pray. As patriots we may join in the words of our great poet:

"Thou too, sail on, O ship of state!
Sail on, O union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge, and what a heat
Were shaped the anchors of thy hope."

But before this we ought to join in the words of the sacred hymn:

"Lord, I am Thine, entirely Thine,
Purchased and saved by blood divine,
With full consent Thine would I be,
And own Thy sovereign right in me.

Thine would I live, Thine would I die,
Be Thine through all eternity;
The vow is past, beyond repeal,
Now will I set the solemn seal.

Here, at the cross where flows the blood
That bought my guilty soul for God,
Thee, my new Master, now I call,
And consecrate to Thee my all."

Arranged from notes by MRS. W. G. C., Souderton, Pa.

Murderous Millinery.

One of the most pitiful sights in London is the sale of thousands of birds of paradise, humming birds, parrots, owls, terns, kingfishers, finches, swallows, crown pigeons, tanagers, cardinals, golden orioles, and other bright tropical creatures, besides hundreds of packages of the long loose, waving "osprey" plumes taken from the backs of various species of small white herons and egrets. Last year in London alone—to give only two conspicuous instances—the feathers of 150,000 herons and egrets were sold, and over 40,000 birds of paradise.

Steadily, year after year, this appalling waste of bird life goes on, not for the purpose of food or warmth or any wise economic reason, but solely to minister to a "fashion" in millinery that consists in the wearing by women in their bonnets and hats of the dead and mutilated bodies of one or more birds. The very existence of the beautiful bird of paradise is endangered so that a fashionable woman may flaunt from toque or picture hat a bunch of its plumes. The most beautiful and wonderful species are rapidly being exterminated; many are on the verge of extinction, whilst others have entirely disappeared. In our own country some thirty species of British birds are named by Mr. W. H. Hudson, a noted authority, as either having been extirpated or in a fair way of becoming so in recent years.

The trader who waxes fat on this infamous trade and the feather women, vain and heedless or ignorant and thoughtless, as the case may be, are jointly responsible for this state of affairs. The fashion of wearing birds and their plumage is in itself indefensibly cruel. Nothing can excuse the wanton destruction and the wearing of any bird not killed for the purpose of food other than the ostrich, which sheds its feathers naturally. Every lover of nature, every person of human feeling, every thinking woman, once she knows the facts, must regard this traffic as infamous. It is hardly credible that any woman who once realizes how and when an egret is procured could bring herself to wear one. It cannot be too often repeated or too widely known that to secure these graceful plumes not only is there wholesale slaughter of the adult birds, but, as these feathers are worn by the white herons and egrets during the breeding season only and by both sexes, their death insures that of thousands of young by the most horrible of fates—that so slow starvation. These "nesting" plumes, then, are the outward and visible sign of man's inhumanity and woman's criminal ignorance, and alas! heedless vanity and indifference to cruelty.

The only hope of stamping out this fashion lies in the force of public opinion. Once let it be understood that it is "bad form" to wear dead birds or portions of them—and particularly egrets—on one's person, even only from the æsthetic point of view, then there is a chance of this horrible fashion dying out. The men must help by forwarding wise legislation on the subject of the protection of birds and by constant supervision of the millinery of their feminine belongings; but it is to the women themselves we must look for any real result. If women decided that feathers should not be worn—always excepting the ostrich feather—they would soon cease to be worn. All honor to the women who refuse to wear them—and they are many—and thus lift a little of the reproach that sits so hardly on the so-called gentle sex.—LITTELL'S LIVING AGE.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

Home Circle.

Blossoms of Promise.

Sing, sing, for the Winter is over,
Be glad, for Summer is here:
In garden, on lawn and in orchard,
The Blossoms of Promise appear.

The Lost Temper.

What? Lost your temper, did you say?
Well, dear, I would not mind it.
It is not such a dreadful loss—
Pray do not try to find it.

It chased the dimples all away,
And wrinkled up your forehead,
And changed a pretty smiling face
To one—well, simply horrid.

It put to flight the cheery words,
The laughter and the singing,
And clouds upon a shining sky
It would persist in bringing.

And now it's gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never.

A Teacher in Trouble.

A rap at the door of the minister's study, and one of the Sunday-school teachers of his church followed the invitation to come in.

"Pastor, I want to talk with you a little about my Sunday-school class."

"All right," said the pastor, "I shall be most happy to talk with you."

"I have come this morning because I feel utterly discouraged about my class."

"How long have you had the class?"

"Five years."

"What is your particular trouble?"

"I really do not know, and that is why I come to you. I have had the class so long, yet none of them are Christians, and it seems as though something must be wrong somewhere."

"Have you ever talked with them personally about accepting Christ?"

"No, not personally, but I have several times talked with them all together, urging them to be Christians."

"Did you give them an opportunity at such times, to show whether they wanted to accept Christ?"

"No. I never thought of that."

"Do you really think you care for the souls in your class?"

"I thought I did, and yet, never gave them a chance to accept Christ. When talking with them together in the class, I can see now that I might have given them some opportunity of making some sign. But then I really have no time to talk with them personally. I only see them Sundays, during the Sunday-school hour."

"How much time do you spend during the week praying for your class."

"Well, I am ashamed to say it, but some weeks I never pray for them at all."

"About the personal work—have you no time at all?"

"Not a moment, so far as I can see."

"Did you ever pray for time to talk to each pupil personally?"

"I never thought of praying for time."

"How about writing to them? Could you not write to at least one every week, if only a few lines?"

"Oh, yes; I could do that."

"When any of your pupils are absent, do you go to their homes to see why?"

"No, I have no time for that either."

"How about sending them a postal card, telling them that you are sorry that they were away, and that you will be glad to see them in the class next Sunday."

"I really begin to feel as though I had not been doing anything."

"Is there no time, Sunday, that you could see them, besides the Sunday-school hour?"

"I do not see where there is a minute to spare. You see there are regular church services to attend, the young people's meeting, sometimes the missionary service, and then often-times an anniversary in another church that I want to attend."

"I am glad you feel so loyal about attending the church services, and are anxious to know what is going on in other churches, but I would very much prefer that you leave out one of your church services entirely, spending the time in calling on and talking personally with the members of your Sunday-school class. For what more important business can we have on our hands than leading the children of the Sunday-school into the kingdom of God?

"I also believe that if you will make this matter a subject of earnest prayer you will find many times in the week when some effort, however slight, may be made that will help your pupils.

"First, there must be a willingness on your part to sacrifice for the young souls entrusted to your care. It is certainly a matter of vital importance that every Sunday-school teacher should be in the closest touch with her pupils; not tiring them with the subject of their salvation, but constantly keeping before them this great question in a tender, gentle, loving way."

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

Non-Resistance and Our Brethren Abroad.

The past testimony of the Mennonite church in regard to peace is too well known to require any comment. Peace is one of the foundation principles of our church. In America we have been fortunate enough to find conditions favorable to the practice of non-resistance. In Russia, the scruples against bearing arms have sometimes, in a measure, received some consideration from the authorities. When unmolested in their belief in this matter the authorities of every nation of which our people have been a part have had little to complain of our people as citizens. In a publication issued in America several years ago we noticed that mention is made of several German congregations and that they are made to appear in rather an unfavorable light on account of their submission to military service. Of course we know that the laws of the German Empire make no provision for such of her citizens who happen to be out of sympathy with her military policy to the extent of refusing to bear arms. We are also aware of the fact that there are Mennonites in the German army. We wrote to a dear brother minister in Germany whose friendship we dearly cherish, calling his attention to the above mentioned article, which by the way mentioned him by name as one of the pastors of the churches criticised, and asked him about the matter. In a kind reply he frankly admitted that the differences in the countries and their historical development and their laws naturally makes many differences between the churches of his country and ours. In Holland as in Germany the Mennonite church has long ago ceased to take a stand against the military service of her people and her communicants are unprotestingly submitting to the laws of the State.

Yet in the face of all this we are not at all discouraged. The spirit of peace is by no means dead. The Mennonite church may receive no consideration and individuals may not be permitted to act as they would like in this matter but the voice for peace is not silent in high places. The law making body of the German Empire has many sitting in its ranks who represent a great constituency voicing their protest against the war policies of the fatherland. Holland has become the seat of a universal peace institution in which all nations of the earth have a part. Our church, for centuries, was far in advance of the time in its protest against war. As a church we may never succeed in bringing about its abolition, but the sentiment for which our fathers were ready to die has become a world-wide one and we are hopeful of the time when swords shall become ploughshares and spears pruning hooks.

Those of our brethren in Europe who are loth to give up the non-resistant practice of their church are welcome to make free America their home. They are largely a farming people and the whole of our vast country offers opportunities to the skilful farmer. We need say little in recommendation of the great West and Northwest. All the world knows their opportunities and many of our brethren have long ago found their worth. But opportunities are not alone confined to the West. The South is crying, yes begging for respectable immigrants. Few of our people have ever turned their faces in this direction although it is rapidly developing and its prosperity is assured. But why recommend new or undeveloped country? We believe that the East has opportunities for our people which so far have receiyed no consideration. Throughout the East, especially about the location of our churches in Pennsylvania there are many advantages to which serious consideration might be given by our German coreligionists who desire to practice their faith without conflict with unfavorable laws. Land here is cheap, often selling for no more than the buildings upon it originally cost. Yet the land is good and may be worked with profit. The markets are near. The German language is understood and spoken and many of our well established congregations still continue to use it in their service. There are numerous Mennonite congregations and these are close together. What more could we hold out as an inducement to our German brethren to come to America than good and cheap land, free insitutions, the German language, and Mennonite churches?

The reasons why conditions, such as these just mentioned, exist in the East are not hard to find. Farm help is very scarce and hard to keep. Young Americans do not care to take up farming as a living when the large cities offering opportunities for the rapid accumulation of riches are so near. Were the German farmer to settle on a Pennsylvania farm and live as economically and farm as carefully and as industriously as he must in Germany a few years would find him comfortably fixed and able to give his children all the opportunities that Americans are giving to their children. While thousands of our European brethren have gone into the Great West to find homes and institutions congenial to their religion and customs, few, if any, have located in Pennsylvania. On account of our young people going into the cities and towns many of our churches are weakening. It would be a blessing to these churches if their ranks were filled up by brethren from over the sea while such who might come would be free from the uncongenial military service imposed upon them in the land of their birth. G.

Correspondence.

BLUFFTON, Ohio, July 9.—Bro. Christian P. Althaus, now of Winona Lake, Ind., preached his first sermon last Sunday at the First Mennonite church to an attentive congregation. Bro. Althaus is a son of Christian Althaus of this place and was a student at the Central Mennonite College last year.

Rev. C. Hege asked his members for a two weeks' vacation, which they were very glad to give him as he and Bro. Baer were very industrious the past year. Bro. Hege will spend his vacation at Cleveland with relatives and friends. The best wishes of all his members go with him and hope he will return with his family, who have been there for two weeks, well pleased with his vacation.

HILLSBORO, Kans., July 6, 1907. On the third of July Rev. H. D. Penner closed his German summer school at which he was assissted by his daughters Rachel and Anna this year. He had a dozen graduates and the total enrollment for the term amounted to 101.

On Independence Day, which also happens to be Elder J. S Hirschler's birthday, our congregation surprised him by an unexpected gathering at his home to tender him their congratulations and good wishes. It was his 60th anniversary. His health has improved so much of late, that on Sunday two weeks ago he again ventured to enter the pulpit and serve out the Word to us.

The farmers have finished reaping their wheat, and all have reason again to give thanks to the Giver of all good gifts for a bountiful harvest.

DONNELLSON, Iowa, July 8th.—Although a very busy time at present we feel it our duty to pen a few lines for our paper. Everything in our church and S.-school work is going on as usual. The last Sunday of June Professor Leist, from Mt. Pleasant, was with us and preached an excellent sermon in German.

The health of the community is good with but very few exceptions. We are having fine harvest weather now, which is improving the corn prospects daily. Rye is mostly cut and wheat just ripe and a fine quality. Oats are not so good. Fruit is scarce.

BERNE, Ind., July 10.—Sunday, June 30th, was a red-letter day in Berne, not only in point of heat—it was hot—, but also in point of things transpired. In the morning was Children's day in two churches, and in the afternoon and evening the township S. S. convention met here.

The Children's Day programs were successfully carried out at the Evangelical and Mennonite churches. Both churches were well filled and tastefully decorated. It was the first observance of Children's Day for the Mennonite Sunday-school, and it was so successful that the large gathering almost unanimously yoted to have another program next year.

In the afternoon the Sunday-schools of Berne and Monroe township met in convention to exchange thoughts and help each other in this very important part of church work.

The one topic for discussion, "Who Should Teach in the Sunday-school" was ably handled. The points emphasized and three prime requisites he would demand of anyone enlisting in this important calling of teaching in a Sunday-school are these: First, he must be a Christian himself, must have experimental knowledge of the religion of Christ; second, he must know the Bible doctrines; third, he must have the qualifications, must be able.

A round table, conducted by the county president, Jesse Rupp, on questions furnished by the State Sunday-school Association, elicited a lively interest from the audience, asking and answering questions.

The township chairman, J. F. Lehman, had charge of the session.

The main speaker of the evening was Rev. Edgar Clauser, of the Mission church, who gave a very earnest address on how we may increase missionary interest in our Sunday-schools. Then the report of the State Sunday-school convention given by Rev. J. W. Kliewer of the Mennonite church, was interesting and encouraging. He gave the people opportunity to see as well as to hear, to help them keep their eyes open. Mr. Kliewer gave his report under three main heads, with several subheads under each, putting the outline on the board as he proceeded with the report.

The first main head was "Things noticed." No formality, everybody was made to feel at ease; representative gathering, nearly every denomination was represented; no showing, people were not there to make a display of themselves, but to learn; no forced enthusiasm that vanishes as soon as the pressure is taken off, but real earnestness.

Under the second main head, "Things emphasized," were: elementary work; organized work; pedagogy and psychological method; teachers' training; temperance; mission work.

The third division was, "Things applied and pushed," namely: Teachers training; a missionary library; a house-to-house visitation.

Monroe township furnished more than one-fourth of all the graduates of the state, 25 out of the 97.

Our former pastor, Rev. S. F. Sprunger, spent the Sunday with the Mennonites in Pandora, Ohio, preaching for the Grace Mennonite congregation, in the absence of their pastor, Rev. Otto Lichti, and our pastor, Rev. J. W. Kliewer, was called to Trenton, Ohio, on Tuesday following, to conduct a funeral there.

Our "Fourth" was a "quiet" (?) one this year,—except for the promiscuous fireworks of some "small" boys.

On Sunday evening the choir of the Mennonite church, numbering over a hundred singers, under the leadership of D. C. Neuenschwander, rendered the cantata, "King David" in German, to a well filled church. Such renditions are not only beautiful to listen to, but they especially aid in the improvement of the congregational singing in the church in general.

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S. D. Gordon's Books.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our Standard Guide.

By MRS. KATHRINE SHELLY.

"I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eye." Psalm 32:8. These comforting words are written for those who desire a guide, namely the Christians.

We read of a cave called the Mammoth Cave, which is very dark, having pitfalls and a bottomless river, but by the assistance of a guide a man is safe; but perchance that man should wander away from his guide he will be lost.

So there is no chance for us to get through the dark wilderness of this world alone. It is folly for a man or woman to think of getting along in this evil world without God's Word and the guidance of His Spirit.

Through this journey of life He watches oyer us as Satan is very shrewd, who does not only attack the Christian as a roaring lion walking about, seeking whom he may devour, but being himself transformed into an angel of light. Therefore, it behooves us as Christians to be on the alert, having on the whole armour of God that we may be able to stand against the wiles of the devil.

Christ, who is faithful, will not suffer us to be tempted above that we are able, but He will with the temptation also make a way to escape that we may be able to bear it.

If we seek to work independent of Him we shall stumble. But bear in mind the words of the Spirit of God, Without Me ye can do nothing. If we want to be guided we must study the word because the word is the light of the spirit. In John 14:26 we read: But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.

A great many people think the Bible is out of date, that it is an old book and think it has passed its days and having been good for the dark ages. But many have an idea that they were wise and able to get along without His guidance, wherefore let him that thinketh he standeth take heed lest he fall.

The meek will He teach His way. We know that God's promises are true as we have tested and tried them. He will never leave nor forsake us. "For this God is our God forever and ever. He will be our guide even unto death." Psalm 48:14.

Pennsburg, Pa.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Repentance without restitution is humbug.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite from June 1, 1907, to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 21.—PRESENT-DAY APPLICATIONS OF THE LAST SIX COMMANDMENTS. Ex. 20, 12-17.

QUESTIONS.

1. Which is the first commandment with promise and what is its meaning? Ephes. 6, 2; Ex. 20, 12.

2. Why shall we honor our fathers and our mothers? Ex. 20, 12; Ephes. 6, 1; Col. 3, 20.

3. What is prohibited by: Thou shalt not kill? Ex. 20, 13; Mat. 5, 21-26; 1 John 3, 15.

4. Does the seventh commandment only prohibit impure acts? Ex. 20, 14; 1 Cor. 6, 19-20.

5. What is included in the commandment: Thou shalt not steal? Ex. 20, 15; Prov. 11, 1; Lev. 25, 14; 1 Thess. 4, 6; Ephes. 4, 28.

6. What does it mean to bear false witness against a neighbor? Ex. 20, 16; Ephes. 4, 25.

7. What is to covet? Ex. 20, 17; James 1, 14-15.

8. Which is the great and first commandment? Mat. 22, 36-40; Rom. 13, 8-10.

MEDITATIONS.

The first commandment with a promise is: "Honor thy father and thy mother that thy days may be long in the land which Jehoyah thy God giveth thee." By this commandment is meant, that we shall love our fathers and mothers and lovingly obey them; for our parents are in God's place to us. They have worked for us, loved us, suffered for us, when we could not repay it. And we can never fully repay all our parents have done for us.

We shall not kill another; but not only the actual killing is prohibited, but to hate someone is to kill in thought, if not in deed. Every unkind thought is a beginning on the way to murder. Blessed are the pure in heart, for they shall see God. Christianity demands purity, not only purity in acts, but also in thought and word. Our bodies are the temple of the Holy Spirit and therefore we ought to keep our bodies as God's temple holy, pure, but also our minds. Impure thoughts prepare the way for impure words and acts.

The commandment not to steal implies all taking of things which do not belong to us. All cheating, gambling or wronging others.

To covet is to wish for with eagerness, then inordinately or unlawfully. To covet is to wish to possess that which another one possesses and is not willing to give up. Some things can be prohibited by human law; to covet can only be prohibited by God. We sin much by coveting that, which others have, thus making ourselves unhappy, while as children of our heavenly Father we should trust and confide in Him.

The great and first commandment is: Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and a second like unto it is this: Thou shalt love thy neighbor as thyself. Love is the fulfilment of the law; he that loveth his neighbor hath fulfilled the law.

QUOTATIONS.

"The fifth commandment defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offenses against life, chastity property, and character; and I notice that the greatest offense in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft. to character, perjury. Now the greater offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbors. I have been thinking, Where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest or best Greeks or Romans never gave a code of morals like this. Where did Moses get that law which surpasses the wisdom and philosophy of the most en-

lightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible." The infidel (infidel no longer) remained to his death a firm believer in the truth of Christianity.

The Sunday School Lesson.

BY A. S. SHELLY.

Lessons for July 14 and 21.

SUBJECT: The Ten Commandments. Ex. 20:1-17.

GOLDEN TEXTS—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6:5.

Thou shalt love thy neighbor as thyself. Lev. 19:18.

Instead of original comments, I shall present to our readers some selected thoughts on the Decalogue which may be helpful to us in our study. Upon the general bearing of the Ten Commandments on the true relations of God's people in both the old and the new dispensations, G. Campbell Morgan says:

"Within the Divine intention, every human life moves through present probation to future purpose. Men are born not merely for to-day, but for God's to-morrow. To-day men sow, to-morrow they reap. The reaping depends upon the sowing. If the ultimate end is to be in harmony with the will of the eternal love, they must obey the law proceeding from that love: They must live by every word that proceedeth out of the mouth of God.

"The Ten Commandments are the comprehensive words of God uttered for the government of a people whose distinctive glory lay in the fact that they were a theocracy, under the immediate Kingship of the Most High, and whose recurring shame lay in their revolt from that authority. These words embody a perfect law of life for probationary days. They presuppose human failure and sin; and therefore they will have no place in the government of God in heaven. Not that man will do the forbidden things there, but the glorified nature of man will have put the committing of such things beyond the realm of possibility. In some measure the Christian dispensation antedates the heavenly state, for its whole genius lies in the fact that newborn souls share by that new birth in the motives and impulses of God.

"Man still lives, however, both in his own personality and in his relation to his fellowman, in perpetual touch with the old nature. The words of God are, therefore, of perpetual importance and value. He needs to be solemnly reminded that the law of the spirit of life in Christ sets him free from the law of sin and death, but not from the law of God.

"Upon all the commandments the New Testament throws a flood of light, and so far from abrogating them, it emphasizes, reiterates, and invests them with new force. There is a sense in which Christians are not 'free from the law.' It is only when grace enables men to keep the law, that they are free from it; just as a moral man who lives according to the laws of the country is free from arrest. God has not set aside law, but He has found a way by which man can fulfil law, and so be free from it."

Notes for Bible Study published by L. S. Haynes, Toronto, Can., brings the following outline study of the Ten Commandments:

God spake

(a) At creation, Gen. 1:3; Ps. 33:6, 9.

(b) In the law, v. 1; Deut. 5:24-27.

(c) In the prophets, Jer. 1:9; Acts 4:25; Heb. 1:1.

(d) In His Son, John 1:18; Heb. 1:2.

God's right to give a law was, (a) A Soyereign right. He was in relation to them by sovereign grace. He chose Abraham and covenanted with his seed. "I am the Lord thy God" expresses gracious right.

(b) A Creation right. As their Creator He had the right to declare His claims and legislate for them. This was His right over all peoples, though he suffered others to walk in their own ways. Since Jesus died and rose He commands all men to repent and walk in His ways (Acts 17:30).

(c) A Redemption right. They knew God in grace as their deliverer from Egypt. Now He would teach them His holy requirements that they might be conformed to Him. Salvation does not exempt us from the claims of God but puts us on a vantage ground to have His will done in us (Rom. 8:4).

THE COMMANDMENTS.

Religion is twofold. It is love for God and love for our fellows (Matt. 22:37, 39). It makes us separate to God and beneficent to the needy (Jas. 1:27). It is a ministry toward God and a ministry toward man. However honorable men are in their relations to each other, if God has not His place in the heart, the morality does not measure up to the law. On the other hand, however religious anyone may seem to be toward God and has not love that ministers to his fellows, there is a lamentable and fatal lack.

The first four commandments give the law concerning man's allegiance to God. Expressing this law positively, it declares.

1. That God is to be *supremely* loved and worshiped. He is to have no rival in our affections. Those He commands us to love can best be loved only as we love Him perfectly. Supreme love to God is the best qualification to be what we ought to be in every other relation and duty of life. Jesus' salvation does not excuse us from this but elevates us to it (Rom. 5:5). God alone is to be worshiped (Rev. 22-9).

2. God is to be worshiped *spiritually*. No earthly creature could represent the likeness of God. Gospel realities were foreshadowed in ceremonies and rites. God gave a symbol of His presence. But we must attempt no representation of God to help us in our worship. Idolatry begins thus (Rom. 1:21-23).

3. God's name is to be held in holy reverence. It is to be used neither profanely nor vainly, because God is holy. It is a heinous sin to connect it with falsehood or to use it in insincerity. The profanity of insincerity among professed worshipers is worse even than that of the street. To say Lord, Lord, and yet not do the things He says is to use His name in vain.

4. His Sabbath is to be kept holy. God designed the day as a memorial of His creation-rest. Man needed it. It was to bring him to God. Christ is our Sabbath (rest) and the first day of the week is His memorial.

The second table treats of man's relation to man. It expresses positvely,

5. The honor due to parents. This is repeated in Eph. 6:2 as the first commandment with promise. At the very beginning God directly instituted the family. Parents are next in authority to God. They should express God's holy restraint and beneficent rule to their children. Honoring parents means,—(a) Respecting them; (b) Obedience; (c) Willing attention to their instruction; (d) Filial care in time of need.

6. The sacredness of human life. Only God has a right to take it except where He has expressly given that right to others. A light regard for human life indicates a very low-fallen state of society. A man's life is a sacred possession.

7. The sacredness of the sexual and marriage relations. For purity, chastity, and felicity, and for good order in social life God ordained the proper union of one man and one woman.

8. The right of private property (Eph. 4:28). The child of God will not only scrupulously respect this right as to others but trusting in God will rest content with that which God has placed rightfully in his possession.

9. The sacredness of character and reputation. It is as sinful to blast people's good name as to destroy their lives. Love will speak no evil of its neighbor.

10. The wrong of even desiring our neighbor's possessions. Sin begins in the heart. Rom. 7: 7; Matt. 5:22, 28; 1 John 5:15.

Marriages.

HAGER—VANLUVANEE.—On June 23, 1907, in Lansdale, Pa., at the home of the groom, by Rev. A. M. Fretz, George A. Hager and Miss Mary A. Vanluvanee, of Leidytown, Pa.

MOYER—LANDIS.—On June 11, 1907, in the First Mennonite church of Philadelphia, in the presence of several hundred invited guests, by Rev. N. B. Grubb, Mr. Howard G. Moyer, of Philadelphia, to Miss Mabel Landis, of Oak Lane, Pa.

Deaths.

FROESE.—On July 2, '07, at Clinton, Okla., daughter of F. J. and Anna Froese, aged 1 year, 4 months and 15 days. Interment took place at the Herold church cemetery on July 3rd. Service by Mich. Klassen.

GAEDDERT.—June 16, '07, at Gotebo, Okla., daughter of John and Anna Gaeddert, aged 13 years, 5 months and 25 days. Interment took place at the Friedenstal Cemetery. Services by J. J. Kliewer, M. Klaassen and P. Voth.

RICKERT.—On June 16, 1907, near Pipersville, Pa., Abraham Rickert, aged 79 years, 7 months and 27 days. Interment on 20th at the Deep Run Mennonite church. Services by Revs. Wismer, Rush, Leatherman and Fretz.

KNABB.—At the Mennonite Home, Frederick, Pa., on May 31, 1907, from cancer of the liver, William A. Knabb, aged 77 years, 11 months and 2 days. Funeral services were held at the Home by N. B. Grubb and A. S. Shelly on June 3. On the following day services were also conducted in the First church, of Philadelphia, where Bro. Knabb had been a member for a number of years, by the pastor, N. B. Grubb. Interment was made in Glenwood cemetery.

REICHENBACH.—On July 4, 1907, three miles northwest of Bluffton, Ohio, Fanny Reichenbach, wife of Ulysses Reichenbach, aged 65 years, 9 months and 20 days. Funeral services were held on the 6th at the home and the St. John's church, Revs. J. B. Baer and C. Hege officiating. The deceased leaves a sorrowing husband, 3 sons, 3 daughters, the mother who is very old and feeble, and many friends. She was a life-long member of the Mennonite church.

News of the Week.

Domestic.

John D. Answers Court's Queries.

CHICAGO, July 6.—The inquiry conducted by Judge Kenesaw Landis, of the United States District Court, into the standing and financial resources of the Standard Oil Company, began and was finished to-day, inside of two hours.

The chief witness was John D. Rockefeller, president of the Standard Oil Company of New Jersey. Very little information was derived from him. He said that he had not been in active business for twelve years, and said he had not been in the office of the Standard Oil Company for eight years. He said that the capital stock of the Standard Oil Company of New Jersey was about $100,000,000, and that its business was the refining of oil.

JUST THE REFINING OF OIL.

He said that he did not know that the company had any other business beyond the refining of oil, and if the Standard Oil Company of New Jersey, was interested in the ownership or operation of any refineries outside of the State of New Jersey he knew nothing of it.

From other witnesses, Judge Landis derived the information that the Standard Oil Company, of New Jersey, is the owner of a large proportion of the stock of the Standard Oil Company of Indiana, which was recently convicted of rebating in connection with the Chicago & Alton railroad. It also owns a large share of the Union Tank line.

William Rockefeller and John D. Archbold were in court, but were not called to the stand.

To Pass on Competency of Mrs. Mary Baker Eddy.

CONCORD, N. H., July 6.—Dr. George F. Jelly, of Boston, a specialist in mental diseases, and Dr. G. A. Blumer, of Providence, R. I., were to-day appointed co-masters with Judge Edgar Aldrich, of Littleton, N. H., to determine the competency of Mrs. Mary Baker G. Eddy, the founder and head of the Christian Science faith, to transact business and care for her own interests.

Jingoes Should Be in Better Business.

OAKLAND, Cal., July 9.—Secretary of the Navy Metcalf deprecates the warlike aspect that has been given the order for the cruise of the great battleship fleet from the Atlantic to the Pacific coast. The Secretary, who is in Oakland, said that the proposed movement is to be a practice cruise, and that the fleet will not be kept in the Pacific permanently.

With considerable emphasis the Secretary voiced his opinion that the warlike interpretation that had been made in connection with the fleet's movement was not justified by the facts. In fact, the widely published reports suggesting hostile preparations, seem to be a source of irritation for the head of the navy.

He said: "There is no sound reason or excuse for all this talk by the public and through the press of an attempt to overawe the Japanese by a warlike naval display. I do not believe that the newspapers are justified or right in so construing and coloring the cruise of the warships to the Pacific.

"Every year the Atlantic fleet has been sent on a cruise. Last year it was sent to Guantanamo. This year it will visit the Pacific. The long cruise will give the men and the vessels a thorough test and improve the efficiency of both."

New Law in Nebraska Hits Brewery Saloon.

LINCOLN, Neb., July 9.—The Gibson law, which prohibits the retailing of liquor by a wholesaler, will be passed on by the Supreme Court in taking action on the application of Julius Reusch, of Lincoln, for a writ of habeas corpus. Reusch was arrested on complaint of William Weems, charged with violating the new law by wholesale dealing in liquor while having a retail license. In his reply to the complaint attorney Pettis, for Reusch, attacked the legality of the Gibson law, asserting that it seeks to prevent the brewers and wholesalers from the free and unrestricted use of their real estate. Attorney-General Thompson prepared a brief in defense of the Gibson law, which he to-day filed in the Supreme Court. This law is designed to force breweries out of the retail business in Nebraska.

Schmitz Sentenced; Big Crowd Cheers.

SAN FRANCISCO, July 8.—Mayor Eugene E. Schmitz, who was recently convicted of extortion, was to-day sentenced to five years in the penitentiary. When the sentence was pronounced there was a remarkable outburst of applause from the hundreds of persons who crowded Judge Dunne's courtroom.

Judge Dunne sentenced Schmitz to imprisonment in San Quentin penitentiary. Sentence followed the recent conviction of Schmitz for extorting $1,175 from French restaurant keepers of San Francisco.

As the last words of the sentence fell from the judge's lips the great crowd that had stood the dramatic scene, sent up a thundrous cheer. "Good for you!" shouted a man in the back of the room. His ejaculation was echoed and re-echoed by one after another of the spectators. Several threw their hats into the air; others scrambled on chairs to look over the shoulders of the crowd. The greatest confusion prevailed.

Sailor Rocks Boat; Three Men Drowned.

NEW YORK, July 9.—Three members of the crew of the steam yacht Yacona, belonging to Henry Clay Pierce, the oil man, of St. Louis, were drowned in the Hudson river early to-day, when a small yawl, carrying six of the Yacona's crew and a dock man, was capsized by a sailor who rocked the boat. Four of the party were picked up by a passing tug.

War Lore Scored.

LOS ANGELES, July 9.—At yesterday afternoon's session of the National Education Association, Elmer Brown, United States commissioner of education, in an address expressed the hope that the convention would do all in its power to aid the second Hague peace conference. He recommended the appointment of a committee, with Dr. Harris as chairman, to confer with the teachers of other lands, with a view of arranging a worldwide co-operation for the common good.

Foreign.

Student Kills Governor.

HANKOW, China, July 8.—The Governor of the province of Nganhwei was murdered yesterday by a student. Accompanied by the director of police, the Governor was about to enter a school at Nganking, capital of the province of Nganhwei, when several shots were fired at the Governor, three bullets inflicting mortal wounds. The director of police seized the assassin and decapitated him on the spot.

Jap Officers Point to Their Swords.

THE HAGUE, July 8.—Vice-Admiral Ijuin and the officers of the Japanese cruisers Chitose and Tsukuba, lying off Flushing, dined with Queen Wilhelmina at Loo Palace to-day. The Japanese minister and the Dutch Minister of Marine were included in the party.

Speaking of the American-Japanese question, the Japanese officers said they did not believe that a serious misunderstanding was possible. The Japanese wished to maintain good relations with the Americans, and pointing to their swords, the officers added: "We are determined not to draw them for offense, but only for defense of our country from attack. In the latter case, you will find us ready for all sacrifices."

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Vol. XXII. BERNE, INDIANA, JULY 18, 1907. No. 28.

Pleasures in Duty.

It is not the thing we would do
But always the thing we should,
There never was seeming evil
That had not a trace of good.
There never was a sacrifice needed,
For the sake of another's bliss,
That would not amply repay us
For all we would thereby miss.

How often we think of going
When duty doth bid us stay!
There is labor or sacrifice needed
For somebody's sake each day:
But if we can catch the spirit
Of Christ in our ministry,
Each moment we shall draw nearer
His grace which will dearer be.

We each on earth have a mission,
And happiness is for all;
God loveth the humblest creature
And noteth the sparrow's fall;
He is willing to give us His spirit
If we only ask Him aright,
And duty becomes a pleasure
If we do it with all our might.

It is not the things we are doing,
But the spirit in which they are wrought;
We never shall fail if only
We seek by God to be taught,
Then duty's plain pathway is glowing,
It leads to the mansions of light;
As we follow the line set before us,
The way groweth ever more bright.

—Ex.

Items of News and Comment.

Bro. Daniel Eyman, of Reedley, Calif., arrived at Pandora, O., on July 15th to visit his daughter, Mrs. Otto Lichty.

Some people are satisfied by refraining from positive harm to others, but Jesus teaches to do them positive good.

News comes from Sweden that the lower house of its Parliament has recently passed a bill for complete national prohibition, by a vote of 89 to 86. This is a great victory.

Prof. B. F. Welty arrived on July 15th at Berne, Ind., from his European trip. He will visit here his mother and friends while Mrs. Welty remained at Buffalo to call on relatives there.

Kansas school teachers will be taught the new pure food, drug and sanitation laws. Every county in Kansas will have a normal institute this summer. The Board of Health has prepared a small pamphlet which summarizes the salient features of the new laws, and these pamphlets will be the text book for the teachers.

Bro. P. A. Claassen has been elected to the position of Professor of Modern Languages in the University of Ohio at Athens. He has accepted and will enter upon his work there in September.

The "fifth commandment" is a fitting transition from our duties toward God to our duties to men, thus forming a connecting link between the first and the second table of the law given at Sinai by Jehovah. It is impossible for any one to be true to his Heavenly Father, who does not love, obey, and honor his father and mother.

The brethren M. S. Steiner, of Columbus Grove, Ohio, president of the M. B. of M. & C., and N. E. Byers, president of Goshen College, attended the annual "Missionsfest" of the Mennonite church at Mountain Lake, Minn., July 4. From there Bro. Byers expected to go to Newton, Kansas, where Newton College, the largest institution of learning controlled by the General Conference Mennonites—and the largest Mennonite college in America—is located. Brother Byers will spend the latter part of his vacation days in Illinois. —Herald of Truth.

The Gospel Witness (a paper published by a company composed of members of the Mennonite General conference B) gives the following: "Bro. M. S. Steiner, of Columbus Grove, Ohio, recently spent some time with the Russian brethren in Minnesota and South Dakota. At Mountain Lake he attended the Mission Meeting on July 4. Bro. Hein. Fast., Sr., then accompanied him to Marion, S. D., where a number of meetings were held; several made the good confession. There are now nine converts in Bro. H. C. Unruh's congregation. In Bro. Becker's congregation a collection was taken for the mission cause. May the Lord bless the work among our German brethren."

A large part of the peasants still go to the Czar's church, but they do not obey his priests and they have deveioped a morality of their own making. Another large part have not been deterred by the most terrible persecution from creating a religion also after their own ideas. The tendency to break away altogether from the priests is general. A large part of the "Old Believers," especially those who settled in outlying districts where priests were difficult to obtain, decided finally to do without tnem altogether. The idea spread all over the country, and, of course, led these "priestless ones" as they are called, to do their religious thinking for themselves. The result is, perhaps, as large a body of sincere and rationalistic religious thinking as is to be found among the people of any land.—Wm. E. Waylng, in the Independent.

An Instance.

Seven years ago, Long Beach, a popular ocean resort near Los Angeles, Cal., voted out all saloons. It was then a village of 3,000. To-day it is a city of 18,000. When a recent tourists' palace hotel was erected, bar privileges were asked for. The people have just decided the point by voting no, two to one, stating that under license there bank deposits were $140,000, whereas to-day there are $5,000,000, that the city's class of citizens and its prosperity are due to no saloons, and tourists who must have liquor are not needed.

The Religious Movement in Austria.

The latest reports of the *Fort von Rom* agitation in Austria show, says the Independent, that the movement has evidently become a fixed fact in modern church life. The total number of converts from Catholicism to Protestantism during the past year was 3,431, making a total of 42,595, since the inauguration of the Away from Rome propaganda nine years ago. The Catholic authorities are also changing their attitude toward the crusade. Instead of ignoring it as insignificant, as was the manner at first, they are working actively against it, especially through the Bonifacius Verein, which seeks to labor particularly where Protestantism is active. Now the movement is centered in and around Vienna, and no longer in Bohemia and Moravia. More than one-half the conversions are reported from the Archbishopric of Vienna. The greatest difficulty is to supply the new congregations with pastors. As a rule, these must come from other sections of Protestant Europe, especially Germany, but against the activity of these outsiders the Catholic local authorities do all they can. Some of the leading Catholic papers, such as the Germania, in Berlin, and the Volkszeitung, in Cologne, openly declare that the reason why the Catholics of Austria have not been successful in combating this Protestant propaganda is the intellectual and spiritual weakness of the Catholic clergy. Side by side with this movement is found a strange contingent of Jewish converts to Protestantism. During the past year no fewer than two hundred and twenty-seven Jews in Vienna became Protestant Christians. About four-fifths of these converts join the Lutheran Church and the others the Reformed.

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Sketches of Trip to Europe.

HAMBURG, Germany,
June 28, 1907.

Having promised a number of friends that I would let them hear from me occasionally and the editor of the MENNONITE having requested me to write brief sketches of my travels for our paper I herewith send the first report to fulfil the promise and comply with the request. Brother Daniel, two of my sisters, mother and I had decided to start from St. Louis on Monday, June 10th for Clarence Center, N. Y., when I was requested by telegram to stop at Berne, Ind., to attend a meeting of a committee of our school board. So I started the evening of the 9th and attended the meeting the next morning. Having disposed of the matter in hand by noon I was glad to accept the invita-

tion of Bro. Kliewer to attend a barn raising with him in the afternoon, for I had never seen one before. Arriving at the place we found the frame all ready to be raised and about 90 men ready to do the work. Sitting on the frame and lumber about the place we all uncovered our heads and Bro. Kliewer read a passage of Scripture and offered a prayer for diyine protection and the continued blessing of God upon the family. Then the work of raising was energetically undertaken and all working together under the command of a general it was soon accomplished. Thus these devout people sanctify their secular life with their religion. It reminded me of Ralf Connor's men in Glengary of whom one said: The men would not go to chop wood, nor the boys go swimming without their New Testament.

The evening of the day I joined the rest of our party at Decatur, Ind., and continuing our journey we arrived at Niagara Falls next morning. Mother and one of my sisters having never seen the Falls we spent the day in looking at this, one of the wonderful things which God has wrought here upon earth. With the 500,000 from all parts of the world who annually visit the mighty cataract we stood in rapt admiration and I thought that both the state legislature and the government at Washington might cease to worry about its scenic beauty being destroyed by commercialism, for although water for a million electrical horse power is being diverted from the stream the thundrous roar of the water rushing over the great precipice seems to be as magnificent and grand as when I first heard it seventeen years ago. In the evening we went with the train to Tonawanda, there being joined by a number of other friends also bound for the wedding; the conductor accommodated us by stopping the train at Krehbiel's lane to let off the wedding party.

Next day at noon in the presence of a large company of wedding guests my brother Daniel was married to Clara, daughter of Rev. Jacob Krehbiel. The ceremony was performed by the bride's father. I stood up as best man and at the close offered a prayer asking God to guide and bless the newly married couple, otherwise the wedding was conducted in the conventional manner which we have all witnessed, the couple leaving in the evening amidst the cheers and congratulations of the guests for a wedding trip up to the St. Lawrence river. By the time they read this I hope they will have arrived safely in the haven of home and happiness.

Next day, June 13, the European party, mother, sister Emma and I, returned with the street car via Williamsville to Niagara Falls. After taking another look at the Falls from below by taking the Gorge Route we also took a look at the city by racing through different streets in an automobile, which however almost ended disastrously in that a tire broke and being compelled to return by street car we came near missing our train. With the N. Y. Central Line we reached Albany early next morning, where I saw how a policeman terribly abused a drunken young man who had struck at him when he wanted to remove him from the waiting room. I pitied them both; the young man because he had degraded himself by becoming intoxicated, the policeman because the slight blow of a feeble drunken man changed him into a beast bent upon revenge that would have killed its victim had not others interfered. In order that we might become accustomed to being on a steamer and also because the Hudson river is famous as the Rhine of America we decided to go from Albany to New York down the Hudson on a boat and were very fortunate in finding at the wharf that this was the date for the trip of the Hendrick Hudson, a magnificent steamer newly built with modern improvements and all conveniences and large enough to accomodate 5000 passengers.

Notwithstanding the cloudy weather and the rain which was falling when we reached New York City we had a very enjoyable trip and I would advise all my friends who go to New York to buy tickets via N. Y. Central or West Shore R. R. and take the trip from Albany to New York on the Rhine of America without extra cost and later on I will tell you whether the Rhine of Germany offers grander scenery than we saw that day along the Hudson. Approaching the landing at 42d street we saw some of the sky-scrapers of the American Metropolis, but hurrying from 42d to 23d street in a car we saw something that to me was still more wonderful—it was a street car in the largest city of the American continent whose motor power were two old horses.

At 23d street we took the ferry to Hoboken and after a short walk we reached the Hamburg American Line pier at which everything was noise and excitement in preparation for the sailing the following morning. After finding our comfortable cabin and getting located I went to the baggage department on the pier to see if our trunk, which we had rechecked from New York that evening had arrived. The trunk was not there, but sitting upon a piece of baggage I saw and old grandmother with a very sad face and tears welling forth from her eyes. I at once became interested and though she could speak neither German nor English, yet I understood this much that she expected to sail for Europe next morning and I determined that if she would sail with our ship I would get better acquainted with her. Returning to our cabin and committing ourselves to God with the prayer to give us a safe voyage we went to sleep amidst the shouting commands of overseers and the noise of four steam cranes that were busy all night loading cotton and ground corn through the open hatchways into the hold of the ship.

A few points of interest about the ship, the more interesting passengers and the incidents of the voyage in my next paper.

Your Brother,
H. J. KREHBIEL.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

From Our Mission Fields.

ORAIBI, ARIZONA.

Missionary J. B. Epp, in writing to the Mission Board of their work during the past half year, says:

We have spent very little for language teachers during the last half year but have worked so much harder at the language ourselves. I have received a great deal of benefit by thus working *alone* at our manuscripts and by adding new words to our dictionary. Besides these I have written about 40 pages of grammatical rules and illustrations, which aided me much in learning to speak the language more correctly. By the help of God, who has created within us the necessary courage and an earnest desire for this difficult work, I have now so far mastered the language, that I prefer to speak to the Indians without the aid of an interpreter. The Hopis understand me quite well when I preach to them in their language, and this speaking to them directly has a much better effect than the speaking through an interpreter. This *systematized* language work is a great help to my dear wife and to Sister Schirmer. Through her daily intercourse with the Indians and by coming to us one day every week to receive instructions Sister Schirmer is making good progress in the study of the Hopi language.

In case the "Hostiles" should remain at Hotwela Spring, as it now seems they will, a small house should be erected for Sister Schirmer the coming fall. At present she is living in a tent with an adjoining dugout. We would build this house quite small and simple inasmuch as we do not know, whether the Indians will remain there for any length of time or will in a few years move on farther. $100.00 should be sufficient for such a little house.

We observe how the word of God finds more and more recognition among the Hopis. This fills us with satisfaction and courage for the work.

Sunday, June 16, was a day of special blessing for us, while we dedicated the new chapel at Moencopi and formally installed Sister Schirmer as a mission worker. In Christian love,

J. B. & A. EPP.

Oraibi, Ariz. June 29, 1907.

HAMMON, OKLAHOMA.

Missionary H. J. Kliewer reports to the Mission Board of their work at Hammon, Okla., during the first six months of the present year:

By the grace of God we were enabled to continue our work during the past half year without material changes or difficulties, while at the same time we were repeatedly reminded of the fact, that it will require some hard struggles yet before the light will have completely overcome the darkness. Yet we had the satisfaction to observe that heathendom is more and more subdued by the power of the Gospel.

Our work consisted principally in language study, camp visits, writing of Cheyenne sermons, and meetings with the camp Indians every Sunday morning and with the school children Sunday and Thursday evenings. Besides these many other things are to be attended to upon a mission station, which may be called indirect mission work.

Our religious meetings were fairly well attended and we hope that the seed thus scattered will in due time bring forth fruit. On June 9, we had the pleasure of admitting one of our school girls into the communion of Christ's Church by the holy rite of baptism. After the baptism several others of the school girls expressed their desire to be baptized. We believe that after they have been born again by the Spirit of God they will take this step without being specially urged to do so.

During the month of April we had the pleasure of having Brother and Sister Petter and Sister Baer from Bluffton, O., as visitors with us. On April 21, Brother Petter preached Cheyenne in the chapel in the morning, and in the evening both he and Sister Baer spoke to the school children. We would be pleased to have such visits more frequently.

The three days we spent at the camp meeting at Cantonment, of which, no doubt, Brother Petter will report more fully, were days of special blessing for us. We only regretted it very much, that only one of our Christian families could be present. It was the time when the school here closed and when the Indians received their quarter yearly payments.

On our return from Cantonment we had the pleasure of having with us my former schoolmate, C. Frey, as far as Taloga. The last day of our return trip was somewhat burdensome on account of the washed out condition of the roads at some places and the excessive heat.

A few days ago all our Indians left here to visit their friends and relatives in the other districts and to celebrate the "Fourth" in the surrounding towns. In about ten days they expect to be back again.

Committing ourselves and our work anew to the prayers of the dear Mission Board and Churches we remain with greetings

Yours,
H. J. & C. KLIEWER.

July 2, 1907.

The Secret.

There is a wide difference among Christians. Some are so full of faith that their presence is a benediction. Others indicate neither by their conduct nor by their countenances that they are one with Christ. This difference may be accounted for in part by temperment. Environment may explain in some degree the difference. But the fundamental explanation is found in the words of Jesus: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The secret of spiritual growth, strength and fruitfulness is abiding in Christ. To be in communion with him at all times, just as the branch is joined to the vine, insures His likeness in us which the world can not mistake.—Sel.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Home Circle.

You'll Reap What You Sow.

Be careful what you sow, my boy,
For seed that's sown will grow,
And what you scatter day by day,
Will bring you joy or woe.
For sowing and growing,
Then reaping and mowing,
Are the surest things e'er known;
And the sighing and crying,
And sorrow undying,
Will never change seed that is sown.

Be watchful of your words, my boy,
Be careful of your acts,
For words can cut and deeds bring blood,
And wounds are stubborn facts.
Whether sleeping or weeping,
Or weary watch keeping,
The seed that is sown will still grow;
The rose brings new roses,
The thorn tree discloses
Its thorn as an index of woe.

Be careful of our friends, my boy,
Nor walk and mate with vice;
"The boy is father to the man:"
Then fly when sins entice!
The seed one is sowing,
Through time will be growing,
And each one must gather his own:
In joy or in sorrow,
To-day or to-morrow,
You'll reap what your right hand has sown. —*Exchange.*

The Girl We All Like.

The girl who is sunny.
The girl who has heart.
The girl who has culture.
The girl who loves music.
The girl who has conscience.
The girl who is tasteful and true.
The girl whose voice is not loud.
The girl who stands for the right.
The girl who lives for her friends.
The girl who sings from her heart.
The girl who knows how to say no.
The girl who belongs to no clique.
The girl who believes in her home.
The girl whose eyes are wide open.
The girl who talks to some purpose.
The girl who is loyal to her church.
The girl who believes in her mother.
The girl who dislikes to be flattered.
The girl who is neither surly nor sour.
The girl who abhors people who gossip.
The girl who avoids books that are silly.
The girl who is frank with her teacher.
The girl who never worships fine clothes.
The girl whose religion shines in her life.
The girl who is especially kind to the poor.—Presbyterian.

A Word of Encouragement.

No one can tell the power that a word of encouragement carries with it. Such a word costs nothing, yet it may grow in influence till it transforms a life. We find a pleasing illustration in a simple incident that occurred at the House of Reformation, at Deer Island, a short time since.

A lady visited the institution and was accompanied over the building by an officer, who showed her how the boys lived, worked and played, with a sad, pale face, setting type in the printing office. The officer paused a moment and said in a kind, encouraging tone:

"That is very well done. You'll come out right by and by."

The boy looked up, an instant change coming over his countenance, a swift flashing hope and gratitude in his eyes and voice, and he said, eagerly:

"Do you think so, sir?"

When they passed on, the visitor said:

"I don't know who you are, sir, but you did a good deed just now. I believe God will bless you in it."

He smiled and answered:

"Kind words cost nothing, and they do a great deal of good."—(Sel.)

How Five City Boys Earned Ten Cents an Hour.

"Ten cents an hour to any boy who will help me in the hay field to-morrow," said Mr. Raymond. "We have had 'catching weather' all the week, and I'm away behind in the haying."

"I will, I will!" exclaimed a chorus of boys' voices as the boys came running up to the piazza where Mr. Raymond was sitting.

They were city boys who had come to the country to spend their vacation, and were boarding at the farmhouses about,

"Five boys to hire at a moment's notice! Well I am in luck to-night, surely," the farmer said with a smile on his face. "I've cut down the grass in my south meadow to-day, and I want it all secured in the barn before to-morrow night."

Mr. Raymond said to his hired man, Joe Simpson, when they were sharpening scythes in the barn at five o'clock the next morning, "I've hired five city chaps to help us in the hay field to-day."

"Wouldn't give five cents for the whole lot; they're more bother than they're worth," said Joe, in a discouraging tone of voice.

"There's an old adage that new brooms always sweep clean," replied Mr. Raymond.

At seven o'clock, sharp, five boys stood at the barn door waiting for orders.

"We have a good hot sun this morning, boys; our hay will be dry very quickly."

Five boys, with five forks and rakes, followed the farmer to the south meadow.

"Throw the hay up and down like this on your forks in the air, and keep turning it over and over, and you'll see how fast it will make, boys."

Mr. Raymond was an old hand at the work; he knew just how it should be done; the boys all tried to do just as he did.

"You work first-rate for new hands," he said; "but don't work so fast and hard at the beginning, or you will be all tired out by noon. When we start on a long journey with a horse we always start at a slow pace first, then increase as we get along farther on the road."

"It would be easier to work if it were only cloudy," said Ben Chapman.

"But a cloudy day won't make hay," the farmer replied with a smile. It was a reviving and pleasant sight to the boys to see Mr. Raymond's daughter coming toward the field at ten o'clock with a basket of luncheon.

"Sit down, boys, in the shade and rest and take a bite and a drink."

The drink was the most delicious lemonade, and the "bite" was a "hunk of fresh-baked gingerbread." The boys were sure they had never enjoyed a luncheon so well. Mr. Raymond never allowed any liquor jug in his field.

When the hay had been raked into tumbles it was ready to be loaded. The boys all thought they would try their hands at loading, but the farmer laughed, and Joe said, "I guess you wouldn't get to the barn without a turn over. It takes a man who is old at the business to load hay."

And that was what the boys found out as they watched Joe arrange the forkfuls that were pitched up to him. The load had to be made even; too much on one side would cause it to topple over. It is a science to load up hay.

"Now boys, you must 'rake after' as we load up. Rake clean, remember. You will be surprised to see what a pile you'll get in the rakings."

When it was five o'clock in the afternoon there had been five loads of hay put into the barn. The boys had learned a great deal they had never known before of what pertains to haying. They had never thought how much real, right down hard work there was in the hay field.

As they had worked nine hours, they got ninety cents apiece, and the farmer's thanks besides, and he said to Joe that night: "I knew those boys would have plenty of go-at-itiveness, but I did not give them credit for so much stick-to-itiveness."

But the boys did not use all that money for fishing tackle and hiring boats. They were enjoying the country outing so well that they sent fifty cents each to the Fresh Air Fund so that some poor boy in the city could get a country outing, too.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1908 as complete and correct as possible.

Another War Prophet.

A modern prophet has this to say, "The world is at peace today but the nations are preparing for the conflict that is to come. In fact this is the only reason there is peace. During the next two or three years we shall continue to be free from war; then, in my opinion, the war dogs will be loose and fight until a complete re-adjustment of political, industrial and social lines is made." We might pay some attention to these predictions of calamity from one who speaks with such an air of certainty were not the prophet's sympathies turned in the direction of wholesale murder which men call war. The one upon whom the spirit of prophecy happens to have fallen in these modern times is Hudson Maxim, the New York inventor of maximite and other high explosives. G.

The Curse of Prosperity.

In its flippant way a newspaper makes this observation: "Every man who is tempted to steal should thank God for being watched, it will help him to resist temptation." The desire to do as one sees other people doing is the pit-fall through which many go to dishonesty. Because times are prosperous some men are enabled to make fortunes with a rapidity that is truly amazing. Times of great prosperity are truly a menace to the morality of a nation. There are at all times people who are not too strongly fortified with principle and who are unaccustomed to listen to conscience. Such persons are most likely to think of themselves as being "as good as any one" and they set out to take advantage of every opportunity that presents itself for showing it. Their way of showing themselves to be "as good as any one" usually consists in doing what people better fixed than themselves happen to do. More money than they possess is required to do this and dishonesty soon furnishes a way for getting the money. It seems to us that the daily newspaper has become a mere record of the dishonesty of our times. Gigantic bank thefts show other people's money is not safe so long as poor clerks try to ape the manners of millionaires. Industrial oppression proves that harsh, grasping, unsympathetic masters care only for an accumulation of wealth. The great number of pure food cases brought into our courts give us an idea of the awful curse of the lust for money that drives a man to poison food in order to have money for gratification and display. The fact is we are in an age particularly cursed with an epidemic of dishonest money getters. It seems to us that now more than at any other time the Christian's life should be a living declaration of the text, "Seek ye first the kingdom of God and his righteousness." G.

Prof. Wedel's Visit.

Professor Wedel, of Bethel College is making a tour of the Eastern churches just now and we predict a hearty welcome to him in every church he visits. This is the first time that our Western institution has given all of the Eastern churches an opportunity to come in touch with a representative of its teaching force. Now that our General Conference has fairly launched out into a career of activity along the lines of modern Christian effort the churches should be kept in touch with the various boards and institutions to whom we have entrusted the special work. This may be well accomplished by having representatives or secretaries continually at work visiting the churches and interesting the people in the work they represent. The church papers naturally take upon themselves the task of keeping our people in touch with the work of the church and they are anxious to do all that cold type can do for the various interests of the denomination, but special representatives with whom one may speak face to face and whose personalities and enthusiasm to the cause may accomplish very much more. Other denominations manage to have representatives of their educational, missionary and publication interests visit every church in their connection and the success of their institutions etc. is an evidence of the wisdom of sending them out. May we not have more of this kind of hustle in our conference? G.

Correspondence.

ZIONSVILLE, Pa., July 15.—On Sunday afternoon, June the 23, Children's Day was held in our church. A fine program was rendered. The school was addressed by our pastor, Rev. W. S. Gottshall. Bro. C. H. Suckau, of the Union Missionary Training Institute of Brooklyn, who was spending several weeks of his vacation here, preached to us on June 30.

Last Sunday we were glad to have Prof. C. H. Wedel with us. He preached a very helpful sermon. We lost one of our most worthy members, but we hope to see her again. I think it would be a great benefit to some of our members if they could attend church services more regularly. We hope they will do so in the future. May we all win some souls for the Master, for time is short.

ANNIE G. GEISSINGER.

PAYETTE VALLEY, Idaho. A letter was received from a brother of Berne, Ind., who wishes to come west. He, however, failed to sign his name, so I will take the liberty of answering his letter through the "Mennonite" hoping it will reach the one interested in Idaho.

Payette Valley is a beautiful place, 60 miles long and 8 miles wide well watered by two large canals, which carry water from the Payette river.

Our valley is thickly settled, with a good class of eastern people. We have fine schools and good churches. At present there are but eight Mennonites here so we have no church of our own.

Our land sells from $75.00 up to almost any price you wish to pay, orchards as high as $700.00 an acre.

Our principle crops are alfalfa, sugar beets and fruits. Small grains and all kinds of vegetables do fine. Sugar beets yield from 15 to 20 tons per acre, worth $4.50 per ton.

Alfalfa hay averages from 6 to 8 tons per acre. We cut three crops, price from $4.50 to $5.50 per ton in stack. The hay is bought by sheep men. About 40,000 sheep winter in Payette Valley.

Wheat and oats yield from 40 to 80 bu. per acre, worth from 1 to 2 cents per pound.

A 40 acre tract of land in Payette Valley is considered a large farm. Land rents for half. We have a very healthy climate. We are at your service, if you have any questions to ask. We will gladly do what we can for you.

Indeed, we wish that many more Mennonites would come so we could have a Mennonite church.

Now in conclusion let me assure you that a hearty welcome awaits your coming to Payette. Come and see for yourselves.

Greetings in Jesus' name,
Yours truly,
DAVID NISWANDER, Payette, Ida.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The Best Church Paper.

The following from the Religious Telescope is worthy the consideration of all our contributors and we give it in full:

Christian living is a fine art, and the religious newspaper is its special journal. The paper, to accomplish the greatest good, must be fitted to the capacities and the needs of the Christian people among whom it circulates.

The editor who makes the paper that most completely meets these two conditions is the best editor. He may not be the most popular; nevertheless he is the best.

Fodder best adapted to make sheep thrive must not only be nutritious, but it must be placed within their reach and be of the kind that they will eat. What would be good food for eagles or for pigs, sheep would starve to death on; so would they starve, even if the fodder were both palatable and nutritious, and yet placed beyond their reach.

The wise editor of a religious newspaper takes into consideration both the needs and the capacities of his patrons. If his readers are mostly residents of the cities; if they are people of superior culture, such as have access to good libraries and are readers of the best current literature, he recognizes that fact and edits his paper accordingly. If they are mostly rural people, who have access only to the county paper, and, at most, to a city daily and a few good books as their stock of reading matter, he gives his paper quite a different cast as to its literary make-up, from what he would in the other case. Being a man of practical common sense, he recognizes the importance of not only placing the fodder where his sheep can reach it, but of giving the fodder such a flavor that the majority of his flock will relish it, always, of course, being careful to make his paper as helpful as possible to their moral, spiritual life.

If his readers are made up of people of both the above classes, he strives to give the contents of his paper such a cast as will, as far as possible, suit the tastes, capacities and needs of the largest possible number—reaching down so as to get hold of and help the weakest and lowest, and also reaching up so as to capture, interest and edify the highest.

In estimating the merit of a religious paper, and in passing upon the ability of editors, the wise, fair-minded critic always takes largely and carefully into account the extent to which the editors are helped or hindered by the kind of readers for whom the paper is made.

On the other hand, the superficial critic overlooks that very important feature of of the case, and bases his estimate wholly upon whether or not the paper agrees with his own tastes and notions, and by so doing often comes to very erroneous conclusions as to the merit or demerit of the publication upon which he pronounces judgment.

Just how to make the best church paper is a problem difficult to decide. There is such a diversity of tastes, needs, and opinions. To one that paper is the best which publishes all his articles "just as I wrote them," and no matter whether it contains anything else worth reading or not.

To another the paper is the best when the editors publish his report of a revival or a reception or a donation in full length, just as he wrote it, giving all the particulars—the whole number present at the donation, the names, the names of each article presented the addresses given and the responses, the glowing account of the good time enjoyed by all, the high appreciation of the pastor and his good wife, and the fact that at a late hour the members and friends departed for their homes in a happy frame of mind—all of which is well understood by the readers of the paper when the mere mention of the fact is made that the reception or donation was given.

Now all this would be well enough if it were published in the local paper where the happy event occurred, but for it to appear in a paper that is for the whole church would be so ridiculous that it would displease thousands of readers residing from five hundred to two thousand miles distant from the place where the event occurred. And the same is true of long-drawn-out notices of revivals. None but those who write such desire to see them so published in their church paper. As we have said before, the mass of readers only wish to see published in our church news columns the facts in a concise, intelligent form. They have no taste for anything in that connection that sounds like boasting.

The church paper that is as helpful and as interesting as possible to the individual members, ministers and laymen, to the officials of the church as such, to the home, to the Sunday-school, to the cause of missions, to the educational work, and to the spiritual life of the church, both in general and in particular, is the best church paper.

To make it such the editors need the help, the suggestions, and the prayers of all its readers. They also need good, fresh, live, short articles from the pens of of all those best qualified to write on any of the vital topics pertaining to the life, growth, and triumph of the kingdom of God on earth.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

"That Cursed Drink."

Eight young Canadians, whose ages ranged from seventeen to twenty-four years, were recently found guilty of an atrocious crime, and were sentenced by Judge Rose of Ontario to imprisonment for life. The jury's recommendation to mercy, the judge said, was all that sayed them from the death penalty. The mothers of some of the boys went to the judge begging for mercy for their sons. As one of them was led down the stairway from the court room, she said: "My boy is not like that. He could not do it. He would not have *insulted a child* until he took *that cursed drink* with the other two."

And so this was the result of a drunken spree, and through its hellish influence eight young men in their prime and strength have blackened their souls with nameless crime, and gone to wear out the long and weary years of life within the prison walls.

And yet the traffic in that "cursed drink', is licensed by nations that profess to be "Christian," and the governments of Christendom are largely *supported* by revenue derived from its manufacture and sale. The prisons and mad-houses of Christendom are filled with its victims; and then cargoes of "that cursed drink" are sent abroad to debauch, degrade, and damn the wretched heathen; and yet the men who engineer all this devilishness, instead of being cast out of society like lepers, or punished like criminals, sit in the high places of wealth, power, and influence, make laws, control legislatures, corrupt courts, and pass for respectable men because of the wealth they amass by dealing in "that cursed drink."—Safeguard.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
Quit Talks on Power
Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 28.

HOME MISSIONS: THE PROGRESS OF WORK AMONG THE MORMONS. Matt. 7, 15-23. 24. 11.

QUESTIONS.

1. Who are the Mormons?
2. Why is it necessary to have missions among them?
3. What makes missions among them difficult?

MEDITATIONS.

The Mormons or Latter Day Saints are a religious body, which originated in 1830. Its founder was Joseph Smith of Fayette, Seneca Co., N. Y. He claimed to be led by the inspiration of an angel, who had appeared to him. He claimed to have discovered golden plates on which the records of Mormon were alleged to be inscribed. The new prophet immediately began to collect followers about him and on April 6, 1830 he organized a church at Fayette, N. Y. They moved to Kirtland, O. increasing in numbers and wealth. They moved to Jackson Co., Mo., and were driven out of Missouri in 1838. They founded Nauvoo, Ill., Joseph Smith having extraordinary civil and military authority. The city soon numbered 2,100 houses and a beautiful temple was erected. On June 27, 1844, Joseph Smith and his brother Hiram were taken by a mob from the jail in Carthage, Ill., and killed. Brigham Young was his successor; he went in spring 1847 with a number of Mormons to the valley of Salt Lake. Here the Mormons made the desert to a fruitful garden by industrious work, irrigating the valley. After 1852 polygamy was preached and practised. Mormonism brought industry and worldly prosperity, but also ignorance, bigotry, cruelty, tyranny and lust. Therefore missions to the Mormons were begun in 1865, the first ended in murder. Now missions are working among them. There are about 300,000 Mormons, which by their organization exert great political power in Utah and other states. Though in 1890 their president Woodruff issued his famous manifesto forbidding polygamy, Mormonism is a curse and we ought to work and pray for the enlightenment of its poor slaves.

ALTERNATE TOPIC.

The golden calf of to-day.—1 John 5, 18-21.

1. What is idolatry? Exod. 20, 4-6.
2. What is idolatry among so-called Christians? Matt. 6, 24.
3. Of what was the golden calf an emblem?
4. Why did the Israelites make the golden calf? Exod. 32, 1-6.
5. How can we know, whether we are idolaters? Matt. 22, 37.
6. Which is the only cure for idolatry? 1 John 4, 19.

MEDITATIONS.

Idolatry is originally worshipping idols, graven images representing gods, but in a wider sense it is serving other gods than the one true God. Such idolatry is yet in Christian lands, for there are comparatively few who serve God fully and have nothing which exerts a greater influence upon them than God's Spirit. Ambition, riches or coyetousness and pleasure exert a great influence upon many. The golden calf was the emblem of fertility, prosperity. Aaron did not mean to substitute the golden calf worship for the Jehovah worship; but to represent Jehovah by the golden calf. So there are many Christians who do not want to give up Christianity and serve other gods, yet the subtle tempter tries to put something else on the throne in our hearts, which by right belongs to God.

The Israelites wanted a visible representation of God. Spiritual Monotheism was to high for them. The visible always exerts

upon men a great influence now as then. The world around us has a powerful influence upon our thoughts and our lives.

If we want to know whether we are idolaters, we may examine ourselves in the light of the Word of God and see whether we love the Lord our God with all our heart and with all our soul and with all our mind, or whether we love any one or anything more than God; perhaps our own self, for selfishness is the root of sin.

The only cure for idolatry is the love of God in Jesus Christ. Experiencing this in our hearts, we will love God, who first loved us.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for July 28.

Subject: The Golden Calf. Ex. 32:1-8, 30-35.

Golden Text.—Little children, keep yourselves from idols. 1 John 5: 21.

A Good Promise.

When the host of Israel came to Mount Sinai the Lord spake unto Moses out of the mount, and Moses communicated His words to the people, saying, "Ye have seen what I did unto the Egyptians and how I bare you on eagle's wings and brought you unto myself; now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, etc." And the people were at once ready to promise full obedience. "All that the Lord hath spoken, we will do," they said. And there is no reason to doubt that they meant what they said. For the moment they were full of enthusiasm for what seemed a bright prospect, and all the people answered together, with confidence in their ability to live up to their part of the covenant.

Soon Broken.

Thus matters stood when Moses left the people and went up into the mount to receive from God the words of the law. How different when he returned! Even while the law was being recorded for them, they broke the first table through the middle. What the Lord would not have them do, that they did, and corrupted themselves. The law was being written in stone, but it was not in their hearts. Every law presupposes a necessity for it, found in the disposition of people to act contrary to it. This disposition was found in the hearts of Israel, as it is in every son of Adam in all generations. It is the fundamental perversity of human nature to think and act continually contrary to the thoughts of God. It is only when by the grace of God, accepted by faith, the Spirit of God becomes dominant in a human life that thought, affection, and will come into natural accord with the Divine, and the law, not in its negative form of prohibitive restraint, but in its positive expression of Godlikeness, may be said to be written in the heart.

Learning through Failure.

These people, who so readily undertook to do all that the Lord would say, did not know themselves. They promised well, but they little thought how impotent good resolutions are, that are made in reliance upon self. They knew not how little they understood the holy requirements of the position they assumed, and how contrary to these requirements their carnal impulses ran. Whoever presumes to be able to either make or keep himself clean according to the standard of God's holy law, has no true conception of that standard nor a right estimate of his own ability. Sooner or later, usually very soon if he is honest, he will realize his utter failure and learn his need of a righteousness not his own and a spiritual power outside of himself, from above. The law becomes his school master, teaching him the holiness of God and leading him to seek His grace, which He has freely offered in Christ.

The Transgression.

The making of the molten calf was contrary to the second commandment. This commandment, which strikes at the root of all corrupted and false worship, is God's Word against the low materialism of fallen human nature, which seeks some carnal representation of the Deity to turn the face to in worship. Both the language of the people and of Aaron indicates that their thought was to worship the Lord by means of the image. The calf or ox was the symbol of great strength, and thus they represented to their imagination their mighty deliverer. But, notice how naturally the thought of more than one slips in: "These be thy gods." The image inevitably diverts the thought and divides the worship. Moreover man can make no representation of God that is not degrading to a proper conception of God, and by reflex influence a degraded conception of God degrades the worshiper. By a rapid descent the character of the false worshiper and the gods that he worships keep pace to lower and lower levels. False worship has almost invariably associated with it licentious and other carnal, sinful practices. In the case before us "the people sat down to eat and to drink, and rose up to play," imitating in this, no doubt, the corrupt orgies they had seen in their Egyptian neighbors, as they also borrowed the form of their image from Egypt.

Lame Excuses.

In the first place the people excused their request for an idol with the suggestion that Moses might not return as though such an image of gold could take his place, who spoke to them the words of God and who wielded the rod of His power in their behalf. As a rule when people want to do a foolish thing they seek to cover over the shame of it with some plausible excuse.

When Aaron tried to excuse himself by putting all the blame on the people. He had weakly yielded to the people's request without so much as a protest, as far as the record shows. It sounds almost childish to hear him say, that he took the gold the people brought him and "I cast it into the fire, and there came out this calf." However, responsibility for his part in the folly is not so easily shook off. The record stands (v. 25 Rev. Ver.), "The people were broken loose for Aaron had let them loose;" and (v. 35) "they made the calf, which Aaron made."

Moses Interceding.

Moses called the people back to their allegiance to God and dealt severely with the obstinate ones (v. 26-29). He then took the matter to God in a wonderful prayer of intercession. He had already pleaded on the basis of the covenant with Abraham, Isaac, and Israel (v. 13), and now he offers himself as atonement for the sin of the people. "Blot me out," and "forgive their sin," such words reveal the spirit of a good shepherd as defined in John 10. Compare also Paul's passionate wish in Rom. 9: 3.

God's Way with Sinners.

However no man can make atonement either for his own or for others' sins. There is but one possible propitiation for sin and that was already determined in the eternal counsel of God—the Lamb slain from the foundation of the world (Rev. 13: 8). Aside from the atoning blood to be shed on Calvary and to be meantime forshadowed in the blood of prescribed sacrifices, there could be no means of blotting out sin without the sinner too being blotted out of God's book (v. 33).

Nevertheless the Lord heard Moses' prayer and granted Israel as a nation a further opportunity to be led into the land of promise and there fulfil their mission in God's great purpose of salvation for all the world. God would visit them with chastisement for their sins that they might learn to see their heinousness and through true repentance and faith be purged therefrom. For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth (Heb. 12: 6).

Marriages.

□Claassen—Stewart.—On June 26, 1907, at the home of the bride, by Rev. A. S. Shelly, of Bally, Pa., Prof. Peter A. Claassen, of Beatrice, Neb., and Miss Helen Stewart, of Evanston, Ill.

Shelly—Murray.—On July 9, 1907, by Rev. A. S. Shelly at his residence in Bally, Pa., Mr. Harvey S. Shelly, of Line Lexington, Pa., and Miss Mahle M. Murray, of Doylestown, Pa.

Deaths.

Funk.—On June 22, 1907, in Springfield, Bucks Co., Pa., Sarah Anna, widow of David Funk, nee Green, aged 86 years, 4 months, 26 days. Funeral services were held at the house of mourning and in the Brethern church near by and interment made at the Springfield Mennonite burial place, on June 27.—B. Hottel spoke at the house and A. B. Shelly in the church. Text, Psalm 91:16. The deceased is survived by 9 out of 12 children and by 57 grandchildren and 6 great-grandchildren.

Bender.—On July 1, 1907, at his home near Dick's Creek, Trenton, Ohio, Daniel Bender, aged 84 years, 8 months and 18 days. In 1832 he immigrated with his parents and five sisters from Germany to America. Of these seven only one, Mrs. Elise Naffziger, of Walnut, Ill., survives him. For a short time they lived in Hamilton and then moved on a farm near Dick's Creek south of Middletown. On Oct. 16, 1853 he was united in marriage to Katharine Holly. The fruit of this union was three children, the oldest dying in infancy. The deceased is survived by his wife, and two children, George and Elsie. The funeral services on July 3 were conducted by Rev. J. W. Kliewer, of Berne, Ind.

Hirschy.—On July 15, 1907, in Berne, Ind., Mrs. Ida May Hirschy (Zepp), aged 29 years, 1 month and 20 days. Sister Hirschy became sick with a bad cold last December, which never left her altogether, but became gradually worse, developed into consumption and dropsy of the heart. She was resigned and trustful in her Savior. She leaves her husband, mother, 3 brothers and 3 sisters. Funeral services were held at the late home, on July 16, consisting of singing, Scripture reading, prayer and a few brief remarks. Then the corpse was taken for burial to her former home, Wadsworth, Ohio, accompanied by the husband of the deceased, Albert Hirschy, his mother and his sister.

News of the Week.

Domestic.

More Liberal Use of The U. S. Postal Card.

Washington, July 12.—For years Americans and others have been sending to the United States from foreign countries postal cards and post cards (private mailing cards) with messages written on the front as well as on the back of the cards, although in this country this advantage has been denied the users of Government postal cards. Some months ago the United States postal laws and regulations were amended so as to give that privilege to buyers of post cards, but such concession was not made applicable to postal cards.

In order to remedy this inconsistency and to prevent any further confusion and annoyance to the public, Postmaster-General Mayer to-day promulgated an order, effective August 1, 1907, providing that the face side of a postal card may be divided by a vertical line placed approximately one-third of the distance from the left end of the card; the space to the left of the line to be used for a message, etc., the space to the right to be used for the address only.

A very thin sheet of paper may be attached if it completely adheres to the card, and such a paster may bear both writing and printing. Advertisements, illustrations or writing may appear on the back of the card and on the left third of the front.

Postal cards hearing particles of glass, metal, mica, sand, tinsel or other such substances, are declared to be unmailable, except when inclosed in envelopes with proper postage affixed, or when treated in such a manner as will prevent the objectionable materials from being rubbed off or injuring the hands of persons handling the mails.

The contractor at Rumford Falls, Me., is now putting in new machinery for the manufacture of postal cards, and the department will furnish plates for postal cards of a new design conforming to the conditions of the amended regulations.

Will Try the Two-Cent Law.

Des Moines, July 11.—Judge McPherson, of the Federal Court, to-day denied the application of the two stockholders of the Iowa Central and the Minneapolis & St. Louis railroads for a restraining order against the directors of these roads to prevent them from putting into effect the 2-cent passenger rate passed by the Iowa Legislature, taking effect July 4. The judge based his action on the ground that no injury to the roads was shown; that the complaint that the new rate would cut down dividends was not proved; that increased passenger travel might increase receipts and that under rule No. 91, of the Supreme Court, the case was not properly brought, as no charge of bad faith on the part of the directors was alleged.

Fighting the Law in Pennsylvania.

Philadelphia, July 11.—President McCrea, of the Pennsylvania railroad, was a witness to-day in the equity proceedings instituted by that company against the city and county of Philadelphia to restrain it from enforcing the 2-Legislature. The law goes into effect October 1 and provides a penalty of $1,000 for each violation of its provisions. Most of the railroads of the State have started similar actions, and to-day proceedings were regarded as a test case.

John P. Green, first vide-president of the Pennsylvania company, testified that in the last twenty-five years the dividends of the company averaged a trifle less than 6 per cent. There was not one drop of water, he said.

On cross-examination Mr. Green said that the dividends included earnings of all its lines in and out of Pennsylvania. He admitted the percentage of earnings was greater than 6 per cent., the surplus above 6 per cent. being used for extraordinary expenditures.

McCrea Fears 2-Cent Fare.

Philadelphia, July 12.—The hearing in the equity proceedings brought by the Pennsylvania Railroad company against the city and county of Philadelphia to restrain the latter from enforcing the 2-cent fare law passed by the legislature was resumed to-day before Judges Wilson and Audenreid in common pleas court. President McCrea, the principal witness, declared the 2-cent uniform unfair to the company and to the public.

The first question asked of him was: "Do you think the 2-cent fare rate is fair to both the railroad and the public?"

"I do not think it is," was the reply. "In the first place a uniform charge of 2 cents a mile for all classes of passengers is unfair and impracticable. With 2 cents as a maxium you cannot make a sufficient difference between the short and frequent rider and those who travel longer distances and bring a fair profit to the company.

"Can a uniform rate be charged properly by a railroad?"

"No, sir. It is not proper to charge a uniform rate. Passenger rates are dependent largely upon the density of population and the frequency with which the public rides. In densely populated territories we can change a lower rate than in districts thinly populated."

"You have a considerable number of passengers who travel at the rate of more than 2 cents a mile and a great number who pay under 2 cents. Why not charge all classes a uniform rate of two cents?" asked Mr. Johnson.

"It would be unfair to the railroad and to the public. The general practice of all railroads is to carry short riders at a lower rate."

Six Dead; Score Hurt.

Knoxville, Tenn., July 14.—A long distance telephone message to the Journal and Tribune from Johnson City, Tenn., says:

Six persons met instant death and twenty were injured when east bound vestibule No. 42 on the Southern railroad collided with a switch engine one mile west of Johnson City at 7:30 to-night.

Eight Seamen Killed.

Boston, July 15.—By the explosion of a case of powder in the hands of a gunner in the after-superimposed turrett of the battleship Georgia in Massachusetts bay to-day eight men were killed and thirteen injured. Not one of the persons in the turrett escaped injury.

Foreign.

Germany is Soaked.

Berlin, July 15.—From six to eight inches of rain have fallen throughout the greater part of Germany during the last three days, and as a result a number of rivers have overflown their banks, carrying death and destruction in the surrounding country.

No less than a dozen minor railroad accidents from washouts have been reported and dispatches coming in from the country traversed by the swollen streams relate the destruction of crops, dwellings and outbuildings. The floods are especially severe in western Germany. Casualties to the number of fifty have been reported, principally single persons caught by the waters, and chiefly from the villages of Poland and Silesia.

Breslau, July 15.—The Oder is well ont of the banks. The water is three feet deep in the Rossmarket and neighboring streets. The soldiers in the garrison have been ordered out in the assistance of the fire department in building a series of dams to prevent the further spread of the flood.

Immense damage has been caused to the merchandise stored in the warehouses on the river banks.

Shot at Fallieres.

Paris, July 14.—The national fete to-day was marred by a dastardly attempt on the life of President Fallieres by Leon Maille, a naval reservist of Havre, who it is believed, is suffering from the mania of persecution. Maille fired two shots at the president but did not hit him. He wag at once placed under arrest.

Peter Jansen. C. J. Claassen, Manager.

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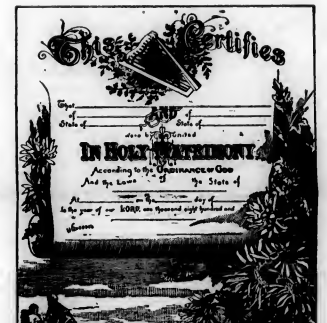
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Vol. XXII. BERNE, INDIANA, JULY 25, 1907. No. 29.

The Fellow Who Fights Alone.

The fellow who fights the fight alone,
With never a word of cheer,
With never a friend his help to lend,
With never a comrade near,
'Tis he has need of a stalwart hand
And a heart not given to moan,
He struggles for life and more than life—
The fellow who fights alone!

The fellow who fights the fight alone,
With never a father's smile,
With never a mother's kindly tone
His sorrowful hours to gulle,
Who joins the fray at the dawn of day,
And battles till light is flown,
Must needs be strong for the fight is long—
The fellow who fights alone!

Ah, bitter enough the combat is,
With every help at hand,
With friends at need to bid Godspeed,
With spirits that understand;
But fiercer far is the fight to one
Who struggles alone unknown—
Ah, brave and grim is the heart of him,
The fellow who fights alone!

God bless the fellow who fights alone,
And arm his soul with strength,
Till safely out of the battle rout
He conquering comes at length,
Till far and near into every ear
The fame of his fight is blown,
Till friend and foe in the victor know
The fellow who fights alone!

—Denis A. McCarthy.

Items of News and Comment.

The heavenly call continues still, "Return unto the Lord, thy God."

Evangelist Jacob Quiring, of Russia, attended by request the conference held at Herbert, Sask.

Mennonite institutions should be supported by our people. Arrange early in the season to attend next term.

The sad report has reached us that the mission building at Clinton, Okla., was destroyed on Sunday, July 14.

On July 4th a well conducted Children's festival with a good program was held under the shady trees at the creek near Whitewater, Kan.

Rev. S. F. Sprunger who recently preached several times at the Grace church in Pandora, Ohio, will likely fill the pulpit again on Sunday, July 28.

It seems almost impossible that the Israelites, after they had heard the voice of the liying God, would turn from Him so soon, under the shadow of Sinai! But what does our own experience teach us in regard to human instability?

Several appointed representatives of different organizations at Berne, Ind., will attend a three days' conference of temperance friends and workers at Winona Lake, July 29-31.

The annual conference of Mennonites in Middle Canada, held at Herbert, Sask., on July 4-5, was comparatively well attended. Timely topics were well discussed and practical resolutions passed. The next session will be held at Edenburg, Man.

The German Teachers' Institute to be held at Bethel College, Newton, Kan., from August 12-25, will afford professional and suggestive teachers a very good opportunity to advance in the way of better preparation and proficiency, directed by able instructors.

A number of our people settled recently at American Falls, now Aberdeen, Idaho. On July 4th a special meeting was held for the purpose of organizing a congregation. They succeeded to organize a new church of which we expect to hear henceforth occasionally by the name of "Salem" church.

Prof. James McGranaham, of Kinsman, Ohio, the well known gospel singer, passed to his reward at his home, on July 8, at the age of sixty-seven years. With Major Whittle and with Moody and other evangelists he did excellent work. His death leaves a keenly felt vacancy in the cause of sacred song.

Prof. and Mrs. B. F. Welty on their trip back from Europe stopped off at Berne, Ind., last week to call on relatives and friends. Bro. Welty gave at the weekly S. S. teachers' meeting a very interesting and instructive report of his travels abroad and especially of the World's S. S. Convention held at Rome, in 1907.

At Winona This Season.

It is rightly said of Winona Lake, Ind., that it is distinguished from many summer resorts, offering a high grade of attractions. The literary and musical events of the present season are of a nature that appeals to those who are looking for an ideal place to spend a few days or weeks during the summer.

The week beginning July 29th will be of special interest to those who are interested in the Temperance cause. Rev. U. B. Humphrey, superintendent of the Indiana Anti-Saloon League, and Rev. P. A. Baker, general superintendent of the Anti-Saloon League of America, will be present and give lectures on this momentous topic.—On July 29th the Dunbar Quartet, singers and bell ringers will be there.

Thursday and Friday, August, 1 and 2, will be devoted to a national choral contest. There will be two sessions each day with an Oratorio in the evening. Last year there were about 600 singers present at this contest and some of the best music of the Winona year was given.

The Bible conference under the direction of J. Wilbur Chapman will be in session from August 18-27.

Announcement.

Aug. 15 to 19 a conference of Arizona and New Mexico missionaries to the Indians is to be held at a Mission station 6 miles east of Gallup, New Mexico. Besides daily Bible-study, devotional meetings, and general discussions the following main topics are on the program:—"Value of and Methods in, Itinerating;" "The Missionary's Relation to the Industrial and Material Advancement of the Indian;" "How Much of the Native Language should the Missionary Know?"; "Work with the Children;" "The Missionary's Supreme Work—How shall he Best Accomplish it?"; "The Indian of the Southwest;" "Our Fields and Their Needs"

It is expected that the Evangelist Dr. R. A. Torrey will deliver several adresses at the conference. About 50 attendants at conference are expected.

J. B. Epp, Sec.
Toreva, Ariz.

—P. S. We invite our friends who may at that time pass through Gallup on their way to or from California to stop at the conference.

Sketches of Trip to Europe.

II.

Halle a. S., Germany,
July 8, 1907.

For two reasons we had engaged passage on the Patricia sailing from Hoboken on the morning of June 15th. First, because in May 1905 my sister, Mrs. S. K. Mosiman, had died suddenly aboard this steamer off the coast of England on her way to Europe, and I, at least, was anxious to see the place and the surroundings in which she had spent her last days and died. In the second place the date of sailing suited our convenience. The departure of an ocean liner from the pier is something thrilling. To the last moment friends are saying: "Good bye," some with hilarity and others with many tears; for some are going on a pleasant vacation to Europe, while others are making the voyage for their health and the parting friends are afraid they may never see them again here upon earth. The band plays a lively piece of music while the tug-boat pushes us out into midstream and when the vessel is turned with prow down stream the machinery begins to throb and gradually the joyful and tear stained faces on the pier become indistinct and even the waving handkerchiefs disappear in the distance. For a while there is much to interest the voyager; the passing ships, the islands, and the lighthouses. Once more, having passed through the Narrows, the ship stops, a boat approaches and the pilot, who has safely guided, us through this dangerous place, discends by a rope ladder from our deck to the boat rocking on the water forty feet below, he is taken to another ship near by, our machinery begins its rythmic throb again, which, reminding one of the beating of the heart in the human breast, never ceases day nor night until ten days later we cast ancher before Plymouth. For fear I might become sea sick later in the voyage I began the investigation of my surroundings on board immediately. It was well that I did so for two days later nothing on or about the ship had any in-

terest for me and I almost began to chide myself for the folly of having undertaken the voyage. The latter days of the voyage were as pleasant as the first and yet I am glad they are past.

The Patricia is not as large as some ships that sail the ocean and yet to one like myself who has never seen an ocean steamer this ship looks colossal. She is 556 ft. long, 136 ft. wide, carries 15,000 tons, has 24 fire places beneath her boilers where 40 stokers, 30 ft. below the water line, in 6 shifts of 4 hours each, shovel one thousand tons of coal into the raging fires during a voyage from New York to Hamburg. On this trip we had only about sixty persons in the steerage so that the passenger list was not so large, but I was told that on the return trips when to steerage and the 3d cabins are full the ship had carried as many as 3,000 passengers. The provisions which they had on board during that trip must have been something enormous for the provision master told me that for our voyage with comparatively few passengers he had laid in a supply of 22,000 lbs. of fresh meat. After a few days when the revolution in my digestive apparatus had somewhat subsided I began to take an interest in the cosmopolitan life on board the ship. It was there both as to nationality and caste from the American to the Russian Jew and from the 1st cabin to the steerage, or even down to the poor stoker who having failed in the Promised Land had no money to pay passage in the steerage and is working his way back to his native land. Saddest of all was the case of a young wife and mother who went with her husband and small child to America. At New York the husband deserted her and the Steamship Co. was compelled to take her back to Hamburg. A few women interested themselves in her and took a collection among our passengers to help her, which amounted to thirty dollars. The 1st cabin passengers objected to being bothered with beggers. Among the passengers in the steerage I found the old lady which I had seen at the pier in Hoboken. She had gone with her married daughter to America and lived for 2½ years in Atlanta. Several months ago her daughter had died and her son-in-law not willing to keep her any longer sent her back to Finnland by buying a ticket as far as the Russian border, but giving her only 40c besides the ticket. Several others, especially one man who called himself a mental scientist, took an interest in the old lady and we also took a collection for her.

Again one day when I descended to the coal shovelers I found a poor fellow who had worked in America for two years expecting to have his family come over, but receiving a letter stating that his wife was sick, he took the remainder of his savings, which he had not sent home, amounting to $126.00 and started for Austria. In Buffalo on his way to New York a rascal who offered to assist him in changing to another depot stole all his money except $19.00 which he had in another pocket. Thanks to the generosity of a friend in Summerfield I have $50.00 to give for charitable purposes on this trip, so I was in a position to help again. The Mental Scientist, who had told me that he intended to expend or leave his whole fortune for charity responded nicely when I told him the man's story, but was not satisfied with our giving alone. He also asked others, some of whom became very indignant. When another man who was sick and without money applied I said I would give something but would have nothing to do with taking another collection for fear the passengers might throw me overboard and I had not learned how to swim.

The first Sunday on board everything was strange and I was not in a condition to preach, so there was no service on the ship. During the week when I felt better I determined that if I were well the following Sunday I would try to arrange for a religious service, but dared to say nothing in advance for I did not know what might be the condition of the weather or my own condition that day. When the day opened with beautiful sunshine and I was feeling about normal I inquired of our chamber stewart about holding a religious service. When he told me that I would have to see the captain, get his permission and hold the service in the first cabin among the aristocrats my heart sank and I almost decided to drop the matter. Later on another plan suggested itself to me.—I went to the captain, presented my card and requested permission to hold a service for the 2d cabin passengers in our dining room. He immediately and very kindly said I might do so by making arrangements with the head stewart. This was done and at the dinner table I announced that at 4 p. m. a short German service would be held in the dining room and they were all kindly invited to attend. I had many misgivings as to this service, for many of the passengers seemed not very religious and we had read in my Aunt Susan Ruth's note book that on one of her voyages to Europe only very few people had attended the service conducted by a Lutheran minister. At the appointed time I was greatly surprised to find the dining room full of people, many of them standing. We had a very pleasant service, all took hearty part in the singing, at the close many thanked me for the sermon and nearly every body with whom I talked wanted to know who the Mennonites are. Some opened their hearts to me, one man saying he had not heard a sermon for 20 years, but would live a better life from henceforth. A Jewess declared she would like to be a Mennonite for she agreed with everything they taught only I would have to permit her to go to the theater for she would not give that up. Perhaps the least impression was made upon the church people for a lady from Chicago who was proud of her membership in a protestant church said to sister Emma two days later when I was collecting for one of the poor: "Tell your brother he should quit collecting and rather preach us another nice sermon." They objected to giving to the poor, but they did not object to the cost of the 102 kegs of beer which they drank on the voyage. We had a very favorable voyage, by far the greater number were congenial passengers and yet we were very glad when after passing many ships in the English Channel and North Sea we awoke on the morning of the 28th in Cuxhaven and saw my brother-in-law, Samuel Mosiman, coming from the station down the pier to meet us and bid us welcome to Germany.

H. J. Krehbiel.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

From Our Mission Fields.

Cantonment, Okla.

Missionary R. Petter writes to the Board of Foreign Missions:

Worthy Brethren in the Lord!

Notwithstanding our weaknesses and imperfections the Lord has again borne with us in our mission work during another half year, and His kingdom has by His grace struck deeper roots among the Cheyennes. To Him belongs all the praise and glory!

Our work during this period was about the same as before, only that we made fewer visits in the camps, on account of the greater amount of labor upon the station, the compiling of a new hymn book containing 31 hymns, further translations from the Old Testament, and the daily increasing visits on the part of the Indians.

The meetings at "Mower" were largely attended from Sunday to Sunday and we are confident that many who stood aloof have been drawn nearer by the preaching of the word. We observe how the Lord is drawing them and they will not be able to withstand much longer. The only son of a "Mescal Priest" who until recently opposed our mission work both secretly and openly, suddenly became sick unto death. For two weeks he lingered between life and death without any perceptible improvement in spite of all the efforts of the Indian doctors who were called in. At last, it was on a Sunday, the mother made a vow, that if her child should get well he should belong to "the God of the Christians" and become a Christian. The very same day the child began to recover. In the evening the father of the child came and told us all in one breath. A week later the boy's health was fully restored. Now the parents brought him to me and requested me to baptize him, saying they had consecrated Him to the "God of the Christians." This afforded me an opportunity to speak to the father and to explain to him what Christ required of them that come unto him. Both he and his wife readily understood why I could not baptize their child upon their vow. But that they had taken upon themselves a solemn obligation to bring their child regularly to the house of worship, to put nothing in his way nor to induce him to engage in a different worship. Later on when the child would have come to a personal knowledge of the need of a Savior and desires to be instructed in the way of salvation he would be gladly received. When on the following Sunday we had baptism I told the parents to bring their son to the meeting and I would ask God's blessing upon him before the whole congregation. This, by the grace of God, was done. Now the parents come to our services every Sunday and always bring their child with them. We secretly pray that the work of grace might overcome the hearts of both parents. He, who has said: "No man can come to me, except the Father, which has sent me, draw him," will bring those on further who come unto him. This drawing of the Father manifests itself among the Indians here, and it is our part to wait in patient hope and submission for the ripening of the eternal fruit.

Three souls have recently been added to our congregation by the holy rite of baptism, and four more have expressed their desire to be baptized. With joy and gladness we can testify that our small band of Christians is also growing from within and that Christ is gaining a form within them. With the object of furthering this inner growth among our Christians we held meetings with all our Cheyennes from Hammon, Haoenaom and Cantonment for three days in succesion. Our Christians and others contributed four cattle and $179.00 in money for the entertainment of all who came to these meetings. We had three separate services every day. In the morning and in the afternoon addresses were made by mission workers and by Indian Christians, and in the evening we held prayer meetings. At noon and in the evening a common lunch was partaken of which had been prepared by the Indian women. Many Cheyennes and a few Arapahoes were present and it was not an easy matter to entertain them all. But the Lord graciously helped us and everything passed off without any disturbance. At the close of the meeting $1.40 remained in the treasury. None of the Indians who spoke were under forty years of age. On Sunday afternoon we gave an opportunity to several of the chiefs to speak. They all without exception recognized the good the Christian religion had brought to their people. They are indeed still heathen, and the tribute they paid to the Christian religion is in no way an unmixed one, but for these chiefs thus to stand up for the Christian religion would have been utterly impossible only two years ago. We believe that many a one had to say more than he had intended to say, although no one told them what to say. This, amongst other things, authorizes us to say, that the cause of God is striking deeper roots among our Indians. That the enemy is not yet fully overcome and that he will cause some severe conflicts yet is a fact not hidden from our mental vision. But that which the Lord has done already assures us of further victories in the name of Christ. During the last evening after the close of our meetings, at a late hour of the night, a conference was held in the moonlight, in reference to similar meetings during the coming year. Slowly, one after another of the principal Christian men, as well as others, took part in the discussions. All thanked God for the nice festival they were privileged to enjoy, and nearly every one ended his speech by contributing $5, 10, 12, 20, yea $25 towards making similar meetings possible during the coming year. Without any urging whatever $181.00 were contributed for this purpose during that night.

These meetings have made an indelible impression upon the heathen. They can no longer hide the fact that Christ is gaining a form among their people, and they are undecided what position to take towards the Christian religion. The old priests are performing certain religious rites this week for which they need arrows. They sent an old chief to me with the request to lend them some arrows since they did not have any of their own. They tried to assure me that my arrows would be used only for a good purpose and that the whole tribe would honor me for complying with their request. It is quite natural that I could not grant their request. The whole affair was only a ruse in order to make the Indians believe that their religion and ours stood on a friendly footing with each other.

The old enemy at times delights in clothing himself in a Christian garb. But it is poor fit for him. This disguised "friendly" enemy we will have to withstand more in the future than before. Of late Indians approached us with the questions, "Why are the Mennonites so strict and the other missionaries are not? Why do they allow things which you forbid? Have not they the same Bible you have?" I answer them, "Yes, they have the same book of God, they are a devout people and are as zealous and earnest in preaching the word as we are, but they do not understand you nor you them. For no Christian missionary would, for instance, call the calling upon demons a 'mere innocent custom' if he knew what the object of it is. Could he understand you he would not allow himself to be deceived."

We were glad to have our colaborers from Hammon and Haoenaom with us during the days of our festival. We would have liked to hold our conference then too, but it was impossible to do so. Our purpose is, however, to come together in the fall and then discuss the rules for our Cheyenne churches.

Many of our Indians will be away for several weeks during the summer. This will give us more time for Bible translations. The fact that the Sisters Kinsinger and Williams will be here in the future will also give me more time for this much needed work, and will make it possible to have services both here and at Mower every Sunday.

As without the blessing from above all our efforts are in vain we anew commend ourselves to your intersessions, while we heartily thank you and all mission friends for their love and patience shown us.

R. & Maria Petter.

July 3, 1907.

Home Circle.

Johnny's Confession.

Don't go to sleep, Billy, and leave me awake.
My eyes are wide open and bright.
Lay your head on my pillow, close snug up to mine,
I have something to tell you to-night.

When I folded my hands and opened my lips,
Just now as I knelt down to pray,
I remember that God don't like wicked boys,
And I have been wicked to-day.

And, Billy, I thought I'd like to tell you
All about it and maybe He'd hear,
So I've climbed into bed with "Our Father" unsaid—
Now lay up to me, Billy, real near.

You know little Jim that goes to our school
Who limps on his poor withered leg,
I ran by him to-day and said as I passed,
"Hurry up on your two-forty peg."

And I hurried along as fast as I could,
And Jimmy limped on sad and slow,
With his thin little hands passed over his eyes,
And Jimmy was crying I know.

And I cheated at marbles the very worst way,
And the boys had a quarrel and a fight,
And not one of them thought but what I'd played fair,
And was perfectly honest and right.

I whispered once to little Joe Scott,
And twice to Elizabeth Wright,
And I wrote on the slate to two or three boys,
But I answered "perfect" to-night.

Don't go to sleep, Billy. Now, say, do you think
God would like to hear such a boy pray?
Could I call Him my father and ask for His love,
When I've been such a bad boy all day?

O, Billy, I hope He has heard what I've said,
I hope He has been listening to me,
And knows how I wish I'd been better to-day;
And I'm sorry as sorry can be.

Now, Billy, good-night; I guess I will say,
"Now I lay me"—then sank the poor head.
And the angels watched over one pillow that night,
God had heard every word that was said.

Young People's Paper.

The Power of Example.

The influence of perfect resignation to Gods' will has won many a soul to faith in God. Some years ago Miss B—— was in Switzerland with her brother, then smitten with a rare and peculiar nervous disorder from which he died some months later. The disease was of such a nature that even the light was intolerable at times. One day as they sat together in the room she heard him say, "It must be true, and I mean to trust it." "What is it?" his sister anxiously inquired. "Why, that promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'" From that very day a calm self-control and unfailing cheerfulness began to manifest itself and to glorify his life, and it continued to the end. At times as they sat side by side in the darkness she heard him say, "He keeps, sister! He keeps!" Finally the end came. It was a moment of victory. After his death his doctor—a clever, skeptical Frenchman—stood looking down upon his lifeless body with great emotion, and said: "Miss B——' I know this disease and how impossible it is for any man to bear it as your brother did, except there be some divine power to assist him. Henceforth I will have no other God than the God of your brother." And he went forth into the world living the beautiful life of a Christian physician—won by the power of a Christian life.'

Don't Handicap the Boy.

There is a man inside of every boy and the task of every parent and guardian is to get it out. Manhood is made by putting flesh and blood and soul up against sharp corners. It is a cruel process, but the only one. It is natural for a parent to try to shield his child from the hardships the parent went through. And so the boy sleeps late and finds fault with his breakfast and talks loud to his mother. The home is padded for him. His schooling costs him nothing. There is money in his pockets that he never earned. Everything is done for him instead of by him. And an estate is accumulating for his use.

All this is fatherly, but it is not wise. It is simply taking away the boy's chance to make a man of himself. Some time, somehow, he must grow strong by striving. He will never learn to swim without breasting the swift current.

He can be saved from suffering.

But character is perfected by suffering. Unless he meets and masters difficulties he will always be a flabby weakling. He may be left money, but he may not know how to use it or save it. He may lack fiber. Life will give no man his own. He must climb up and take it.

Hard lines for the boys? Yes, hard for all of us. Self-reliance is at the base of all that is good and strong. Parents should not pamper the boys. The greatest handicap to the child of the well-to-do is that he has too much done for him. Give the boy a chance. Let him make a man of himself, by himself, and for himself.—Exchange.

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Editorial.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1908 as complete and correct as possible.

Emotional Service.

St. Paul in writing to the Corinthians, mentions a number of gifts possessed by certain of the church, naming apostleship, the ability to teach, to prophecy, to perform miracles, to heal and to speak with tongues as qualifications specially coveted. But he advises the cultivation of charity to be a "more excellent way." In certain quarters the Corinthian church is taken to be an example of the kind of activity that modern Christianity ought to copy. But a careful reading of the First Epistle to the Corinthians will soon convince one that the Corinthian church was in very many respects just what a church should not be. The pastor in charge of a congregation, troubled as was this one, would have a most difficult task indeed, for with open immorality, law-suits, a wrong conception of the communion service, doctrinal trouble and troublesome women who talked too much, only one possessing the power and wisdom of an apostle could compete.

That everything ought to be done decently and in order was the special advice of the apostle in connection with the emotional parts of the Corinthian worship. That emotions do have a part in our religion no one will attempt to deny, but that the exercise of religion should consist in giving free play to the emotions is very different. A thump on a key board will produce a noise of some kind, but religion does more than touch one in a way to bring harmonies (or discords) from one. It regenerates and makes one more Christ-like, and our notion of Christliness does not include inordinate noises and Babel-like confusion. It is best to keep a demonstration of feelings out of public worship. The kind of a service in which every one seems to be off on sort of a "religious jamboree" may be a good and blessed time from the standpoint of one whose temperament warrants it, but from the standpoint of another whose idea of rightly serving God does not include a sort of holy Fourth of July, the noisy, shouting, jumping, fainting, hysterical service is anything but edifying. G.

Doctrinal Preaching.

There are styles of preaching as well as of anything else; "to be out of fashion is to be out of the world" seems to be the idea governing more things than dress. Our ancestors were trained to expect a firstly, secondly, thirdly etc., through several hours of strenous preaching. A sermon of less than an hour was an almost unpardonable heresy and did not speak well for the piety of the preacher. The long sermon is very inappropriate to-day. "If a preacher cannot quit at the end of twenty minutes," says one critic, "some one ought to make him quit." But fashion not only attempts to say how long a sermon should be, it also assumes a dictatorship over the subject matter. There are some subjects with which it is highly proper for the pulpit to deal; others, again, may not be touched upon without committing a breach of good form. Such restrictions exist only because preachers stand in fear of public opinion. A preacher, like the rest of us, values the esteem of his fellow men and is usually careful to avoid the indescresions which may set him at odds with the community. Many preachers carefully avoid making a reputation for narrowness along denominational lines. Denominational sermons are quite out of fashion. Pastors do not want to be called bigots therefore they prove their liberality by deserting the standard of their faith and leaving them without defenders. While there is little profit in denouncing fellow Christians because of the items of difference contained in our confessions, it still remains the plain duty of a minister of the church to state frequently and as ably as he is able that for which his church stands. Our people need to have their loyalty fortified against the alluring fascinations of the larger denominations. Great numbers of communicants, large and more influential congregations, wealth and social opportunities ought not to draw our people away from us. And they will not do so if we educate the people in the things for which we stand. The eccentricities of the seats of modern birth will make no impression whatever upon our people if their faith is firmly built upon the foundations which our fathers died to establish. Moreover there is no excuse for one to apologize for teaching the truth he professes to teach. It is a duty to instruct our people in the history and meaning of the truths with which they are identified by church connections. Let the doctrines of our church be preached until we are certain that every one in our communion knows, understands and thoroughly believes them. G.

Correspondence.

BLUFFTON, Ohio, July 23.—Bro. C. Hege, who has had a two weeks' vacation, will be on duty again Sunday forenoon, July 28. One of his teachers of Findlay college preached for him while he was absent, but all the members are glad to hear that Bro. Hege will be with us again Sunday.

The street in front of the First Mennonite church in Bluffton is being paved and new sidewalks put down, which will cost the members about five hundred dollars.

SPRINGFIELD, Pa., July 19.—The seventh district Mennonite Sunday-school convention will be held in the Springfield Mennonite church on Wednesday, August 21. The program committee held a meeting at the home of Rev. J. S. Moyer at Centre Valley, Pa., on Saturday last and arranged for the occasion.

The Springfield Mennonite church, which recently underwent a number of repairs, will have a reopening service on Sunday afternoon, July 28th. Rev. W. S. Gottschall, of Allentown, will preach the sermon. Rev. F. F. Gable, the assistant pastor at this place, and other speakers are expected to be present. The regular church service and Sunday-school will be held in the forenoon on that date as usual.

America at The Hague: the Duty of the Hour.

BY EDWIN D. MEAD.

At the convention of the National Educational Association, at Los Angeles, Cal., which has just closed, and at which nearly ten thousand teachers were present, President Schaeffer's opening address was devoted to the topic, "How Can the Schools Aid the Peace Movement." This is the first time that a presidential address before the National Educational Association, our largest and most representative educational body, has been devoted to this subject. The address was an eloquent plea for worthier textbooks in history and higher ideals of heroism. "Teach history in such a way," said President Schaeffer, "that the pupil will write the name of the poet, the orator, the artist, the inventor, the educator, the statesman, the philanthropist, in a place as conspicuous in the temple of fame as that occupied by the victorious general or the successful admiral. Lead the pupil to see that Pasteur, the scientist, has done more for humanity than Napoleon, the destroyer of thousands; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet. Create a public sentiment that will make it unpopular, if not impossible, for a government to wage war, except for maintenance of justice, law and order among the nations. Teach the pupils to despise not only the bully, anxious to pick a quarrel with weaker companions, but also the nation that is ever ready to go to war at the expense of weaker nations. As soon as the three and a half millions of teachers in the schools of the civilized world begin in earnest to inculcate the principles of justice and fair dealing in the treatment of weaker nations, we may hope for the limitation of armaments and the dawn of an era of peace."

He urged that the 18th of May, the anniversary of the opening of the first Hague Conference, be regularly observed in all the schools of America to inculcate sentiments of peace and international fraternity; this has also been recommended by the National Association of School Superintendents, and the usage already been inaugurated in several states. Following President Schaeffer's address, which was earnestly endorsed and commended by vote of the Association, the following resolutions were submitted by President Thompson of the Ohio State University, and adopted amidst much enthusiasm:

"The teachers of the United States of America, assembled in the National Educational Association at Los Angeles, Cal., view with pleasure and satisfaction

the conditions which have brought about the second Hague Conference. We believe that the forces of the world should be organized and operated in the interests of peace and not of war; we believe that the material, commercial and social interests of the people of the United States and of the whole world demand that the energies of the governments and of the people be devoted to the constructive and helpful pursuits of peace, and that the people be relieved of the burdens of providing at enormous expense the armaments suggested by the competitive desire for supremacy in war; we further believe that the fear of war and the possibility of war would alike decline if the governments were to rely more upon the sentiment of the people and less upon the strength of their armies and navies.

"We urge upon our representatives at the second Hague Conference to use their influence to widen the scope and increase the power of The Hague tribunal. While disclaiming any desire to suggest a program or to urge specific action, we do urge our representatives to secure the most favorable action possible upon international arbitration, the limitation of armaments, the protection of private property at sea, and the investigation of international disputes by an impartial commission before the declaration of hostilities.

"We recommend to the teachers that the work of The Hague Conference and of the peace associations be studied carefully, and the results given proper consideration, in the work of instruction."

The resolution urging advanced action at The Hague was at once cabled to our American delegation there. A similar message was cabled by the American Institute of Instruction, which met during the previous week in Montreal by invitation of the Canadian associates, and which devoted an entire session of one of its departments to the subject of the world's peace and better organization. The telegram, sent on the Fourth of July, urged upon the Conference the consideration of the full Interparliamentary Union program, especially the limitation of armaments.

At the Fourth of July celebration by the great Summer School of the South, at Knoxville, Tenn., at which fifteen hundred teachers and an equal body of citizens were present, a strong message was also cabled to our representatives at The Hague. One of the speakers had told of the impressive scene on the Fourth of July, 1899, during the first Hague Conference, when by invitation of the American delegation all the members of the Conference gathered in the old church at Delft, and Hon. Andrew D. White, the head of our delegation, giving a stirring address, laid a silver wreath upon the tomb of Hugo Grotius, the father of international law, in the name of the American government and people; and this suggested the form of the cablegram: "America's representatives at the first Hague Conference on July 4 led the nations in honoring Grotius. We urge them to lead today in behalf of limiting armaments and of a regular international parliament."

These messages to our delegation at The Hague from three of our largest educational gatherings are representatines of multitudes of such messages which are now being flashed over the ocean from educational and religious conventions, churches and schools, peace societies, commercial bodies, working-men's unions, women's clubs, and associations of every character where public opinion finds expression. M. Nelidoff, the president of The Hague Conference, has recently said that more messages are coming to the Conference from the United States than from any other country. The influence of such strong expressions of opinion and interest, in reinforcing our representatives and promoting progressive and courageous measures, can hardly be over-estimated. Both Mr. White and Mr. Holls have told us impressively that at the first Conference it was momentous and at one critical juncture practically decisive. Thousands of telegrams and letters, from associations and from earnest individuals, came to encourage them and hold up their hands.

The critical junction of the present Conference is now at hand. Sir Edward Fry, the head of the British delegation, has just communicated to the Conference the British proposition for the limitation of armaments, setting forth that the burden of armaments has so greatly increased that the question of their limitation has now assumed an urgent character. Secretary Root, speaking for our government, firmly supports the English demand for consideration of the limitation of armaments. It was the principal subject referred by the first Hague Conference to the second; and both Secretary Root and the President regard it as in the nature of unfinished business which must be dealt with. Our delegation early advised the Conference that it reserved the right to bring it up; and America will heartily support England now that she has brought it up. What the practical result will be at this session of the Conference cannot be foretold. Whether Mr. Choate will succeed in his noble effort in behalf of the inviolability of ocean commerce in time of war we do not know. But we do know that the chances for both measures will be immensely strengthened if our people at this moment speak with power. If the effort fail, as Mr. Root so strongly says, "one more step will have been taken toward ultimate success; and a good fight bravely lost for a sound principle is always a victory." America's concern is to count on the right side; and we may never forget that it was the President of the United States, and not the Czar of Russia, who really called the present Conference, and that we are under high pledges to the world touching its service. America expects and demands large things of The Hague Conference; and it is now for our press and pulpit and all good citizens to make themselves felt. We wait impatiently while the petty discussions go on about the nicest methods of molding bullets and bombarding cities, and the finest etiquette in declaring war. We care for none of these things; we care for constructive measures looking to the ending of bombarding cities and declaring war." Rev. Edward Everett Hale, at the time of the opening of the Conference, after a stirring meeting in his church, cabled to Mr. Choate at The Hague that our delegation there might rely upon the American people for support in the broadest and most advanced demands. Dr. Hale knows the American people; and their demand of The Hague Conference is for favorable action upon the five great recommendations of the Interparliamentary Union,—for a regular international parliament; a general arbitration treaty: the limitation of national armaments; the inviolability of all unoffending private property at sea in time of war; and report by an impartial commission upon contested issues between nations, not settled by diplomacy or arbitration, before any hostilities. Upon these demands the peace workers of the world should concentrate until they become law.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 4. THE CONSECRATION OF OUR BODIES. 1 Cor. 6, 19—20. Rom. 12, 1—2. (A vacation consecration meeting).

QUESTIONS.

1. Why does our body belong to God? 1 Cor. 6, 12—14 and 19b—20a; Rom. 12, 1—2.

2. What is our body to be? 1 Cor. 3, 16—17; 1 Cor. 6, 19a.

3. How can we glorify God in our bodies? 1 Cor. 6, 20b.

4. How are we to purify ourselves? 1 John 3, 1—3. 16; Rom. 12, 2.

5. What has God promised to do with our body? 1 Cor. 15, 53—55; 1 Cor. 6, 14; Phil. 3, 21.

MEDITATIONS.

Our religion, when it is true religion, is in the heart, but from the heart it works upward and outward, influencing our minds and our bodies. We say we give our heart to God, but it would be unreasonable to give God our best and to withhold from Him the less valuable, the body. The body belongs as well to God as the spirit for He created the body and when through sin our bodies became enslaved to Satan, Christ came and bought us with His precious blood.

Christ being the head, we are His body, not only our spirits, but our whole beings, the body as instrument of the spirit included. The spirit for God, the body for the devil will never do, that would be dividing what God has joined together.

Our bodies are the dwelling place of our spirits. Christ lives in our spirits we become thus temples of God, but not only spiritual temples, our bodies become temples of God, in which He lives and dwells and reigns. Thus we shall glorify God in our bodies. The spirit uses the body as an instrument to God's honor and glory. Our every act is influenced by the indwelling Spirit of God. We learn to do God's will more perfectly from day to day. We purify ourselves by applying the cleansing blood of Christ to our sins and by permitting the sanctifying Spirit of God to sanctify our hearts, but not only the hearts, but the bodies as well.

If we thus are sanctified, spirit, soul and body and our bodies become willing instruments of the sanctified spirit, God promises to resurrect our bodies after death changing them into immortal, spiritual bodies, which are glorified by becoming what they were intended to be, the image of God. As Christ's human body sits on the right hand of the Father, we shall becomes partakers of the divine nature, being transformed into the image of the Lord from glory to glory. The Lord Jesus Christ shall fashion anew the body of our humiliation, that it may be con-

formed to the body of His glory.

QUOTATIONS.

The bodies of the elect, after this life, in the kingdom of heaven, shall be like the glorious body of Christ. So Paul saith, "Christ Jesus our Lord shall change our vile bodies that they may be like His glorious body." Now the resemblance between Christ's body and ours standeth in these things: as Christ's body is incorruptible, so shall our bodies be void of all corruption; as Christ's body is immortal, so ours in the kingdom of heaven shall never die; as Christ's body is spiritual, so shall ours be made spiritual; as the apostle saith, "It is sown a natural body, it is raised a spiritual body;" not because the body shall be changed into a spirit, for it shall remain in the same substance, and that forever, but because it shall be preserved by a spiritual and divine manner. For in this life it is preserved by meat, drink, clothing, sleep, physical rest and diet; but after, without all these means, the life of the body shall be continued, and body and soul keep together by the immediate power of God's spirit forever and ever. Thus the body of Christ is now preserved in heaven, and so shall the bodies of the saints be after the day of judgment. Furthermore, as Christ's body is now a shining body, as doth appear by His transfiguration in the Mount, so, in all likelihood, after the resurrection, the bodies of the elect shall be shining bright, always remaining the same substance. Lastly, as Christ's body, after it rose again from the grave, had this property of agility besides swiftness, to pass from earth to the third heaven, being in distance many thousand miles from us, and that without violence, so shall the bodies of the saints.

W. PERKINS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 4.

SUBJECT: — The Tabernacle. Ex. 40: 1—13, 34—38.

GOLDEN TEXT:—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40:34.

The Tabernacle with all that it contained was the most wonderful structure ever made by man. This appears chiefly from its origin and its design, though the materials used were also marvelous in beauty and richness as well as in their emblematic and typical meaning. A study of the Tabernacle opens up to the spiritual mind a rich mine of divine teaching as inexhaustible as are the heavenly things after whose pattern it was made. The brief half hour that we can devote to it in our Sunday-school classes is too short to do more than to give a hurried outline of its meaning.

In chapters 25 to 27 a full description of all the parts both of the tabernacle and its furniture is given. The directions given to Moses were very explicit as to all the parts down to the last pin, or socket, or loop in the tent itself, and to the minutest feature of its arrangement and furniture. The whole was according to a divine plan, a full pattern of which was shown to Moses on the Mount. Repeatedly he was warned to see to it that every part was made after that pattern. In Heb. 8:5 we learn that the pattern was a pattern of heavenly things, and we therefore know that every part has its meaning, setting forth some phase of truth that God would have man know in order to lead him on his heavenly destiny.

The Tabernacle was to be a sanctuary: "that I may dwell among them" said Jehovah (ch. 25:8). He whom "the heaven of heavens cannot contain" comes to dwell with man that man may know Him, come into communion with Him, and be brought into the blessed possession of His heavenly inheritance. The tabernacle may therefore be expected to indicate the conditions and methods of this communicating of divine favor to man. And so it does in symbolic language of surprising beauty and clearness.

The tabernacle was always set up facing toward the east, and so was the temple, afterwards built in perfect imitation of the tabernacle. Entering the door from the east, therefore, the priest stood first in the part called the holy place, the table of shew bread to his right, the candlestick to his left, and the golden altar of incense right before him as he faced toward the part curtained off at the west end called the Most Holy place. The high priest once a year passing beyond this altar of incense and pushing apart the curtain or veil in the middle, here faced the ark of the covenant, with the mercy seat over it and two cherubim above the mercy seat. "There I will meet with thee," the Lord said, "and I will commune with thee from above the mercy seat, from between the cherubim which are upon the ark of the testimony." Before the door on the east by which the priest entered, stood the altar of burnt offering the blood of whose sacrifices must always be upon the priest to appear in the presence chamber of God, and also the laver for cleansing by washing of all the persons and implements employed in the tabernacle or temple service.

Israel's sin had caused the breaking of the law tablets first given. But God gave Moses new tablets and directed him to to put them into the ark underneath the mercy seat guarded by the cherubim. There the unbroken law indicated the basis of uncompromising holiness upon which God's dealing with man must rest. God will be merciful but not at the expense of His holiness. His righteousness must be fully satisfied while He in mercy receives sinful man and forgives his sins. This is accomplished in Christ, who as the sinless Son of man and Son of God fully justified and fulfilled the law, and in His atoning death as the Lamb of God made propitiation for the sin of the whole human race. The whole tabernacle with all its appointments is therefore typical of Christ and the way to God opened through Him. As our true passover He offered Himself upon the altar of burnt offering, and by His own blood as our true High Priest He offered up the incense of intercession and entered once for all into the holy presence of God for us, where we by faith in Him may follow.

As a generation of priests we take the place of Aaron and his sons, sanctified by the anointing oil of the Holy Spirit, clothed with the holy garments of righteousness in Christ, and ministering unto God in spiritual worship. We feed upon Christ, typified in the show bread, and and walk in the light of His Spirit, of which the ever-burning candles on the golden candlestick were a beautiful type.

When everything was completed as God had directed, then the cloud covered the tent and the glory of the Lord filled the tabernacle. When we take God at His word and do as He directs, He is always as good as His word. Thus Israel could have the presence of God in their midst and be continually led by Him in their journey. Thus God will fill our whole life with His glory and will lead us day by day to the end of the journey, if we will but step by step follow Him who is the Way, the Truth and the Life. As we look up to Him, He will guide us with his eye.

The month in which the Lord came to Israel's rescue from Egypt they were directed to take as the first month of their year. And now in this same month, the first day of the month, He took up His abode among them. It is then when by faith we accept the merciful overtures of God and He comes into our lives that our real life begins. From that we must date our reckoning in spiritual experience. He is the Alpha and the Omega, the beginning and the ending, our all in all. Blessed be His name for evermore!

Deaths.

NICKEL.—On July 12, 1907, at Cliuton, Okla., son of J. B. and Elizabeth Nickel, aged 1 year, 5 months and 6 days of summer complaint. Interment was made at the Herold cemetery. Service conducted by Mich. Klaassen.

Contributions.

For Foreign Mission.

During the month of June the following gifts were received:

I. FOR GENERAL FUND.—From the Emmaus church, Whitewater, Kan., $185; at the close of the German school, Moundridge, Kan , $4; Bergtal church, Korn, Okla , $4 70; Christian church, Moundridge. Kan., $15.64; Anna G. Stauffer, Quakertown, Pa., $3; Summerfield church, Ill., $30; First Mennonite church, Newton, Kan , $98.30; Deer Creek church, Okla., $14 56; First Mennonite church, Philadelphia, Pa., $18.69; C. P. Becker, Marion Jct. S. Dak., $60; Queen Esther Circle, Inman, Kan., $1.50; Bethel College church, Newton, Kan., $40; Birthday gifts of Lizzie Schmutz S. S. class, $1.10; mission friend, Marion Jct., S. Dak., $10; Y. P. U , Quakertown, Pa., $15; Menn. church at Sterling, Ohio, $7; Emmaus church, suplementary, $6; legacy and interest of the late Bro. M. Wuerz, Summerfield, Ill., $1944.69; interest for two years from I. A. Sommer's donation for mission, $60; Bergtal church S. S., Korn, Okla., $25 40; mission friend, Wisner, Neb., $75; F. Luella Krehbiel, Buffalo, N. Y., $5; Silver Street church, Goshen, Ind., $20 88; Hoffnungsfeld and Hoffnungsfeld Edna church Y. P. S., Moundridge, Kan , $10.36; home church of Mrs. Kliewer, Wuerzburg, Bavaria, $24.20; Mission Society, ditto, $10; collection at the Bergtal church, Gretna, Man., $68; Mennoville church, Okla., $5; Jacob Krehbiel, Clarence Center, N. Y., $2; Emma M. Krehbiel, ditto, $2; anonymous, for India, $2.

II. FOR ORPHANS IN INDIA.—From I. M. B., Philadelphia, Pa., $3; anonymous, Hillsboro, Kan., $5; Dorcas S. and Y. P. S. C. E , Wayland, Iowa, for the orphan boy Ratkin $20.

III. FOR LEPERS IN INDIA.—From Joshua P. Stucky, Moundridge, Kan , $10; Rosina Schrag's school, ditto, $7; anonymous, Hillsboro, Kan., $5; Neuhoffnungstal church sewing society, $10.

IV. FOR THE SEWING SOCIETY TREASURY.—From C. E. S , Beatrice, Neb., part payment for a horse for Bro. Kroeker, $8.73; friends of the sewing society, ditto, $1.50; Y. P. S., of the Bethany M. church, Quakertown, Pa., for the support of a colporteur in India, $15; C. P. Becker, Marion, S. Dak., for the needy, $15.

Gratefully acknowledged,

GUSTAV HARDER, Treas.

By H. H.

News of the Week.

Domestic.

MANY ARE DEAD; ONE HUNDRED HURT.

MEN, WOMEN AND CHILDREN CRUSHED TO DEATH IN WRECK ON THE PERE MARQUETTE.

SALEM, MICH., July 20.—From thirty to forty persons were killed and about 100 injured to-day, when a Pere Marquette excursion train of eleven coaches, from Ionia, the employes of the company's shops there on their annual excursion to Detroit, came into collision with a west-bound freight train two miles east of this village, at Washburn Crossing.

At 1:30 this afternoon twenty-nine bodies had been taken from the wreck.

Orders were sent to Plymouth, four miles away, which is a division point of the railway, to make arrangements to care for thirty injured.

There were 800 persons crowded into the eleven coaches of the train, many of them women and children, all bound for a holiday in Detroit. They left their homes in Ionia at 6 o'clock this morning.

The wreck occurred on a perfectly straight, level piece of track. The heavy freight and passenger trains came together with terrific force and six of the eleven passenger cars were entirely wrecked. When the uninjured persons recovered from the shock they at once began extricating the dead and injured. Messengers were rushed to this village and to Plymouth and all the doctors from this place and neighboring villages were hurried to the scene.

Farmers who heard the crash came to the rescua. A special train was made up in the yards at Detroit and sent to the wreck, a distance of forty miles, with doctors, nurses, surgical instruments and cots. By the time this train arrived there were several scores of people waiting to receive medical attention and over a score of bodies had been extricated and were lying on the grass beside the tracks.

After arriving here with the wrecking from Detroit and looking over the situation, General Superintendent Trump, said that the blame for the wreck rested with the crew of the freight, which was a west-bound local. The crew had orderes, Mr. Trump says, to wait at Plymouth for the excursion train, which had the right-of-way. Instead the train proceeded on toward Salem and the collision resulted. Many of the freight cars were also plied up in the heap of wreckage, which is so great that it will take twelve hours to clear the track. The injured were placed on the special train and sent to Detroit.

Two Ships Crash; One Goes Down.

SAN FRANCISCO, July 22.—In a collision between the passenger steamer Columbia and the steam schooner San Pedro, off the Mendocino coast, at least 100 passengers lost their lives Saturday night. One report says that more than 80 of the passengers and crew of the Columbia were saved and that 150 were drowned. The Columbia was sunk and lies completely submerged in the deep waters of Shelter Cove. Captain Doran, master of the Columbia. stayed with his vessel and is among the lost.

The collision occurred at midnight when all on board save the lookout and officer on the bridge were asleep in their berths. The Columbia was steaming north at an easy rate, having left here at noon Saturday for Portland. Suddenly, out of the fog, loomed the dark hulk of the steam schooner San Pedro, southbound, which was evidently out of her course. Whistles were blown and frantic efforts made by the helmsman of each vessel to ayert the collision, but they were of no avail. The San Pedro struck the steamer in the port bow, tearing an immense hole in her side, through which the water rushed in great volume.

Alarms were sounded throughout the passenger ship, and the terrified passengers scrambled from their staterooms in an effort to escape from the doomed vessel. But the time was too short to aid the life savers. The vessel sank within five minutes of the time of the collision. A life raft was launched with a number of passengers on board, but only a few of the entire number aboard were saved.

The Columbia was a steel vessel of 1,766 tons and was 309 feet long 38.5 feet beam and 14.4 feet deep. She carried a crew of seventy-four men.

The San Pedro was commanded by Captain Hansen and is a wooden ship of 318 tons. She is 166 feet long, 31 feet beam and 12 feet deep.

It is believed the Columbia sailed from here with 300 passengers on board.

Foreign.

Karl Hau is Guilty.

KARLSRUHE, July 22.—Karl Hau, a brilliant young law processor of Washington, D. C., was condemned to death this morning after a five days' trial for the murder of his wife's mother, Frau Molitor, a wealthy resident of Baden Baden, in that city November 6 last.

Emperor of Korea Gives Way to Son.

SEOUL, July 19.—(Friday afternoon) —The Emperor has abdicated. In the imperial rescript of abdication the Emperor expresses his regret that during the forty-four years of his reign national calamities have followed in rapid succession and the people's distress has become so aggravated that he deemed it now time to transfer the crown to the heir apparent in conformity with ancestral usages.

A most dramatic scene occurred at the palace Thursday night when the ministers, headed by Premier Yi Wang Yong, appeared before his majesty and made the Cabinet's final representation in urging the Emperor's abdication. His majesty was in a high state of excitement, but the Premier in the most humble but firm tone dwelt at length upon want of precaution and prudence of the Emperor's policies hitherto, especially in diplomatic affairs, whereby he was endangering the safety of the nation. The Premier enumerated the facts of his majesty's duplicities, which culminated in the dispatch of a deputation to The Hague peace conference, and forcibly reasoned the uselessness of the Emperor's disavowal of his relation with The Hague affair.

Unable successfully to combat the logic of the Premier's representation, the Emperor sought a last refuge in the council of elder statesman, doubtless anticipating their sympathies. The council immediately convened. Four elders quickly responded and appeared before his majesty at 1 o'clock this (Friday) morning. The Emperor's disappointment and surprise were boundless when they unanimously agreed with the minister's advice. His majesty's mind finally was made up and he consented to the draft of an imperial rescript announcing his abdication, which was placed before him for his signature.

The Emperor's condition was indescribable. Greatly agitated and perturbed, he signed the document, and the seal was affixed amid impressive silence. A suppressed sigh from the Emperor was the only sound which broke the deathlike stillness that reigned throughout the memorable scene.

KOREAN MOB BURNS PREMIER'S HOUSE.

SEOUL, Korea, July 20.—A concentrated effort was made at 2 p. m. today (Saturday) to murder the entire Cabinet. After haranguing at the temple of heaven, a moh of 2,000 marched a mile to the mansion of Lwanyung, which they sacked and burned. The same fate was then visited on the homes of the Prime Minister and others.

The same mob then proceeded to the home of the Minister of War, near the old palace, but here they were met by Japanese guards who repulsed the rioters, wounding and killing many.

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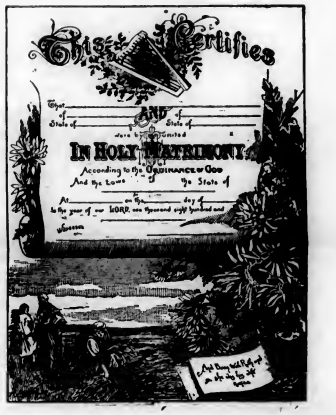

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Vol. XXII. BERNE, INDIANA, AUGUST 1, 1907. No. 30.

My Mission.

Yes, I know I had a mission,
It was the gift of God to me;
But it did not suit my liking,
And the good I could not see.
I sighed for broader fields of labor,
Where so much was being done,
Never dreaming that my mission,
Was at home, with only one.

Doing for that one, who was to do so much,
Did not seem to me a mission,
And I could not think it such;
Until one day my eyes were opened,
And I saw my mission straight,
Lord, just one more chance, I pleaded!
But, alas! it was too late.

Items of News and Comment.

Editor M. B. Fast, of Elkhart, Ind., returned on July 19th from his three weeks' trip to California.

The Mennonite Sanitarium at La Junta, Colo., is about ready for the carpenters and bricklayers.

The Tabernacle, of which nearly everything in and about it was typical of Jesus Christ, should be well studied.

On July 14th Bro. David A. Yoder, one of the three brethren taken into the lot, was ordained to the ministry at the Holdeman church near Wakarusa, Ind.

Missionary C. H. Suckau, of the Brooklyn Missionary Training School, spent a very pleasant week with the churches of Philadelphia, July 12 to 19, preaching in the three churches during the time.

The annual anniversary of the Mennonite Home, Frederick, Pa., will be held on Saturday, September 14. This annual anniversary day is usually the the *red letter day* for the churches of the Eastern conference.

Sister Lina Ressler, of the India Mission, as reported by The Gospel Witness, has undergone an operation at the Presbyterian Mission Hospital at Miraj, India, on June 26. An ovarian tumor weighing fifteen pounds was removed. Bro. Ressler reported on the 28, "Lina is doing well."

At the annual meeting of the stockholders of the Mennonite Publishing Co., Elkhart, Ind., held on the 9th of July, 1907, the following resolution was adopted:

"Resolved, That the stockholders of the Mennonite Publishing Co. favor the proposition presented by J. S Shoemaker to sell that part of the property of the Mennonite Publishing Co., including publications, machinery, books, materials, etc., usable for the purpose set forth in the proposition mentioned, provided such proposal be so modified as to meet the present conditions."—Herald of Truth.

Announcement.

Aug. 15 to 19 a conference of Arizona and New Mexico missionaries to the Indians is to be held at a Mission station 6 miles east of Gallup, New Mexico. Besides daily Bible-study, devotional meetings, and general discussions the following main topics are on the program:—"Value of and Methods in, Itinerating;" "The Missionary's Relation to the Industrial and Material Advancement of the Indian;" "How Much of the Native Language should the Missionary Know?"; "Work with the Children;" "The Missionary's Supreme Work—How shall he Best Accomplish it?"; "The Indian of the Southwest;" "Our Fields and Their Needs"

It is expected that the Evangelist Dr. R. A. Torrey will deliver several adresses at the conference. About 50 attendants at conference are expected.

J. B. Epp, Sec.
Toreva, Ariz.

—P. S. We invite our friends who may at that time pass through Gallup on their way to or from California to stop at the conference.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
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Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Sketches of Trip to Europe.

By H. J. Kerhbiel.

III.

Cuxhaven via Harz to Halle and Merseburg.

After passing through the custom house without any trouble, for the inspector only looked at our satchels superficially and did not open the trunk, we took a train for Hamburg and after reaching our hotel made haste to get to Rev. V. d. Smissen in Altona where we had been invited to take dinner. After dinner we took a look at the Mennonite church, which was built in 1770, on the site of an earlier one destroyed by fire, by the whalers giving 5% of the proceeds of their trade. We also took a hasty look at the library and the parsonage built in 1772 and then Bro. V. d. Smissen accompanied us to the spot in Germany which is most sacred to us. The place in the Mennonite cemetery where the earthly tabernacle of our dear sister Amelia is awaiting the resurrection morn. How much the joy of our visit would be enhanced if she could have lived to greet us! But we were thankful for the priyilege of standing beside her grave. We found it a very beautiful place and were especially touched by the consideration and kindness of Rev. V. d. Smissen and Sister Hilegonda, of Summerfield, Ill., and the Rev. V. d. Smissen, of Altona, who had placed two beautiful wreathes of flowers upon the granite slab which covers the grave. Here we spent some time in silent meditation thankful for the last message she sent us: "Tell them I am going to Jesus and they should meet me there."

Next day we took a hasty look at Hamburg and because of the rain also visited the art gallery and took the afternoon train for Platendorf, the home of my brother-in-law's brother where we intended to spend Sunday. We were very kindly received by Mr. L. Hornburg and the following day being Sunday I preached for them. In the afternoon we walked to a village 3 miles distant and held another service at which an old visiting minister 86 years of age preached a powerful sermon. The service was held in a hall and the pews were boards with wooden legs inserted. After the old gentleman had finished his ringing appeal I was asked to speak and made a few remarks, then the pastor spoke and closed the meeting, but still the people sat patiently. About ten minutes later coffee and coffee cake were served and having thus strengthened the physical man we walked home in the rain, some singing songs from the gladness of their heart. These are simple, pious people living on the moor and make their living mostly by excavating and selling pete for fuel and horse bedding. I thought, if Germany has such a citizenship then she has a glorious future, but when I left this secluded place and traveled farther into the German Empire I was disillusioned and the following Sunday in Halle I saw the direct opposite. In the morning we attended the largest church in the city, having four towers that point their steeples heavenward. The interior of the church with its pillars and gothic arches is inspiring and the roll of the magnificent organ which must have cost over one hundred thousand dollars is something wonderful. But the people of Halle worship another God than He for whom this magnificent temple was erected 450 years ago. There were present 24 men, about 85 women and 6 children. In the afternoon we paid admission to a concert in a beer garden and found men, women and children present to the number of probably 4000, all drinking beer and the men saturating the clothing and perfuming the faces of the women with the vilest tobacco I have ever smelled. If I find this to be the universal custom in Germany I may comment upon it some day when I am almost ready to return to America, for the present let everyone draw his own conclusions. They tell me, this is not the country of the free press, so let us be careful what we say about this country even in the free press of another land. Some things are worthy of admiration and imitation, so permit me to mention some of these which I saw between Platendorf and Halle. Roosevelt once said in an address at Louisville, Ky.,

when a German quartet sang, that there were certain things we might learn from the Germans; one was the "Gemütlichkeit" and since we had no English word to express the same meaning he proposed that we adopt the word bodily. Yes, everybody is "gemütlich", nobody is in a hurry. You notice it on the horses, the street cars, the ticket agent and the train and consequently the people of Germany do not die of nervous prostration. Their love for flowers and the desire to beautify their homes is something I wish I might introduce into America. If they live in the suburbs they will have a beautiful flower garden in front of their house, in it an arbor where they often take supper or afternoon tea. But if they live in the 4th or 5th story of a tenement they will have a balcony converted into a flower garden or at least a window sill ornamented with growing plants. The way they keep their country roads and utilize the sides thereof, which in America often grow up in weeds, is something we ought to learn and the forestry of the country is something we will have to learn. Spending a day in the Harz Mts. on our way from Hanover to Halle we saw fine pine and fir trees growing on rocky ledges, where if they had asked my advice I would have said: "It is impossible for anything to grow on this place so there is no use in planting it." How many waste places in America could be made glad, beautiful and utilized if our government or the owners of them would set out trees and generations yet unborn would be grateful. The government ownership of railroads has many things in its favor, it also has its disadvantages and having traveled in a coupe for several days where eight passengers have but a single window through which to see the country I can understand why some travellers give the description literally from the guide book. Perhaps if the railroad had competition they would give each passenger a window. Notwithstanding the single window if you will take the Mt. R. R. from Wernigerode to the top of the "Brocken", the highest point in the Harz, thence back to Triannenhohne and from there through a mountain valley to Nordhausen you will see so much beauty and grandeur that both your own expression and the guide books will fail you. So I will make no attempt to describe, but will only say that perhaps the most pleasing feature was to see the antelopes leaping up the mountain side through the forest of evergreen when startled by the noise of the train. My feet are sore from much walking, but passing through that valley I wished repeatedly that we might make a "Fusstour" along that mountain stream, for the speed of the train would hardly allow time for the scenic beauty to make a lasting impression.

In Hildesheim we stopped to look at some of the wonderful old buildings, some as old as 1500. They are built of heavy wooden frame, the space between being filled out with brick, each story projecting over the one beneath about 6 inches. On these projections are inscriptions in old-German or low-German. I herewith give one literally, then you may decide for yourself what kind of German it is:—"Abgunst der finde kan nich groth shaden. Wot der leve Godt wil dat mot gleich wol graden." Another says: "The blessing of God gave you this house, therefore be thankful." The roofs are exceedingly steep and covered with tile. We saw one that measured 35 ft. from the top of the side wall to the comb of the roof, another I noticed had 5 stories of garrets under the roof. If those stories are all garrets full of discarded articles like our American garrets then I am sure that Hildesheim would be a glorious place for children to rummage. The streets in some places are less than 20 ft. wide and wind through the city in almost every imaginable direction. In the cathedral at this place we saw the brazen double door cast by order of Bishop Bernward 993-1022, each weighing 8000 lbs. and having six pannels, the pannels of the one door representing the fall of man into sin and the pannels of the other the work of redemption. We also looked at the candelabra 20 ft. in diameter, made in 1009 with 12 gates under arched towers representing the Heavenly Jerusalem. We also saw the "1000 jährige Rosenstock" which for its antiquity, but never for its beauty can lay claim to our attention.

At Goslar we visited the restored ruins of the Kaiser's Haus, former residence of the Frankish Kings crowned in Rome, and climbed up into the one remaining tower of the old city wall. The walls of the tower are 19 ft. thick and have cone shaped openings into which the cannons were placed for the defense of the city. It will be impossible for me to describe all the old ruins we have seen and will see while in Europe, but when to-day I looked at the crumbling ruins at Gibigenstein a. Saale and saw the cathedral at Merseburg with the metal caskets in the cript underneath containing the dust of the former rulers and thought of their former pride and grandeur and glory I was again and again reminded of Gray's words:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth 'ere gave,
Await alike the inevitable hour.
The paths of glory lead but to the grave."

I have written part of this while waiting at Wittenberg for the train to Berlin, but I did not have the privilege of using the table on which Luther wrote his 95 Thesis for when in his room one of our party touched the table the guide said very hurriedly and excitedly: "Nicht anrühren"! ("Touch not.")

From Our Mission Fields.

MOENCOPI MISSION, TUBA, ARIZ.

Missionary J. B. Frey writes: Greetings with Rom. 1:16, "I am not ashamed of the Gospel of Christ: for it is a power of God unto salvation to every one that believeth!"

The first half of the year has again passed by and, although we were not permitted to carry out all our plans, yet we were enabled to do so much work that we can now devote ourselves more wholly to direct mission work and the study of the Hopi language. During the past four years, since we first entered the mission, we always did some direct mission work, but mostly by the aid of interpreters. But the most of our work done was preparatory work. First came the copying of some language lessons and then the building and repairing of buildings at Oraibi and later the erection of the necessary buildings at this station, where I had to be always present. Besides this I had for some time partly to superintend the farm at Tuba, where we lived. There is still some little work to be done at the buildings here, but the mission house and the chapel are so far completed that we, by the grace of God, could dedicate the latter on June 23rd. On this occasion several missionaries, a number of mission friends, and a goodly number of Hopis were present. After the dedication sister Maria Schirmer was solemnly installed as a mission-worker by Brother J. B. Epp. Our prayers accompany the dear sister Schirmer upon her mission-field. May the Lord fill her with a great measure of love for the poor Hopis and bestow upon her the necessary gifts for her work among them! In the afternoon services were held for the Hopis, and in the evening we had a meeting of mission workers. At this latter meeting were present, besides the workers from Oraibi and Hotwelo, three missionaries from Moen Ave, our neighbor's family with their Christian interpreter, ex-missionary Wynkoop and a number of white people from the Tuba Boarding School and the Moen Copi Day-school. Many good thoughts were expressed and many useful hints given. Such occasions, where the presence and the blessings of the Lord are experienced, are joyful and blessed occasions. We firmly believe that the Lord of missions will bless His work among the Hopis and that many a poor sinner among them will yet be converted unto Him.

The preaching of the Gospel has been continued as before, with some little changes in the time and the introduction of evening services. In these evening services, which are conducted in the English language, the brethren Rev. Wynkoop and Rev. Butler take part. Formerly we had both Sunday-school and preaching services in the forenoon. Now we have our Sunday-school in the forenoon and our preaching services toward evening. These changes were made upon the request of the Indians who, returning from their fieldwork toward evening, thus find time to attend these services.

It being almost an impossibility to procure interpreters we are obliged to draw upon our meager knowledge of the Hopi language. This is not an easy work but a beneficial one. And I am only too glad, that I can now devote my time and energy more to the study of the language and the preparation for the Sunday-school and the preaching services. May the Lord so strengthen our memory and bless us with a sufficient amount of perseverance, so that we in a short time may acquire greater amount of knowledge.

Our preaching, in as far as the language is concerned, is still quite defective. But the Hopi language is comparatively rich in words and modes of expression so that by changes, inflections and combinations all the biblical truths can be expressed. Man thinks in his own language, which is thus the reflector of the spirit that is within him. The religious life of a people reveals itself in their mother tongue. It is the language of their devotions. The Christian religion is a strange religion to our Hopis and it can only become indigenous to them by being presented to them and accepted by them in the Hopi language. It is therefore an absolute necessity for a missionary to the Hopis to be so familiar with their language as to be able to preach

to them in the same, until the English language has become their mother tongue, which, in course of time will be the case.

Recently I allowed the Hopis to narrate to me some of their past history. I copied all they said, word for word, in order to acquaint myself better with the construction of the language. Theirs is a sorrowful and bloody history, comprising a series of robberies, murders and wars. Parts of tribes would attack scattered families and overcome them by killing the men and older women and taking the younger women and children prisoners, and either keep them for themselves or sell them as slaves. Tribes would combine against other tribes and thus exterminate them. Even the Hopis had strifes among themselves and thus diminished their own tribe. Furthermore they tell us of great famines, during which mothers killed their small children and ate them, and sold the larger ones for a little (about ten pounds) of corn. About one half of the Hopis died of hunger and the rest became so much weakened that they could no longer bury their dead but simply threw them down the bluff into the valley. Thus many, who otherwise might have lived, died from the offensive and foul air caused by the decomposition of these dead bodies.

Thus satan reigned among these Indians for hundreds of years and they have come to feel their misfortune. True, their tradition tells them of a promised savior, which promise like a beam of light shines into the darkness. But their hope was darkened anew by the occurrences of the past year. What wonder! They expected that the mighty white man coming from the East, whom they call their white brother, would bring deliverance for them, Now they find that the white brother has indeed brought them many good things, but that he has not brought them the longed for deliverance. Now we come to them with the doctrine of one who died and whose name is Jesus. We tell them that he is God and their deliverer. That this Jesus, who at one time was crucified by wicked men, liveth again and that in Him there is liberty, the forgiveness of sin and a happy hereafter. All this seems like a tale to them. Occasionally, however, they say, we will hear thee again of these things. "It pleased God by the foolishness of preaching to save them that believe." There is still hope for our Hopis.

Wishing the dear Board God's richest blessings and commending ourselves to your prayers, we remain your humble coworkers in the service of the Lord.

July 1, 1907. J. B. & AG. FREY.

God is Love.

BY MRS. KATHARINE SHELLY.

The wisdom and the greatness of the Creator of heaven and earth which fully proves His being also at the same time show and prove His love. He and His works are perfect and good, who loved us, such as we are, sinful and without love for Him. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for sins."

God loves the world so much that He sacrificed His only Son. He left His beautiful home on high and came to this sinful world, to die the cruel death on the cross and was buried, arose and ascended again to heaven that we might have life.

Dear reader, if you have not yet received this life, halt no longer. Think of God's love. He loves you. He is able to save to the uttermost all those that come to Him believing. Praise His name for such an experience. The love of God passeth knowledge, no one can comprehend it this side of heaven. May the prayer of the Christian be to be more rooted and grounded in the love of Christ and to be winners of never dying souls.

Beloved, if God so loved us, we ought also to love one another.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

We should be followers (imitators) of Him as dear children. If we have the love of God, the world will soon find out that we are His followers. The Good Samaritan had love for the poor man who fell among thieves. Abraham through love, faith and obedience to God offered Isaac as a burnt offering. Let us examine ourselves wether we are fully in the love of God as the harvest is great. Let us not sit at ease but let us work till the harvest, then gather the sheaves and bring to Him more than a handful of leaves. Pennsburg, Pa.

In the midst of our cares and anxieties we shall be as children gathering round the fire on a dreary night. Knowing our Maker's world our home, we shall fear no evil, for where home is, there the heart is satisfied and untroubled.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

Home Circle.

Forgiveness.

"Forgive our transgressions,
And teach us to know
That humble compassion
That pardons each foe;
Keep us from temptation,
From weakness and sin,
And Thine be the glory
Forever—Amen!"

Mary's Prayer.

Dear God, bless my two little eyes, and make them twinkle happy; bless my two ears, and help me hear my mother call me; bless my two lips, and make them speak kind and true; bless my two hands, and make them good, and not touch what they mustn't; bless my feet, and make them go where they ought to; bless my heart, and make it love God, mother, father, George, and everybody.

Please let ugly sin never get hold of me, never!—Selected.

Sociable Birds.

There are all sorts of birds, just as there are all sorts of people—big birds, little birds, good birds, bad birds, birds that fight, and birds that love each other, fierce birds, gentle birds, birds that build beautiful nests, and birds that have no home at all.

Then, there are lonely birds like the hawks and owls, and sociable birds like the blackbirds and weaver birds. It is interesting to watch birds, just as it is to study people. One will find very queer things, as was the case once of a lonely fish-hawk and a nest of sociable, impudent blackbirds living together in the topmost branches of a tall tree. The fish-hawk is a fierce, noisy bird, and builds an enormous nest to which it adds every year. Imagine such a nest filled with dozens of noisy blackbirds and the big, fierce fish-hawks. They do not quarrel either.

The weaver birds are among the most sociable birds and build a beautiful nest, not only near each other, but side by side, with a thatched roof covering the whole. The nests look like a cozy little village, and it is hard to believe that the architects are the little weaver birds with only their bills for tools.

Now, the most unpopular bird among the other birds is the owl. He is hated and dreaded, for when all good birds are asleep he is prowling around eating the little birds who cannot hear him coming, because his wings are covered with a soft down, and they are too sleepy to know who it is that is clutching them. Daytime brings a different state of affairs; for the owl cannot see, so when he fails to keep out of sight of the other birds they take revenge on him and scold and fly at him with a will. All the birds in the neighborhood join in the persecution of their enemy. A traveler tells of having once seen a colony of weaver birds who had a chance to take revenge on an owl, but instead gave him a home. It seems the weaver birds found one morning a visitor asleep on the roof—a tramp—just as we find tramps lying around our homes sometimes. There was much flying back and forth and noisy chattering, but no harm was done to Mr. Owl. They went about their work and seemed to forget their visitor. All day he stayed on the roof and was so well pleased with this unexpected kindness that each day he came back, and while the weavers had nothing to do with him, they did not harm him in any way, nor did he them.

Perhaps in this little story of the sociable weaver birds we might find a lesson. If we do not like people, we at least can do them no harm and let them alone!

Seeing the Point.

A boy returned from school one day with a report that his scholarship was below the usual average.

"Son," said the father, "you've fallen below this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fit opportunity should offer itself. A basket of apples stood upon the floor, and he said, "Empty out those apples and take the basket and bring it to me half full of chips."

The boy obeyed.

"And now," the father continued, "put those apples into the basket."

When some of the apples were replaced, the boy said, "Father, they roll off."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school. I will tell you why. Your mind is like that basket. It will not hold more than so much. You have been the past month filling up with chaff and chips."

The boy whistled and said, "Whew! I see the point."—Selected.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Distinctive Garb.

You don't look very much like "Mennonites" was the comment made by a famous man upon appearing before an audience of our people some time ago. It is indeed remarkable that that form of Christianity committed to teachings acknowledged to be handed down from apostolic times should be associated so closely with a peculiarity of dress. We have no quarrel with those who display remarkable good taste by refusing to conform to those eccentricities in dress by which men and women make fools of themselves, but we do protest against the coat we wear being made the test of our orthodoxy.

Uniforms are conspicuous and attract attention to the wearer; the man or woman who can regulate the dress he or she is wearing so that it will not attract attention to self is the least vain. To be proud of ones simplicity is just as much pride as it is to get satisfaction out of ones ostentation. They tell of Diogenes visiting a philosopher who lived in a palace and took great pride in the rugs with which the floors were covered, the philosopher of tub and lantern fame stamped furiously upon his host's favorite rug and exclaimed, "See with what contempt I tread upon your pride." "And with as much pride" quietly remarked his friend.

Some time ago a writer of fiction drew a picture of one kind of Mennonite life. The picture was not a true one, but people who never came in contact with Mennonite life have gotten the impression that curls and bonnets are the chief concern of the Mennonite church. The word Mennonite should stand for loftier principles than the mere regulation of what one should wear. The principles it declares find their root in the Word of God and have occupied the attention and guided the lives of thousands of Christ-like men in all ages since the "Prince of Peace" was upon earth. Whenever one emphasizes such insignificant details as clothes ones attention is drawn away from more weightier matters. It is the busy-body and the fault-finder who has his brother's coat under continual scrutiny and searches for lapses in the regulation governing wearing apparel, but the big hearted Christ-like Christian will pass over such triffles without notice in his efforts to help a brother to a higher life.

It is a mistake to suppose that to be a real Mennonite one must be committed to the style of dress affected by the Swiss farmers of several hundred years ago. Throughout the world there are thousands of men and women, identified with Mennonite churches, whose idea of a Christian life does not include a picturesque display of their creed. G.

Correspondence.

BERNE, Ind., July 30.—Rev. H. G. Allebach, of Green Lane, Penna., formerly editor of the MENNONITE, pays his many acquaintances here a pleasant visit since last Friday. On Sunday afternoon he addressed the Sunday-school and in the evening he preached to the Christian Endeavor meeting on Christian character. We thank Bro. Allebach heartily for his kind yisit.

Bro. S. F. Sprunger is still serving the congregation at Pandora, Ohio, on Sundays as substitute for their absent pastor.

This week Rev. J. W. Kliewer, J. F. Lehman and S. F. Sprunger are representing our congregation, Sunday-school, C. E. Society and Temperance Society at the state convention of temperance workers at Winona Lake.

Bro. D. C. Welty, who is canvassing in Ohio in the interest of the Mennonite Book Concern, spent a few days over Sunday here at his parental home and will also go to Winona Lake. He is accompanied by several young visiting brethren from Pandora, Ohio. They will sing in a song contest at Winona.

The Christian College.

The following is an article from the columns of the *Herald and Presbyter*, which we can cordially endorse and consider it very timely at this season of the year when young men and women contemplate and prepare to attend college—a Christian College.

The Christian college has to do, especially, with the religious nurture of the young people. It has a high and sacred mission. Its interests are most tenderly interwoven with the very life of our young people, and these are held in most precious estimation by those whose minds and hearts are not perverted. For the sake of the cause of Christ, and of the young people of our homes, our churches and our country, we will accord a high place to the Christian college.

But, it may be asked, is there anything essentially secular or religious, either way, in the matters, that occupy the attention in securing an education? Is the multiplication table, or the table of logarithms, capable of different treatment in the religious institution from that which it will receive in the secular school? Can the facts of geography, grammar, history or logic be presented in a Christian way rather than according to an irreligious method? May philosophy, oratory or the ancient languages have one treatment in one sort of school, and another in a different one? And questions such as these are asked in a way carrying with it a sneer at the Christian college.

All these questions we answer, most emphatically, "Yes! Yes!! Yes!!!" Life in its ultimate analysis is simply opportunity to serve God or to ignore Him, or reject Him. The years in which young people are studying these branches are the very ones in which the abiding impressions are made upon the life and character. The one who, teaching these branches, has the love of God in the heart, will have many an opportunity to teach his pupils of eternal realities and to associate the rudimentary principles of these studies with great thoughts of God, while he who rejects or ignores God will find many a possible opening, as Gibbon in writing the history of Rome, for injecting doubts and objections as to Christian religion. If we want our young people to grow up in the faith of Christ, let us place them under the care of Christian teachers in Christian institutions.

If it be said that many, if not most, of the instructors in our secular colleges are religious and Christian men, it may be acknowledged, and yet with a full knowledge of the fact that the State has not placed them there to teach the Christian religion and that they are seriously handicapped in making themselves felt as Christian leaders. Many of these men are among our noblest Christian forces, and yet, if religion has its proper influence in these secular colleges, it must be by means of student Christian Associations or of student pastors maintained there by the various denominations.

Our Christian colleges show their vast superiority, religiously, to the secular institution in the proportion of the young people who become converted during the progress of the college course. In some of our Presbyterian colleges the rule is that scarcely an unconverted student completes the course, all being brought to Christ during the years of their stay at the college. We know that the State university is not regarded as a favored place for either the beginning or the nurture of Christian life.

Our Christian colleges, too, are the great source from which we draw our ministers and missionaries, only a very small proportion of these coming from any institutions other than those under the care of the church. Were we to close our denominational colleges to-day it would, humanly speaking, be almost impossible to secure men for our pulpits. The influence of the secular colleges is not of that direction.

Most highly should the church regard her own colleges, most jealously should she guard their interests and most zealously provide for their welfare. In them are bound up very largely the life of the leading young people of the land and the matter of the supply of ministers for our churches.

Francis Murphy.

Francis Murphy, the "Apostle of Temperance," departed in Los Angeles, California, on June 30, 1907, at the age of seventy-one years. Mr. Murphy has been prominent in the temperance field for thirty-six years. In that time he addressed more than twenty-five thousand meetings in this country and abroad. According to the statistics of temperance organizations, he persuaded fully twelve million persons to sign the pledge.

In regard to the Murphy Movement, or "The Blue Ribbon Temperance Movement," *The Watchword* gives the following interesting and encouraging information:

At his home in southern California, on the thirtieth of June, there passed from earth the soul of a man who led many men to abandon drink. Francis Murphy was the leader of a great pledge-singing crusade beginning about thirty years ago, and this eloquent and earnest pleader with men led many thousands to sign the pledge to abstain from intoxicants.

In an old Bible of mine is a dingy little card to which I signed my name when perhaps fourteen years old. It was my pledge to never drink intoxicants and I am glad to say that I have kept that pledge. It was signed in a "blue ribbon" or "Murphy meeting" in one of the churches of our town, about fifty miles from Pittsburg. Mr. Murphy was stirring that city with his appeals, and speakers went out to the near-by places. I walked three miles to town that night to hear the temperance lecture, and was thrilled by his address. I never had any intention of ever drinking intoxicants and perhaps would not have done so even had I not signed the pledge, but I am satisfied that I recorded myself as I did.

Mr. Murphy was born in Ireland about seventy years ago. He was for a long time a drunkard, and his story starts with the work of a sympathetic Christian man in a Portland, Maine, jail where Francis Murphy was serving a sentence for illegal liquor selling. Captain Cyrus Sturdivant, a man of faith, asked the sheriff for permission to talk with the prisoners. Mr. Murphy tells of this meeting in "The Lincoln Legion:"

"To Captain Sturdivant, if I have been of any use in the world, under God, I owe all of it. He commenced his work on the Sabbath day. The great, dark entrance door was opened to the Christian people. Quite a number had collected together, and they came in singing, 'All hail the power of Jesus' name'; I was sitting on the little iron bedstead in my cell, when the keeper came to the door, and looking at me said:

" 'Mr. Murphy, we would like to have you come out and attend religious services.'

" 'Please excuse me; I will remain here, and not disturb your people,' was my prompt reply.

" 'Come out; these people are your friends; they will not injure you,' persisted the keeper.

"There was something so kind and agreeable in the face of the man, that it produced a disposition of assent within me, and touched my heart. Yet my answer was:

" 'I would sooner stay here.'

" 'Come on, Mr. Murphy,' he continued.

"At this, I concluded I would go. Oh, how my heart had ached for a kind word! For some one to say, 'Can I do anything for you?' I then responded:

" 'I will go out with you, I believe.'

"I rose from my seat, stepped out of the little open door, walked about ten paces, and sat down with the rest of the prisoners. There was Captain Cyrus Sturdivant. His back was turned toward me as I walked along the corridor. When he turned about, he was weeping as a mother sometimes weeps for her child. As I looked at his face, I asked myself, 'Who is he weeping for; has he lost a son?' No, it was evident that he had a heart for others. He was telling of God's goodness. His words were very sweet to me. He spoke to us of hungry wives and children. And, at that moment, it seemed I could see my poor wife and children before me. As he continued to talk, it seemed to me that my imagination never realized so powerfully as it did at that time, the presence of the objects of my affections. My children seemed to be about me; and my dear wife was standing in my presence, as calm and patient as ever, saying not one word. I queried, 'Does any one care for me? I wonder if there is a friendly hand here to be extended to me?' And I said to myself, 'Oh, what would I not give to sit down with that man and tell him the sorrow of my heart'"!

Captain Sturdivant followed the matter up until Murphy was happily converted to Christ, and with it, of course, came his determination to cease to have anything to do with intoxicating drinks. He remained a prisoner for some time afterwards, and his work as a reformer began during his prison days.

One day he conceived a project of carrying the work begun in his own soul, among the unconverted men around him. He sent a petition to the sheriff, asking his permission to hold a prayer-meeting. The meeting was held, and was one of powerful influence for good. In the course of a little time he saw the seventy-five men in the jail brought securely from the evil of their liyes. God gave him every man in the jail. Murphy took this as a sign from God that henceforth he was to give himself to the work of rescuing and reforming his fellow-men. The result was so wonderful in the conduct of the men that the sheriff discontinued the practice of locking them up. They were put upon their honor. Contrary to the previous custom of the place, they were permitted to go out into the yard, and not one of them ever violated his word to the keeper.

Francis Murphy delivered his first lecture in the City Hall, Portland, Maine, April 3, 1873. The success was remarkable. A great crowd was present, and the humor and pathos of the discourse captivated the audience. That very evening he received over sixty applications for lectures in other cities. He was already launched upon his career. From Maine he went to New Hampshire, and then to Iowa and Illinois, and then to all the world.

Francis Murphy was very remarkable for the number of drinking men of great prominence and influence whom he won to sobriety through personal and individual work, in addition to the multitudes who were persuaded to take the pledge at his public meetings.

The Murphy movement was distinguished on the part of its followers by the wearing of a bit of blue ribbon in the button-hole of the coat, and so rapidly did the movement spread that the blue ribbon became a wellknown badge from one ocean to the other. The work in some cities was phenomenal. Eighty thousand signed the Murphy pledge in Pittsburg. One hundred and twenty thousand signed the pledge in Philadelphia within two months, and in the State of Pennsylvania alone four hundred thousand wore the blue ribbon.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

A Sensible Young Lady.

A young lady to whom John Wilson was engaged was visiting at his mother's. John had a bright little sister, who became very fond of the visitor. One day when they were alone together the child said, "Miss Jones, I wish that you would stay at our house always." The prospectiye bride, with a sweet blush, responded, "Do you like me so well that you would be glad to have me for a sister?" "Yes," said Anna; "but that is not what I was thinking about. When you are not here John is horrid. He scolds us little ones, and bangs us about all the time."

Miss Jones was startled. She had thought that John was a particularly amiable young man. She had noticed with great satisfaction how kind he was to the younger children when in her presence. Was it possible that this was all put on? She would not for the world marry a man who was really cross and harsh to such a little darling as Anna. She determined to investigate the matter. She managed to be present but unseen, when John came where the children were at play in the barn. As soon as he was near enough to be heard, he cried out, angrily: "You little brats, you have no business here. Get out of the barn this minute, or I'll give you a good trouncing." That was enough for Miss Jones. Such an elder brother would not be likely to make a good husband. The engagement ring was returned, and the bride-elect went home, feeling that she had a providential escape.

John's lesson was a severe one, but he deserved it. I adyise all the girls to find out how their admirers behave at home before they make up their minds to say "Yes." A coarse-grained and brutal man may put on fine clothes and fine manners, and thus try to get a wife; but as soon as the honeymoon is over the old nature will assert itself, and woe to the woman who has become his slave for life! And if a young man who has been trained by a loving mother in a true home wants to secure a wife who is amiable as well as beautiful, let him try to find out what kind of a daughter or sister she is. If she is not gentle, kind, and patient in the old home, she will not be in the new.—Selected.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 11, 1907. THE TEACHING OF THE TREES. Ps. 104, 16-18; 1, 1-6.

QUESTIONS.

1. How is the character of a tree shown? Matt. 7, 19-21.
2. Why are the trees called trees of Jevoah? Ps. 104, 16.
3. Who is likened to a tree planted by the streams of water? Ps. 1, 1-3.
4. How do the trees teach praise? 1 Chr. 16, 33.
5. How was Israel compared with trees? Num. 24, 6.
6. What is the meaning of the ax lying at the root of the tree? Matt. 3, 10.
7. Of what is the fruitless fig tree a picture? Mark 11, 12-14.
8. How is Israel compared to an olive tree, the Christians from the heathen to a grafted twig? Rom. 11, 16-24.

MEDITATIONS.

The character of a tree is shown by its fruit. The psalmist in the beautiful 104th psalm calls the trees trees of Jehovah because God has created them, has planted them, has cared for them. In the first psalm the righteous is called blessed and is likened to a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither. Thus being blessed by God, he is a blessing

unto others. The beautiful trees in their splendor praise the Creator and teach us to praise Him, from whom all blessings flow.

When Israel camped near the Jordan river and Balak, King of Moab, had called Balaam to curse Israel, he blessed Israel as the Lord commanded him, and said: "How goodly are thy tents, O Jacob, thy tabernacles, O Israel! as valleys are they spread forth, as gardens by the river side, as lign aloes which Jehovah has planted, as cedar trees beside the waters." Thus expressing the happy, blessed and prosperous condition of Israel, when obeying Jehovah. John the Baptist said: "Even now the ax lieth at the root of the tree: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." He wanted to impress upon the people the impending judgment near at hand and exhort them to repent and believe in the coming Messiah. When Jesus in the last week here on earth one day was hungry, He saw a fig tree with leaves, and as it was not time for leaves yet, He hoped to find some fruit, which on the fig tree comes before the leaves, but the promising tree was fruitless, and He cursed the tree, so that it withered. The fruitless tree with promising leaves is the picture of hypocrisy, which has a show of piety, promising much, but does not yield any fruit. It was at that time a picture of Israel with much outward religion and little fruit.

The apostle Paul compares Israel with an olive tree, of which by their unbelief some branches were broken off and by faith heathen were grafted in, but he warns the Christians converted from the heathens: Be not high-minded, but fear: for if God spared not the natural branches, neither will He spare thee."

QUOTATIONS.

There is no ascertaining the quality of a tree, but by its fruits. When the wheels of a clock move within, the hands on the dial will move without. When the heart of a man is sound in conversion, then the life will be fair in profession. When the conduit is walled in how shall we judge of the spring, but by the waters which run through the pipes?

SECKER.

Here, no ornament to park or garden, stands a dwarfed, stunted, bark bound tree. How am I to develop that stem into tall and graceful beauty, to clothe with blossom these naked branches, and hang them, till they bend with clustered fruit? Change such as that is not to be effected by surface dressing, or any care bestowed on the upper soil. The remedy must go to the root. You cannot make that grow upwards till you break the crust below, pulverize the hard subsoil, and give the roots room and way to strike deeper down; for the deeper the root, and wider spread the filaments of its rootlets, the higher the tree lifts an unbrageous head to heaven, and throws out its hundred arms to catch in dews, rain drops, and sunbeams, the blessings of the sky. The believer, in respect of character, a tree of righteousness of the Lord's planting; in respect of strength, a cedar of Lebanon; in respect of fruitfulness, an olive; in respect of position, a palm tree planted in the courts of God's house; in respect of full supplies of grace, a tree by the rivers of water, which yieldeth its fruit in its season, and whose leaf does not wither, offers this analogy between grace and nature, that as the tree grows best skyward that grows most downward, the lower the saint descends in humility the higher he rises in holiness. The soaring corresponds to the sinking.

DR. GUTHRIE.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 11.

SUBJECT:—The Sin of Nadab and Abihu. Lev. 10:1-11.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. Prov. 20:1.

When the tabernacle was set up, made in every particular according to the Lord's specific direction and the pattern shown to Moses in the mount, Moses instructed Aaron and his sons in the service which it would be their part as priests to perform. The first seven chapters of Levitticus give the laws of the various offerings that were to be made. They are as specific, down to the minutest details, as were the directions regarding the tabernacle. There was nothing unimportant or insignificant. There was nothing left for the priests to arrange or do as they might deem desirable or expedient. Every detail had its spiritual meaning and must therefore be accepted and used as given, with a true spiritual apprehension.

Then following the commandment of the Lord, Moses publicly consecrated Aaron and his sons for their holy office (chap. 8). To appear before the Lord in worship they must first be purified. Washing them with water, putting on them the holy garments, anointing them with oil, offering for them the sin offering and the burnt offering, and putting upon them the blood of the consecration offering—all these acts spoke of cleansing from sin and of holiness unto the Lord. At the close of that chapter we are told that "Aaron and his sons did all the things which the Lord commanded by the hand of Moses." This describes true worship, in which the worshiper comes to God in God's own way, implicitly submitting to the requirements of His holiness while accepting His gracious offer of mercy.

In chapter 10 we have the account of Aaron's first offering. Assisted by his sons, he did everything just as the Lord had commanded Moses. On the altar of burnt offerings before the door of the tabernacle, where atonement must be made for the sins both of the people and of the priest himself, before his going into the holy place of communion with God, there in the place of God's reckoning with the sinner in the spirit of Isa. 1:18, Aaron had shed the blood and put everything in order, when the glory of the Lord appeared out of the tent and there came forth fire from before the Lord and consumed the offering upon the altar. Thus the Lord accepted the offering and the offerers, and the people shouted their grateful appreciation and fell on their faces in worship.

Thus far all went well. What took place there pointed in perfect symbol to the atoning death of the Lamb of God that should take away the sin of the world (John 1:29), and God's acceptance of that vicarious sacrifice in justification of the penitent sinner. But alas, how soon the fair record was blotted by an inexcusable breach of obedience by two worshipers standing in a place of exalted privilege! They did that "which the Lord had not commanded them" and the fire that had signified Jehovah's acceptance of the true sacrifice, now attested His displeasure by striking down the presumptuous priests.

The directions for the offering of incense were just as explicit as those for the rest of the service (see Ex. 30:34-38). They were to use sweet spices, specially compounded and beaten very small, the like of which was not to be used anywhere but for this purpose. It was to be holy for the Lord. In its composition and excellent qualities it was a beautiful type of Christ and "all the divine graces that compose His character." Moreover, the coals of fire upon which this incense was to be burned were to be taken from off the altar of burnt offering—the fire which the Lord Himself had kindled. Thus offered, it was a "beauteous type of true saintly worship of which the Father is the object, Christ the material, and the Holy Ghost the power."—*Mackintosh.*

Nadab and Abihu disregarded one or more of these directions. By taking ordinary spices, or fire kindled by man, or both, they set at naught God's word, following their own thought instead of God's. They thus dishonored God while pretending to worship. God could not accept such worship, and lest the influence of such action corrupt the whole system of worship at the very beginning, a solemn example must be made of the offenders.

There was to be no mourning for the slain priests. Aaron wisely held his peace, thus acknowledging the justice, if not indeed the love, of God outshining in the distressing scene. Israel should bewail the burning which the Lord had kindled, not in the spirit of complaining against the severity of the judgment, but in sorrow for the sin that made it necessary.

The injunction against the use of strong drink given in close connection with the occurrence is taken by some to indicate that the young priests committed their offense under the influence of strong drink. Sure it is that strong drink unfits men for the exercise of dispassionate judgment even in worldly affairs, and how much more in things spiritual. It excites a man's unsanctified nature, tending to pervert his moral judgment and to break down the force of his better instincts and the higher laws of his life. Whosoever is deceived thereby is not wise. To be given to strong drink or any other form of indulgence of the carnal appetites and passions is to make the being filled with the Spirit impossible.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Marriages.

MENSCH—JOHNSON.—In Philadelphia, Pa, on July 24, 1907 by Rev. N. B. Grubb, Mr. Ascher E. Mensch to Miss Mary Johnson, both of Bangor, Pa.

Deaths.

WEDEL.—On July 19 and 20 at Shelby, Okla., a son and a daughter of P. B. and Elizabeth Wedel, aged 19 and 20 days resp. Interment took place on the 20th and 21st at the Herold church cemetery. Services for both on the 20th by M. Klaassen.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

News of the Week.

Domestic.

Coney Island Scorched.

NEW YORK, July 28.—Coney Island, the playground of New York millions, was visited by a disastrous fire early to-day and seven blocks in the amusement zone was completely destroyed. Tilyouse steeple-chase park, and nearly a score of small hotels were wiped out and for a time the flames threatened destruction to Luna park and Dreamland, great homes of summer amusement. A lucky shift of the wind to seaward aided the firemen and probably saved the whole picturesque area but not until a million dollars damage had been done. Three persons were injured, one of them, Gottfried Messerli, a fireman, probably fatally.

Coney Island had had four big fires in the last ten years, the last previous one in 1903, the steeple-chase on that occasion being swept out as it was today.

At a late hour to-night the police department said the estimate of the loss at one million dollars made by the management was too high. They placed a conservative estimate of the loss at $200,000.

Peace Reigns Again.

RALEIGH, N. C., July 27.—The conflict between the state and railroads over the new state rate law, which at one time threatened serious consequences, was amicably adjusted to-day at a conference here between Governor Glenn and the officials of the railroads. The Southern railway and the Atlantic Coast line, through their general counsel, and the stockholders of the Atlantic Coast line, who had enjoined that road from putting into effect the 2 1-4 cent rate, through their counsel, agreed to put the rate into effect on the 8th of August so the road could prepare their tariffs and make changes. An agreement also was reached to proceed in an orderly way in the courts in ending pending cases and indictments, the agreement being practically that suggested by Governor Glenn in his telegram to Solicitor Mark Brown at Asheville.

Train Wrecked.

BUTLER, Pa., July 27.—In the wreck of an excursion train at Isle Station, ten miles from here on the Allegheny & Western road to-day, three persons were killed outright and a score or more were more or less seriously injured.

Haywood Goes Free.

BOISE, Idaho, July 28.—William D. Haywood, defendant in one of the most noted trials involving conspiracy and murder that the country has ever known, walked to-day a free man, acquitted of the murder of former Governor Frank Steunenberg.

The probability of a verdict of acquittal in the case of the secretray treasurer, and acknowledged leader of the Western Federation of Miners had been freely predicted since yesterday, when Judge Fremont Wood read his charge, which was regarded as strongly favoring the defense in its interpretation of the laws of conspiracy, circumstantial evidence and the corroboration of an accomplice who confesses. It was also freely predicted that in the event of Haywood's acquittal the state would abandon the prosecution of his associates, Charles H. Moyer, president of the federation, and George A. Pettibone, of Denyer. Statements from counsel and from Governor Gooding issued to-day dispel this view of the situation. Governor Gooding said:

"The verdict is a great surprise to me and I believe to all citizens of Idaho who have heard or read the evidence in the case. I have done my duty. I have no regret as to any action I have taken and my conscience is clear. As long as God gives me strength I shall continue my efforts for government by law and for organized society.

Orchard's View.

Not the least interesting of the comments made upon the verdict today was that of Harry Orchard. When told at the state penitentiary that Haywood had been acquitted, Orchard said: "Well, I have done my duty. I have told the truth. I could do no more. I am ready to take any punishment that may be meted out to me for my crime and the sooner it comes the better."

It was after being out for twenty-one hours that the jury, which had at first been divided eight to four and then seemed deadlocked at ten to two, finally came to an agreement shortly after the first faint streaks of the coming day showed gray above the giant hills.

Haywood Wept Over Acquittal.

Tears welled to the eyes of the man who during the eighty days of his trial had sat with stolid indifference written upon his every feature—at last the icy armor he had thrown about himself with the first day of jury selected had been pierced and whatever of pent up feeling had been contained within was released.

"Undesirable Citizens."

OYSTER BAY, N. Y., July 16.—Without comment, President Roosevelt made public the following telegram received by him to-day, referring to the verdict in the Haywood murder trial at Boise, Idaho:

"New York, July 28, 1907.

"President Roosevelt: Undesirable citizens victorious. Rejoice. Emma Goldman, Alexander Berkman, Hippolite Havel."

Moyer to be Released on Bail.

Charles H. Moyer, president of the Western Federation of Miners and co-defendant with William D. Haywood, will be admitted to bail in the sum of $25,000. An agreement to this end was reached this morning between counsel for the State and defense, but making of the formal application and entry was postponed until late this afternoon. The delay was asked for to allow further conferences between counsel as to what action shall be taken in the case of George A. Pettibone, the third of the noted defendants brought from Colorado to Idaho eighteen months ago.

It is understood the attorneys for the State will oppose bail for Pettibone in any sum whatever.

Life Scorched Out by Sun with 179 Degrees.

M'GREGOR, Tex., July 29.—The most terrific heat visitation ever known in this part of the country lasted for about an hour and twenty minutes on Sunday. The thermometer registered 179 degrees in the sun and 117 in the shade.

An area of three miles long and two miles wide was affected.

The visitation was accompanied by a peculiar haze hanging like a veil in the sky which moved over the area affected.

Scores of people were overcome. Horses, cattle, hogs and poultry dropped dead, one man losing thirty-five head of stock. The phenomenon has not been explained.

Eighteen Dead in New York Tenement Fire.

NEW YORK, July 29.—Eighteen persons are dead and at least fifteen are seriously injured as the result of a fire early to-day in a tenement house on Christie street. All of the occupants of the house were Italians. There is no clue to the origin of the blaze. It was first reported that the fire was probably the result of a bomb exploded in a grocery store in the basement of the building, but the police after an examination, said that there was no evidence to sustain this theory or to show that the fire was of incendiary origin.

Foreign.

Berlin Children Are Kept Indoors.

BERLIN, July 27.—The fiend who yesterday stabbed five little girls in the streets of Berlin, is still at large. The theory that finds the greatest favor among medical men is that the man is an epileptic, who probably has recovered his normal condition and is now without any recollection of what he did yesterday—that his attitude toward these dreadful acts is that of a complete stranger. He will not be heard of until in another seizure he kills another child.

Between 7,000 and 8,000 guardians of the peace are doing patrol service. Five men were arrested during the night, but were released this morning.

Foundation Stone of Peace Palace is Laid.

THE HAGUE, July 30.—The foundation stone of the Andrew Carnegie palace of peace was laid this afternoon at Zorgvliet, in the midst of the wooded park stretching from The Hague to Scheveningen, by M. Nelidoff, president of the second peace conference. The beginning of this monument which the American millionaire is raising to commemorate and carry on the work of the international peace conference was marked by considerable ceremony.

Practically all the delegates attending the present peace conference, a number of high court officials, the members of the states general and delegations from numerous civic and municipal bodies were grouped around the stone, which, when the structure is completed, will form the corner of the Grand Hall of Justice.

The ceremonies were opened with music and singing by a number of choral societies, after which Mr. Van Karnebeak, president of the Carnegie foundation commission, delivered an address in which he paid a tribute to the "generous man whose name is engraved on the first stone of the edifice due to his munificence." Mr. Van Karnebeck concluded his address with these words:

"This is to be a palace of international justice, founded as an outcome of the need of every civilized country to institute the rule of right for the rule of might. In this palace no one will be stronger or no one weaker than the other, and no other blade, except the sword of justice, will be placed in the scale. The tower of the palace will point to the stars, indicating the ideal of our efforts."

Peter Jansen. C. J. Claassen, Manager.

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Vol. XXII. BERNE, INDIANA, AUGUST 8, 1907. No. 31.

Items of News and Comment.

What is surer than death?

The anniversary of the Old People's Home at Frederick, Pa., will be held on Saturday, Sept. 14.

The congregation at Bally, Pa., will haye Harvest Thanksgiving services on Thursday, Aug. 29.

W. S. Gottschall and A. S. Shelly are attending the General Conference for Christian workers at Northfield, Mass.

The annual conference of the Middle district will convene this year at the Salem church, Dalton, Ohio, from Sept. 18-20.

The work of the new Ladies' Home which is to be erected this year at Bethel College, has been taken up several weeks ago.

The Shanghai Centenary Conference enrolled 1,100 missionaries and visitors, representing eighty organizations working in China.

America's gift to the Chinese famine has resulted in an incidental benefit. China has received the aid most gratefully and graciously.

Baptismal and communion services will be held at the "Nordstern" church at Humboldt, on August 18th. There are seven applicants for baptism.

Prof. C. H. Wedel, of Bethel College, who has been visiting our churches in the East, partly in the interest of education, is expected at Pandora, Ohio, on August 11th.

The Harvest Home service in the Boyertown church has been postponed to Sunday, Aug. 25, on account of the pastor's absence on the 11th for which day the sermon had been announced.

Mr. John H. Converse has presented to the trustees of Princeton Seminary a Residence Property in Philadelphia to be used as headquarters from which the students on Sunday may work out into the city in evangelistic labors.

What is less ascertained than the manner, the place and the moment of a persons death?—Compare the S. S. lesson for August 11th.

On Saturday, August 3, Miss Edna Martin, of Newton, Kan., on her way back from Clarence Center, New York, and Arthur A. Schmidt and family, of Bridgeport, Okla., arrived at Berne, Ind., and stayed over Sunday.

At the last session of the Alberta-Saskatchewan Conference (Gen. Con. B) in a special meeting for the purpose of calling one of the ministering brethren to the office of bishop, Bro. E. S. Hallman was called unanimously as elder of the churches in Western Canada.

Bro. Abram Zurflueh, accompanied by George Biedermann and John B. Angsburger, all of Bluffton, Ohio, has giyen a very interesting sketch of their trip to Switzerland, and some of the places they have visited, especially of the different meetings which they attended at Basel, Beuggen and St. Chrischona.

Prof. H. H. Ewert, of Gretna, Man., and Evangelist Jacob Quiring attended the Mennonite Conference at Herbert and then made a trip to the "Nordstern" church at Humboldt, Sask. On the 17th of July Elder John Gerbrand accompanied them to the neighboring congregation (where Bro. E. S. Hallman is pastor) and attended the S. S. Convention. In the Nordstern church where the meetings were well attended they filled six appointments, which were very helpful to the good people there.

The Bell Telephone has a multitude of enemies. There is hardly a city of importance but has its independent telephone line. The Bell trunk lines through the country are opposed by innumerable farmer's lines. There has been money without end for the Bell firm, but a court decision in Helena, Mont., puts a new point to the front. According to Judge W. H. Hunt, of the Federal Court, one company cannot withhold the use of its lines from another, even though that other be a competing one. That decision knocks many props from under the Bell Company.—Ex.

Hereafter one-third of the front side of postal-cards can be used for correspondence. The Government was under the necessity of doing this because of the popularity of the new post-cards which allow messages on the front as well as on the rear side. One may attach to the cards sheets of paper containing writing, printing, or advertising.

There was a little occurrence in Hillsboro, Ohio, that is said to have surprised even Satan. That place has some druggists who have been accustomed to carry on business that would not do well for the light to shine upon. On July 23, the State Board of Pharmacy at Columbus received a communication from Hillsboro that three of these druggists had been twice convicted of violating the Beal liquor law. The letter asked that, in consequence of the violation, the licenses of the pharmacists be revoked. Though the request was regarded as a joke at first at the attorney-general's office, an investigation showed that the licenses are subject to such revocation, and steps were taken at once to disqualify the Hillsboro druggists from further practice within the State. This is one phase of the law that has a sanction that means something. It is to be hoped sincerely that the punishment will be assessed in accordance with the statute. All over the country, druggists have the name of being our most persistent and most flagrant law violaters after liquor has been outlawed from a town. Those who need it should be taught a well-deserved lesson. — Relig. Telescope.

Think It Over.

If "saloons help business," every real estate agent should be in favor of saloons, and when inviting immigration, should state to home-seekers the number of saloons in a particular locality. This will encourage (?) parents to buy property as close to a saloon as possible—that is, if "saloons help business." If they "help business," they will help religion, help morality, help education, help industry.

Of course, "saloons make business." They make drunkards, who make business for the policeman, and he makes business for the police court, and the police court makes business for the jail, and the jail makes business for the penitentiary, and the penitentiary makes expenses for the taxpayers.

As 80 per cent. of crime is due to the saloon, it is as plain as the nose on your face, Mr. Taxpayer, that four-fifths of crime expenses would be saved if there were no saloons. Please sit down and think this matter over.—*Exchange.*

PROGRAM

For the Seventh District Mennonite Sunday-School Convention

To be Held in the Springfield, Pa., Mennonite Church, on Wednesday, Aug. 21, 1907.

MORNING SESSION.

9:30 Song Service, led by Rev. Wm. S. Gottshall.
9:45 Devotional.....Rev. Jacob S Moyer.
9:55 Singing.
10:00 Organization and Appointment of Committees.
Singing.
10:15 Opening Address, by James Horne.
10:30 Topic: How to Promote Bible Study Among the Scholars, Warren Shelly.
10:45 Discussion, Opened by Daniel M. Landis.
11:00 Topic: What can Teachers and Superintendents do to help those under their instruction to make a definite decision for Christ, Ada Roth.
11:20 Opened for Discussion by Samuel Gross.
11:40 Question Box.
11:45 Noon Recess.

AFTERNOON SESSION.

1:30 P. M. Singing.
1:45 Devotional, by Rev. Harvey W. Shelly.
2:00 Topic: The Model Teacher and What he is to the Sunday-school teacher, by Rev. John Shantz.
Singing.
2:20 The danger of planting evil seed in S. S. scholars by the customs of public renditions on festival occasions, by Rev. J. W. Bailey.
2:45 Discussion opened by Rev. Wm. Grubb.

3:15 Semi-centennial of the Mennonite Sunday-school, by Rev. A. B. Shelly.
Singing.
3:45 Answering and discussion of referred questions by Rev. Allen M. Fretz.
4:00 Committee Reports.
4:20 Consecrational Service.
4:30 Adjournment.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

IV.

DRESDEN, July 19.

We have gone from Halle to Berlin, stopping at Wittenberg. After seeing much of Berlin in spite of the rain which constantly fell during the greater part of our stay, we left there on the morning of the 16th reaching Dresden before noon and having seen considerable of this city, famous for its art collections and art school I feel as though I ought to make a report again. Some time I am in doubt about making these reports. We see so many things and out of these I select those which seem of especial interest to me, but the things thus selected and mentioned may be of no interest whatever to many of the readers. If the editor or others think that the space might be occupied to better adyantage they can let me know by addressing me at Zietenstrasse No. 7. Halle a. S. Germany, as letters addressed to that place will be forwarded to me. Since I mention Halle I ought not forget to mention that this was the home of August H. Franke and that before we left we visited the orphanage founded by him and the home in which he lived. Out of the little work of charity begun by this man when a woman who belonged to his congregation gave him seven "Gulden" has grown a mighty institution that has accomplished much good. Being made, for the greater part a state institution it has, no doubt, to a certain extent, lost the original character. Over the entrance to the original building which was the hotel "Zum Güldenen Adler" which Franke bought in 1695 we read the inscription: "Those that trust the Lord shall renew their strength." We took a hasty look at the old buildings erected in the days of Franke, noted that the splendid oak timber presented to him for this purpose by the aristocracy is still all intact, except the floors which in many places are nearly worn through. Passing through the open court formed by the more modern buildings we stood for a moment at the modest monument of this godly man and noted with pleasure its fitting symbolism. It consists of a bronze statue of Franke standing upon a granite pedestal, his left hand is resting upon the head of a little girl, his right hand is pointing heavenward and underneath the uplifted hand is standing a boy holding a Bible in his hands. The pedestal has the inscription: "Er vertrauete Gott."—(He trusted God.)

Both this and the room in which Luther lived and the table on which he wrote, which were shown us at Wittenberg, seemed more authentic than the crow which we saw at Merseburg. The tradition is that Bishop Tilo of Throta, about 1100 had a golden ring stolen from his room and he accused his chamberlain of the theft. The chamberlain protested, declaring his innocence, but nevertheless the bishop had him beheaded. Ten years later a tree in the park was cut down and in a crow's nest in the tree the missing ring was found. The crow had entered the open window, carried the ring to his nest and to make the story seem real to the many visitors they still haye the crow which did the mischief in a large dome-like stone cage in the middle of the court yard. Goats and dogs are so plentiful here and I have wondered why in some historic place they did not show an old goat as the posterity of the scape goat of the wilderness or a dog as the direct decendant of the dogs which licked the blood of Ahab. In the Royal Museum at Berlin we saw some antiquities which I cannot pass by without mentioning, for they are authentic and most wonderful. First, the statue of Rameses II. of Egypt hewn out of solid granite weighing 8-10 tons. Some stone sarcophagi with mythological and religious figures chiseled into the sides; the chamber of sacrifice brought from one of the pyramid tombs of one of the rulers of Egypt; nine mummies, some still covered with the cloth in which they were wrapped, two still holding bags with valuables in their clenched hands, one from which all the covering had decayed and an ugly brown skull with hideous yellow teeth protruded. I had wondered that the wood in the buildings at Hildesheim had not rotted in four hundred years, but greater was my astonishment to see that several of the heavy wooden sarcophagi of the Egyptian period 3000 to 2500 B. C. were still in an excellent state of preservation. We also saw a facade 18 ft. high, 80 ft. long with vines and roses hewn into limestone, brought from Asia Minor and presented by the Sultan of Turkey to the Emperor of Germany. Of the hundreds of marble statues which we have seen none made such a lasting impression upon me as "Hagar and Ishmael" in marble by Aug. Wittig. The dying boy is resting his head against his mother's knee and Hagar is looking heavenward with such a touching look of appeal, that I thought it was impossible to put so much expression into marble. Since the days of Hagar how many a mother's heart has broken at the death of her child. One evening at Halle I saw one. Her only boy about 12 years of age while playing with other boys had fallen into the stone quarry just outside the city and the mother's face as she followed the men who were carrying the corpse home was the face I had seen in the marble Hagar with her dying Ishmael. Of the many pictures which we saw in the galleries at Berlin and Dresden I will mention but the few which to me were most impressiye. In the vestibule of the great marble stairway in the gallery at Berlin is a picture of: "Christ healing a child." The mother is holding the afflicted child and looking appealingly to Christ, who with great pity is looking down at them and placing His hand upon the head of the child. Another is: "Der Zug des Todes." Death is leading a large company, old and young; on the left of the procession by the wayside is sitting an old decrepit woman and extending her hands entreatingly is requesting to be taken along, on the right hand a young man is parting sadly with tears from his sweetheart because he must follow. In the gallery at Dresden I was most impressed with Diffenbach's: "Ein schwerer Schicksalsschlag." The picture represents a home in the mountains; it is night and a lamp in the window is casting its rays out upon the snow. Rough mountaineers are bringing home on a sledge the corpse of thehusband who has met with an accident; the wife has prostrated herself at a bench in front of the house and is weeping, the two children are clinging to the hands and dress of the grandmother near the door.

Of course we looked at Rubens' pictures because they are famous but most of them seemed too sensual to me. With great pleasure we sat some time before the "Sistine Madonna" by Raphael, a small copy of which I bought to bring with me as a souvenir of my visit to Dresden. But I was still more impressed with "Christ upon the cross" by Munkarscy. It is a large painting at the end of a long hall and seen from a distance it looked as though the persons were actually living. I am sorry I could find no copy of it, for I have never seen such a painting of the face of Jesus and the expression of the women and disciples at the foot of the cross was also excellent. No one could look upon that picture without being moved by nobler impulses. Journeying about all day in museums, parks or galleries is very tiresome and writing notes and correspondences in the evening is yet more tiresome, so I'll quit for this evening, or if you agree I'll quit altogether.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

From Our Mission Fields.

BETHANY MISSION, BUSBY, MONT.

Missionary G. A. Linscheid writes from Busby, Montana:

We had expected to have more help here by this time, but it seems to have been impossible for the Board to procure any for us. The consequence is, that we are still alone upon this field and could not fulfil our duties as we should have done, which proved detrimental to the work and discouraging to us.

Being thus without help it was impossible for me to superintend the building of the projected chapel at Lame Deer without neglecting my work here upon the station. I was therefore obliged to rely wholly upon the carpenter, who is to erect the chapel. On account of the constant rising of the price of building material during last fall the carpenter desired to purchase the necessary material before it would become still higher in price. I sent him the necessary amount of money with the expectation that the chapel would now be built at once, inasmuch as the Indian Agent had also assured us, that the saw-mill, where some of the lumber was to be sawed, would be put into operation. But the thing was delayed from time to time and it became spring before the saw-mill began to run. After this, for quite a while, I could not receiye an answer from the carpenter upon my repeated letters written to him, while it was impossible for me to go and speak personally with him. When he at last wrote he apologized, saying he had been sick and quarantined for some time. Moreover he thought it would be impossible to get any help to build the chapel before August 1. He, however, would not object if I could get some one else to do the work. In that case he would send me the material purchased and the money which was left. Quite naturally, I was not much edified by such a letter and I did not neglect to tell him so. I have now again been waiting for some time for an answer from him. I ought to go and see him, but it requires a whole week to drive there and back again, and besides it would be very disagreeable for my dear wife to be left alone with the child for so long a time. However, if I do not receive an answer shortly I will endeavor to go and see him.

There is nothing special to report of our work here. Our meetings are still more poorly attended than formerly. With the exception of the last Sunday, we had services every Sunday during the quarter. But the attendance was at times quite small.

Since the Sunday-school at the Government school was discontinued, on account of the leader having gone away, the children were brought to the services in our chapel. In order to prevent the chapel to be overcrowded on Sundays when a greater number of adult Indians came, we arranged a service for the children from 9 to 10 in the morning, conducted in the English language, which was followed by a Cheyenne service for the older Indians. At times, apparently on account of a lack of interest, the children were not brought to these services. The evening services at the school were continued the same as before. But the demoralized condition of the school had its degrading and discouraging effects all around.

The health of the Indians has improved, while there are still many sick ones among them.

We are, thanks to God, fairly well again.

In the hope that it may be possible to the Board to send us the much needed help before long we commend ourselves anew to your prayers.

Your humble workers,
G. AND A. LINSCHEID.
Busby, Mont., July 16, 1907.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
Quit Talks on Power
Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Mrs. Hayfork (in country postoffice): "Anything for me?"

Postmaster: "I don't see nothin'."

Mrs. Hayfork: "I was expectin' a letter or post card from Aunt Spriggs, tellin' what day she was comin'."

Postmaster (calling to his wife): "Did ye see a post card from Mrs. Hayfork's Aunt Sally, tellin' what day she was comin'?"

His Wife: "Yes. She's comin' on Thursday."

More Than She Knew.

She was a farmer's wife, and all the cares that fall upon the women on the farm came to her. She was busy all day milking and cooking, sweeping and mending. She had no time to engage in church work, even if she had been able. But she felt she was not equal to it. She attended Sabbath-school, but took no audible part in the lesson. She sat in church regularly, and gave freely of her butter and egg money to missions. She could not pray or speak in the women's meetings; nay, she could not find even voice enough to read aloud a text of Scripture. How could she work for the Lord, except live her life as in His sight? One day she spoke to her chore boy, a German immigrant, "William, have you a Bible?" No, he had not. "Would you like to have one?" William thought he would. The next time she went to town she bought a Bible as a gift for William. All winter long he spent his evening spelling out the sentences in his English Bible. When the spring communion service was held he came before the church session for examination for membership. He was the only one who united with the church, and the pastor and his faithful officers felt discouraged. The next year he asked for his certificate. He had obtained a position in a pork-packing establishment, and was leaving for the city. "That," said the pastor to himself, "will be the end of William. He'll simply be swallowed up and drift away from the church."

Some years afterwards the pastor attended a meeting of Synod in the city where William had gone. He remembered the boy, and went to the pastor to whose care William had been dismissed.

"I sent your church a boy ten years ago, and I have often wondered what became of him. His name was William B——. Did you ever hear of him?"

"William B——!" exclaimed the other. "Why, sir, William B—— is my right-hand man. Were it not for the assistance he gives me, I could not preach the Gospel in South C——to-day."—Presbyterian.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

Home Circle.

The Child's Morning Hymn.

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest;
Bless me, and I shall be blest.

Keep my body free from pain,
Keep my soul from sinful stain,
Bread supply for every need,
Help me on Thy truth to feed.

May I do all things I ought,
May I hate each evil thought,
Let no false or angry word
From my lips this day be heard.

May I serve Thee here below,
Serve Thee when to heaven I go,
Serve and love and trust in Thee
Now and through eternity.

—*Newman Hall.*

A Naughty Think.

A little girl one day said to her mother, "Papa calls me good, auntie calls me good, everybody calls me good; but I am not good."

"I am very sorry," said the mother.

"And so I am," said the child, "but I have a very naughty 'think.'"

"A naughty what?"

"My 'think' is naughty inside of me."

And on her mother's inquiring what she meant she said: "When I could not ride yesterday, I did not cry or say anything; but when you were gone, I wished the carriage would turn over and the horses would run away and everything bad. Nobody knew it; but God knew it, and He cannot call me good."

Kindness Pays.

"Do not make an enemy even of a dog." We saw a little boy a few weeks ago raise his hand to throw a stone at our neighbor's great Newfoundland, and we said to him, "Never make an enemy even of a dog."

Dandy was usually good-natured, but the stone hit him and hurt him, and with a growl he sprang at the boy and caught his leg. The boy screamed and Dandy gave him a look that we think the boy will long remember. A look almost human in his sadness. Dandy's feelings had been hurt quite as much as his body. We told the boy how foolish he was to pick a quarrel with a dog.

Not many days after this the boy was skating and fell into the pond. No one was near except other little boys and girls. His screams attracted people passing, and the first to get to the boy's rescue was Dandy. He had been standing on the bridge with his master, watching the boys skate.

Quick as thought Dandy sprang into the hole and dragged the boy out. He turned and looked at the boy and then went back and licked his face.

Which do you think had the kindest heart, the boy or the dog?

Dictionary Girls.

A disagreeable girl—Annie Mosity.
A sweet girl—Carrie Mel.
A very pleasant girl—Jenny Rosity.
A smooth girl—Amelia Ration.
A seedy girl—Cora Ander.
A clear case of girl—E. Lucy Date.
A geometrical—Polly Gon.
Not Orthodox—Hetty Rodoxy.
One of the best girls—Ella Gant.
A flower girl—Rhoda Dendron.
A musical girl—Sarah Nade.
A profound girl—Mettie Physics.
A star girl—Meta Oric.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Callie Sthenic.
A lively girl—Anna Mation.
A sad girl—Ella G.
A great big girl—Elli Phant.
A war-like girl—Millie Tary.
A chemical girl—An Eliza.

—Christian Advocate.

The Third Party.

"I made a good deal to-day," said a young business man to an associate. He went on to describe what is known as a bit of sharp practice, which had enriched him to the extent of several hundred dollars. The other, who knew that the thing was wrong even though it was well within the limits of law, hesitated a moment at the end of the recital, fearing to offend his friend. Then he braved the risk.

"And what did the third party say to the transaction?" he asked quietly.

"'The third party?' There was no third party; it was just between ourselves," replied the other.

"And God," was the ending the questioner added to the assertive, self-confident statement.

The first speaker flushed. "You can't carry that sort of thing into business," he said impatiently.

"It seems to me that we have no choice in the matter. He is there, a third party to all our transactions, whether we want Him or not. I like to remember that through the day, Downer, and try to make the terms of all the contracts acceptable to all the parties involved—or rather, first of all, acceptable to the third party so far as I know. If I can do that, they are pretty sure to suit the other man if he is the sort I care to deal with," and the second young business man smiled and nodded a friendly farewell to the first as he turned to give his attention to a newcomer.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Supporting Ministers and Missionaries.

In many of our congregations the antiquated and unreasonable idea still survives that the congregation should not contribute to the support of its ministry and many ministers make it a matter of conscience and refuse to be supported by anything but the labor of their own hands. Those looking at the matter in such a light may, of course, find certain isolated passages of scripture in support of their idea as they can for nearly any other notion that may happen to command their enthusiasm. But, beside the fact that St. Paul boasts of laboring with his own hands we may find many passages in which it is shown that both he and his co-laborers accepted such support that the church was able to give to them. An unfortunate condition in our church to-day requires that a minister be equipped for his work by special training and that he devote his whole time to the work of the ministry, while at the same time no provision is made by which the minister may find a way to pay his debts or educate his children or make provision for the requirements of old age. Conscience rather than poverty is the excuse by which the churches would escape the responsibility of caring for those who minister the word. The proportion of wealthy people in our churches is small but so it is in any other church, wealthy communicants are seldom a majority in a congregation. Were we to investigate the matter properly it might surprise us to discover that, on the whole, Mennonite people are comfortably fixed. Now with people who are able to care for the worldly needs of their minister, but who do not do so, what shall we do? To instigate a campaign for giving ministers salaries or raising the salaries of those already getting them would be, we admit, an improper thing to do. Problems, such as these, are a part of the historic development of a congregation and must be solved in a way and at the time those most concerned in them find proper. A question, however, suggests itself to us, what becomes of the money which in another congregation would go to the support of the ministry? We don't see any of it used for other purposes and naturally conclude that the church which gets its preaching for nothing gives no money, or at least very little of it for anything else. While our people are interested in mission work our missionary collections are not at all abnormal. We could easily give as much as we do toward the missionary cause and yet support our ministry. It would be an excellent plan to follow in those congregations unburdened by the necessity of supporting their preachers if they would raise as much money as the ministry should get and devote it to misssionary enterprises. Heathens are entitled to the privilege of hearing the gospel without having the duty of supporting its heralds imposed upon them but Christians who expect to hear preaching under the same conditions will naturally be suspected of meanness. But suppose on the other hand it should be said of a congregation "here is a church that raises as much money as any other church of the same size and condition but devotes every penny of it to the foreign missionary cause." Would not such a church meet with the approval of entire Christendom? G.

Correspondence.

HILLSBORO, Kans.—Elder J. S. Hirschler, who had last spring, upon medical advice, decided to move to California if he found a buyer for his property here, has now been successful in this matter. The final sale has come about in such a way that he cannot help but take it as coming from the Lord, to whom he had entrusted the matter. The family will probably leave for the West about the middle of October. With his departure the Hillsboro Mennonite congregation will lose its esteemed founder and faithful elder, but no one can begrudge him the change he is contemplating for the sake of his health, which has been rather poor here of late.

Rev. H. D. Penner is building a girls' dormitory for his Preparatory School in addition to the boys' dormitory which he had erected last year. This new building is being erected on the east side of Rev. Penner's residence and is to be a two-story structure 18x20 feet in size. This will be quite an improvement yet to the Preparatory School, which is already a pride of our town.

SPRINGFIELD, Pa., July 29. Our church, which recently underwent a number of very necessary repairs had a re-opening service yesterday afternoon. Bro. Wm. S. Gottshall, pastor of the First Mennonite church of Allentown, preached an excellent sermon. Our pastor Rev. Jacob S. Moyer and F. F. Gable also took part in the services. On Wednesday evening July 24th, Prof. Wedel, of Kansas, who is at present traveling in the East, in the interest of Home mission, preached in our church. Bro. Wedel's sermon was very interesting and instructive.

On Sunday morning, August 11th at 10 o'clock we will have our annual harvest services which will be conducted by the ministers Gable and Moyer. And on August 21st we will have the pleasure, if God grants us grace, to have the annual Sunday-school convention in our church. We pray God's richest blessing on these services and on all who attend the same.—JAMES HORNE.

Prohibition or Local Option.

If we can not get prohibition in all the States in the Union, we certainly should rejoice if one or more States can come under its glorious banner.

If we can not get a whole State for protection, then we should be thankful to have one or more counties under local option, for when we get all of the counties in the State for local option, then we have got the State for prohibition.

It would seem to be unwise to condemn prohibition and refuse to accept it in any one State unless we could have it in all the States at the same time. Then why not use the same good reasoning in regard to the smaller unit, the county, or even a smaller division?

Let us drive the saloon out of every foot of our glorious State. Let not only all temperance people stand together on this broad platform, but every citizen who believes in a "square deal." Indirectly, the large employers of labor, the railroads, both steam and electric, are exerting a mighty influence upon the saloon. They can not afford to employ men who patronize the saloon. Theirs is not a moral consideration, but one based on the hard principle of every-day economy. They do not care whether it is local option or State prohibition that keeps the saloon away from their employes. They know one thing; that is, they do not want the saloon.

Why can not all those who are fighting the saloon not only as an economic, but also as a moral principle, stand shoulder to shoulder, support any and every cause that is accomplishing the lessening of the drink traffic and the overthrow of the saloon? We are making progress slow but sure. What we want is "workers," not "knockers." Don't wait until the demon of drink has laid his cold, slimy fingers on some loved one near to you. We know that vaccination will prevent the small-pox and we make it compulsory. We also know that the wiping out of the open saloon will lessen crime, will lessen drunkenness, will take away temptation from our boys. Then why in the name of all that is good, pure and holy don't we all stand together until the saloon is legislated out of existence? Let the act cover as large a territory as possible. If we can not now at this moment drive it out of the world, let us be satisfied for a few years if we can drive it out of the United States. If we find that this big job can not be immediately executed, then suppose we drive it out of a few of the States. There may be some of the States that are not yet educated up to the desirability of driving out this sink hole of iniquity, but some of the counties can and will vote it out, and if there is joy in heaven over one sinner that repents, don't you think there is more joy in proportion, as one and then another county crushes the saloon from its territory? I would go even further and say that if we can not get a whole county for local option, then we ought to secure it for the township, or even the smallest division, the ward of a city.—*W. R. Fox, in Michigan Christian Advocate.*

Connection of Body and Soul.

The body is more than a shell, more than a garment, more than a house: it is the married, co-operating partner of the spirit. As the soul is fitted to be the habitation of God, so is the body fitted to be the habitation of the soul. The soul is no sooner affected by the presence of God than the body also is affected. In a moment, in the twinkling of an eye, the body takes on the condition of the spirit. If the soul be in distress, the body also is in distress. In hours of social delight, the body is as much helped and comforted as the spirit: all its senses become keen,

the appetite is lively, the digestion is vigorous. Every hour of life, the body is receiving its condition from the spirit. If you pray, not only the soul, but the body also, receives divine influence. If you sin, the curse fulfills itself in your soul and body at the same time. The blood and brains of a meek, humble, heavenly-minded man carry qualities in it which the blood and brains of a worldly minded man do not. Two men being dead, the one a regenerate and the other an unregenerated man, not only their souls are in different conditions and different worlds, but their flesh and bones retain the distinctive qualities of their two souls. There are virtues latent in all bodies corresponding with the souls which lived in them. If I may say so, Elisha slumbers in his bones: that is, as the man was, such the bones are; that is, as the man was, such the bones are. Joseph's bones do not belong to Egypt.

J. TULSFORD.

The Lesson of Lot.

Now, if we let the Lord choose for us, He will choose better than we can for ourselves. But Lot wanted to choose for himself. I will venture to say, when he left Abraham, if you had talked to him about going to Sodom, he would have said: "Oh, no! Go down into Sodom! Do you think I would take my wife into Sodom? Do you think I would take my children down into Sodom—into that great city, with all its temptations? Not I!" But he pitched his tent toward Sodom—he looked toward the city—and it was not long before his business took him in there. He went down there perhaps to sell his cattle, and found there was a good market. Some of the leading men wanted him to go down there. He could make a good deal of money—could make it faster. When a man pitches his tent before Sodom, and looks in, it won't be long before he gets in there, tent and all.

His business took him there. "Business must be attended to—a man must attend to his business, you know." "But then, it will be ruin to your family." "Oh, well! I am going to get money, and then get out of it. When I get enough to retire, I will move back, and live on the plains of Abraham. But I must attend to my business first." Many a man puts his business before his family. Business must be attended to, to get rich, let the consequences be what they will—let ruin and desolation come upon the family, I must accumulate wealth while I have the opportunity. Undoubtedly Lot reasoned in that way, as a great many people reason now.

Now he ought to have kept out of Sodom. He ought to have stayed on the plains, with the tent and altar; because all the time he was in Sodom we never hear of his having an altar there, nor of his calling on the God of Abraham. He was down there trying to make money, and not to worship.

In the sight of the world, Lot was one of the most successful business men of all Sodom. If you had gone in there a little while before destruction came upon it, and inquired about the place and its leading men, they would have told you that Lot, the nephew of Abraham, was one of the most successful men in all Sodom. He held office. We find him sitting at the gate, and that is a sign that he was an officer. Perhaps they made him a judge—a good, high-sounding name, "Judge Lot." It is a good title. The world honored him—Sodom honored him; they liked him very well. Then he would have reasoned in this way: "Don't you see, I have got an influence by coming down here." He was a man of great influence in the sight of the world—immense influence. They would have told you that he was one of the most influential men in all Sodom. He owned, perhaps, the best corner lots, and he may have had his name on them. If they had had a Congress in those days, he would have been a very popular man to send to Congress. He would have been "The honorable Mr. Lot, of Sodom." He was a man the world delighted to honor; for it delights to honor that kind of a man—a man of great influence! But I want to call your attention to one thing—he was there twenty years and never got a convert. That is a man of influence! Look around, and see where the worldly Christians are. How many souls are they winning to Jesus Christ? Are they the men that are building up Christ's kingdom? I tell you, those men are doing more to tear it down than any other class.

Lot was so identified with Sodom, and so much like the men of Sodom, that when he came to testify for the God of Abraham, do you think they would take his testimony? Not a word of it. Mrs. Lot, his wife, moved in the very highest circle, probably. If she rode out, she had the very best turnout. If they had theatres in those days, you would have found her at the theatre. Her children, of course, were in the world, and they had to be like the world. Of course, they danced. They were what you call dancing Christians, theatre-going Christians. If a nice opera comes along on the prayer-meeting night, they are all there—they are not at the prayer-meeting. Ah! you smile; but the church is full of them to-day. We have our Lots. Twenty long years he stayed down there in Sodom; and when the messengers of God visited him, what did they find? I would be ashamed to read it to you; it would bring a tinge of red to your cheeks. A child of God down there in Sodom! A child of God in such a dark place as that! It had been a long time since Lot had seen any messengers from heaven. When he was back on the plains with Abraham, with the tent and altar, they visited the tent, and he was quite familiar with them; he had often seen them talking to his uncle. But he had been down there in the mists and fogs of Sodom and had not seen those angels. But late one afternoon two of them made their appearance at the gate. He was there, sitting in his place of office, and he knew them. He invited them to his house. Most of you know what took place. The Sodomites rose up against them. Lot tried to quiet them, and they mocked him. "This stranger coming here to dictate us?" Where is his testimony? They didn't receive it.

Men tell us they want to get influence over the world, and are going to reach the world in that way? Do they reach it in that way? Do worldly Christians reach the world? The world reaches them, and pulls them down. They don't pull the world up. It is the separated man—it is Abraham, with the tent and the altar—that is out of the mist and fog of Sodom, that is going to do Sodom good; not the men down in Sodom, living like Sodom. Separation is what we want to-day. We want the men of God to come out from the world.

And these two men found such a horrible state of things, they said to Lot. "Have you got any other children in Sodom besides these two daughters here in this house?" And they found that two of his daughters had been given away to the Sodomites. Think of it! He had got rich—got money—Sodom's money—but two of his daughters had to be given to those Sodomites—those men living in such awful sin, and such awful wickedness. What do we see to-day? Fathers and mothers giving their daughters to ungodly men, drinking men, gambling men, licentious men, men whose hearts are as black as hell; but they have a little money, and hold a little position, and drive fast horses. Professed Christians! And that is the worst of it—Lot professed to be a servant of the most high God, living down here, in Sodom.

D. L. MOODY.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 18, 1907. THE VALUE OF DECISION. Ephes. 4, 14—15; Jas. 1, 1—8.

QUESTIONS.

1. What is decision? Ephes. 4, 14—15.
2. How do we learn to decide rightly? Jas. 1, 2—5.
3. What is the danger of indecision? Jas. 1, 8.
4. What is the reward of right decision? Josh. 1, 7—9.
5. What decision did Israel make? Josh. 24, 15—22.
6. What decision did Asa and his people make? II Chron. 15, 1—15.
7. What decision did Elijah demand? I Kings 18, 21 and 38—39.
8. What decision did Paul make? Acts 9, 18—19; 21, 13—14; 26, 19.

MEDITATIONS.

Many times in human life a decision has to be made; coming to a crossroad we have to decide to choose which way to take.

The most important decision for every one is, where our aim in life shall be, in this unstable world below or in eternity; whether we will obey God and His word or the devil and his degrading influences. God promises to give us wisdom if we ask, for there are so many conflicting influences, that without real wisdom, which recognizes the true aim and the right means to attain it, we can easily make a mistake. Indecision brings great dangers. The word of God says: a double minded man, unstable in all his ways. When we are undecided what to do, this indecision grows on us. A man can be willing to do what is right, but is undecided when to do it and it is never done. Indecision, whether to do God's will or not, is dangerous for it ends in doing the will of the devil; deciding for the right, but procrastinating will generally end in not doing it at all. Therefore we should avoid indecision, decide rightly and carry out the decision.

The reward of right decision is success, not always success in the way of business, but we will attain the right aim, which we have decided to pursue and which is best and God has promi-

sed to be with us.

Israel decided to serve Jehovah, but Joshua's firm decision influenced them, thus we must give a good decsion, which will influence others.

After having experienced the help of God in distress, Asa and his people being exhorted by the prophet turned to Jehovah, making a wholesouled decision for Jehovah and showing the reality of his decision by their lives.

Elijah said to Israel: "How long go ye limping between the two sides? if Jehoyah be God follow Him; but if Baal, then follow him"....and when all the people saw it, they fell on their faces; and they said: "Jehoyah, He is God; Jehovah, He is God."

Paul after his conversion served the Lord Jesus with as much zeal and decisions as he had formerly persecuted the Christians, being ready to die for the gospel.

MEDITATIONS.

"I will not!" said a little boy stoutly. "What won't you do?" a passerby asked. "That boy wants me to 'make believe' something to my mother; and I won't;" he answered.

Cyprian, on his way to martyrdom, was told by the emperor that he would give him time to consider if he had not better cast a grain of incense into the fire in honor of the idol gods, than die so ignominiously. Cyprian replied, "There needs no deliberation in the case." John Huss at the stake was offered a pardon if he would recant. His reply was, "I am here, ready to suffer death." Thomas Hawks, in like circumstances, said, "If I had a hundred bodies, I would suffer them all to be torn in pieces, rather than recant."

Here I stand; I can do no otherwise. God help me. Amen. —MARTIN LUTHER.

For what I will, I will, and there an end.—SHAKESPEARE.

He only is a well-made man, who has a good determination.—EMERSON.

The soul of men, of feeble purpose are the graveyards of good intentions. Heaven never helps the man, who will not act.—SHAKESPEARE.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 18.

SUBJECT:—The Day of Atonement. Lev. 16: 5—22.

GOLDEN TEXT.—Wherefore He is able to save them to the uttermost that come unto God by Him. Heb. 7: 25.

The first verse of this chapter connects this lesson directly with our last. It was "after the death of the two sons of Aaron when they drew near before the Lord and died" that Moses was directed to speak unto Aaron "that he come not at all times into the holy place within the veil before the mercy seat which is upon the ark; that he die not." Once a year only should he enter that holy presence, and then in a definitely prescribed way, which should set forth in type and symbol the only basis on which sinful man can come into God's presence and live.

The Day of Atonement was the *great day* in the yearly round of religious ceremonies and festivals. The rites performed were the most imposing of the whole Mosaic system. It stood at the close of the festival-half of the Mosaic year, and all the services preceding topped out in that which this day stood for. It was, as it were, the Sabbath of the ceremonial year. Its thought constituted both the foundation and the climax of their worship, of their peculiar covenant relation with Jehovah. Like the weekly Sabbath, this annual Sabbath was to be kept holy unto the Lord (Lev. 23: 26—32), with fasting and rest and worship. As the day on which all sins were put away and the High Priest in his representative character led the people into the sanctuary of Jehovah's presence, it points us to the day when all those that have washed their robes and made them white in the blood of the Lamb (Rev. 7: 14) shall enter with Him who is both the all-sufficient sacrifice and the High Priest, into the heavenly sanctuary and receive the end of their faith, even the salvation of their souls (1 Pet. 1: 9).

The central thought in atonement is that of propitiation-making satisfaction between two parties that are at variance. Such satisfaction brings the parties together so that they are no longer at variance but at one. Atonement thus brings about at-one-ment.

Sin separates between man and God. God's love would embrace the sinner, but His holiness forbids it until its claims have been met in the sinner's behalf, and his sins have been put away. How shall this obstacle be removed? How shall God deal with sinful man in mercy and love without compromising truth and righteousness? How may "mercy and truth meet together," "righteousness and peace kiss each other?" God solved this problem before the foundation of the world (Eph. 1: 4; Rev. 13: 8), and in the fulness of time sent Him who in the sight of heaven and earth satisfied justice by suffering the penalty of sin and extending the arms of pardoning love to embrace the penitent, believing sinner.

All this was shadowed forth in the ceremonies of the day of atonement, of which that of the two goats was the leading feature. By lot the Lord chose one of these goats for Himself. This was made a sin-offering for the people as the bullock was a sin-offering for the high priest and his house. Thus the sins of all were atoned for, that is symbolically, and the claims of justice and holiness were satisfied. In this sense this goat, as well as the bullock, was "for the Lord." In the death of the sin-offering which He himself provided and chose God is glorified (compare John 10: 17 and 13: 31, 30). The blood thus shed for sin furnishes the ground for God's forgiveness which was symbolized in the ceremony with the other goat. Over this goat's head the people confessed their sins and then it was taken into the wilderness never to return. Thus for Christ's sake God will put away our sins "as far as the east is from the west," Ps. 103: 12.

Notice how carefully every uncleanness must be put away. The priest before entering upon the service of the day, must be washed and attired in the holy garments of pure linen from head to foot, v. 4; even the holy place and the altar must be cleansed by the application of blood from the contaminating uncleanness and transgressions of the people, vs. 16, 18, and 19; the one that led away the sin-laden goat must wash his clothes and bathe his flesh before re-entering the camp, v. 26; and those who burned the carcasses of the sin-offerings without the camp must be likewise cleansed. From the assembly of the saints in their perfected state all uncleanness will be jealously banished (Rev. 21: 27). In heaven there will be spotless purity. and every one that has the hope of an entrance there at the coming of Jesus Christ set before him purifieth himself (1 John 3: 3).

Deaths.

WITMER.—On July 23, 1907, near Niagara Falls, N. Y, Mrs. Joseph Witmer after a lingering illness, in her 82nd year. In Sister Witmer's departure to be with Jesus the community has lost a faithful friend, the church a devoted sister and the home a kind and affectionate mother. But their loss is her gain. Burial took place on the 25th in the Witmer cemetery. The services were conducted by Jacob Krehbiel, assisted by the ministers Wharton and Gramer. Text, John 14: 3 "I will come again.."

SCHOWALTER.—Erwin Schowalter, son of J. P. Schowalter and wife, and a former student at Central Mennonite College, was drowned in the Mississippi river at Burlington, Iowa, on Wednesday, July 31. He was in company with three other young men, who had gone swimming in the river when Erwin was taken with cramps and sank to the bottom before help could reach him. He had been a student at Elliot's Business college until a short time ago, when he found employment with a business in that city. He was respected by all who knew him and left many warm friends besides his parents, one brother and two sisters, to mourn their loss. The body was recovered on Friday morning and brought to Wayland. Iowa, where funeral serylces were conducted on Sunday afternoon by his pastor, S. M. Musselman, assisted by P. E. Stäckey. Interment was made in the new cemetery north of this town. He was aged 22 years, 6 months and 11 days. The blow is a hard one for the parents and family, somewhat tempered by the deep sympathy shown by the friends in this sad experience.

Contributions.

For Foreign Mission.

During the month of July the following gifts were received:

I. FOR GENERAL FUND.—At a mission festival of the Bethesda church, Henderson, Nebr. $144,30: Bessie church, Okla. $39.60; Rosenort Men. church, Rosthern, Sask. $143; mission society, Trenton, Ohio, $50; East Swamp church, Pa. $11.08; East Swamp S.-S. $4,84; Upper Milford S.-S. $5 78; Rev. Solomon Ott, ditto, $'; Stevensville church, Ontario, $4 - 10; Mrs Maryann Eberly, ditto, $4; Colfax church, Wash. $28 25; Springfield S.-S., Eakly, Okla. $5.50; Hillsboro Men. church, Kan. $21.55; West Zion church, Moundridge, Kan. $11.50; Bethlehem church at Hooker, Okla. $9.70; friends at Greensburg, Kan. $2 76; Hoffnungsfeld Eden church S.-S., Moundridge, Kan. $15; Zion church S.-S. children's festival, Dallas, Ore. $10 04; Salem church, Dalton, Ohio, $34.25; sewing society of Christian church, Moundridge, Kan. $25; Salem church S.-S. children's festival, Wisner, Nebr. $17.15; children's festival at the Bethesda church, Henderson, Nebr. $33 50; S.-S. of First Mennonite church, by W. W. Regier $18,40; J. C. E. S. Wayland, Iowa, $10-60; S.-S. of Johannesthal church, Kan. $23; mission friends at Ioanosa, Cal. $50; Bethel church, Mt. Lake, Minn. $100; Arlington S.-S., Kan. $14; Christian church, Moundridge, Kan. $10 87; Frank Sawatzky, Herbert, Sask. $22 80; Bethel S.-S., Marion Jct., S. Dak. $23 96; S.-S. of Bruderthal church, Hillshoro, Kan. $70.54; church at Paso Robles, Cal. $15; Mennonite church, Lehigh, Kan. $8; Grace church, Pandora, Ohio, $65.54.

II. FOR ORPHANS IN INDIA.—From Peter Sperling for the support of the orphan boy Nandram $20.

III. FOR LEPERS.—From a mission friend, Waldheim, Sask. $50.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
By H. H.

For the Famine Relief in the West Indies.

Anonymous $3 00.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

$29,240,000 FINE.

JUDGE LANDIS, OF CHICAGO, FINES STANDARD OIL CO. FOR THAT AMOUNT.

CHICAGO, Aug. 3.—Judge Kenesaw M. Landis to-day in the United States district court fined the Standard Oil Company of Indiana $29,240,000 for violations of the law against the accepting rebates from railroads. The fine is the largest ever assessed against any individual or any corporation in the history of the American criminal jurisprudence and is slightly more than 131 times as great as the amount received by the company through its rebating operations.

The case will be carried to the higher courts by the defendant company.

The penalty imposed upon the company is the maximum permitted under the law and it was announced at the end of a long opinion, in which the methods and practices of the Standard Oil company were mercilessly scored. The judge, in fact, declared in his opinion that the officials of the Standard Oil company who were responsible for the practices of which the corporation was found guilty were no better than counterfeiters or thieves, his exact language being: "We may as well look at the situation squarely. The men who thus deliberately violate this law wound society more deeply than does he who counterfeits the coin or steals letters from the mails.

The court expressed regret that the law failed to provide more serious punishment than a fine, but insisted that the penalty should be sufficiently large to act as a deterrent and not of such a size as to encourage the defendant to persist in lawlessness.

At the conclusion of his opinion and after announcing the amount of the fine, Judge Landis directed that a special grand jury be called for the purpose of inquiring into the acts of the Chicago & Alton railroad, it having been proven in the case just closed that the oil company accepted rebates grom that corporation. This jury is summoned for August 14.

GRAND JURY TO GO AFTER ALTON ROAD.

CHICAGO, August 5.—Preparations for the investigation by the Federal grand jury of the charges against the Chicago & Alton in connection with the granting of rebates to the Standard Oil Company of Indiana were begun to day. Subpenas will be issued tomorrow for the witnesses, the first of whom will testify August 14.

This action is the result of the instructions given by Judge Kenesaw M. Landis on Saturday, after he had fined the Standard Oil $29,240,000 for accepting the rebates. It developes that the reason for haste in this matter is that the statute of limitations is running against the Government and because of it the Alton will escape reindictment on between 800 and 1,000 counts of the 1,462 on which the Standard Oil Company was convicted last spring.

A report circulated in the southern Illinois oil fields is to the effect that, effective on September 1, a reduction of 8 cents a barrel will he made in the price of crude oil.

Should this reduction be made general to all the oil producing territory in the United States it would afford a way for the Standard company to pay the enormous fine of $29,240,000 in two years, providing a slight increase were made at the same time in the price of refined oil.

CLEVELAND, August 5.—If Judge Landis's decision has been a great blow to John D. Rockefeller he does not show it. Bright, almost blithe, and with a joke on his lips as he spoke of it, he attended services at the Euclid-avenue Baptist church Sunday morning.

To a reporter he is alleged to have said: "Judge Landis will be dead a long while before this fine is paid, in fact, many things will happen before that."

STANDARD OIL'S GREAT PROFITS.

WASHINGTON, August 5.—No stronger arraignment of the Standard Oil Company has ever been made in a public document than that contained in the report of Herbert Knox Smith, commissioner of corporations, just submitted to the President.

This is the consensus of opinion here in Washington, where the report is regarded as particularly timely in view of Judge Landis' decision at Chicago last Saturday. One department official remarked after reading the report: "If the fine of $29,240,000 assessed by Judge Landis could be collected and divided among the people it would be only a small part of the sum wrung from oil consumers by the great monopoly."

The report deals with prices and profits, and it supplements previous reports on the "Transportation of Petroleum" and on the "Position of the Standard Oil Company in the Petroleum Industry."

In his letter of submittal the commissioner draws the following conclusions from his report, and says these facts have been proved.

"The Standard has not reduced margins during the period in which it has been responsible for the prices of oil. During the last eight years covered by this report (1898 to 1906) it has raised both prices and margins. Its domination has not been acquired or maintained by its superior efficiency, but rather by unfair competition and by methods economically and morally unjustifiable. The Standard has superior efficiency in running its own business; it has an equal efficiency in destroying the business of competitors. It keeps for itself the profits of the first and keeps to these the monopoly profits secured by the second. Its profits are far above the highest possible standard of a reasonable commercial return, and have been steadily increasing. Finally, the history of this great industry is a history of the persistent use of the worst industrial methods, the exaction of exorbitant prices from the consumer, and the securing of excessive profits for the small group of men who over a long series of years have thus dominated the business."

"The Standard," says Commissioner Smith, "has repeatedly claimed that it has reduced the price of oil; that it has been a benefit to the consumer, and that only a great combination like the Standard could have furnished oil at the prices that have prevailed. Each one of these claims is disproved by this report. The Standard has consistently used its power to raise the price of oil during the last ten years, not only absolutely but also relatively to the cost of crude oil.

Attempt to Extort $10,000 by a Threat.

LANCASTER, Pa., August 2.—"Surrender $10,000 or be murdered along with your sister," was the substance of a letter received by Charles B. Grubb, one of Lancaster's wealthiest men. It was at first thought to be a joke and no attention was paid to it until yesterday when it was sent to Postmaster Miller. He at once expressed the belief that he knew the writing and the police are now looking for the suspect, as they regard the threat as serious.

The writer said he had been chosen by lot as a member of an organization, "The Strong Forty-Two," to obtain $10,000 from Grubb or to take his life and that of his sister, Miss Daisy B. Grubb, of Philadelphia. It was directed that the money be placed beneath a water trough in West Orange street, beyond the Quarryville railroad, by 9 o'clock Wednesday night.

As the letter was first regarded as a joke, the point indicated was not watched to see if any person went after the money demanded.

Southern Railway Loses Its License.

MONTGOMERY, Ala., August 2.—The license of the Southern railway to do business in the State of Alabama has been revoked, by action of Secretary of State Frank N. Julian, who has caused to he entered on the stub of such license in the records of his office the statement that for violation of Senate bill No. 86, effective July 1, the Southern railway has been deprived of its right to do business in the State.

Act 86 provides that when any foreign corporation is sued in the State courts and removes such suit from the State to the Federal Court, the clerk of the court from which the removal was taken will at once certify such action to the Secretary of State, who shall thereupon immediately cancel said license and make and enter upon the stub thereof an order in substance.

Virginia Railroads Heed State Ultimatum.

RICHMOND, Va., August 8.—The News-Leader is informed on the highest authority, that Governor Swanson, Corporation Commissioners Prentiss and Stuart, Attorney-General Anderson, A. C. Braxton and Senator Daniel, special counsel for the State, last night submitted an ultimatum to counsel for the railroads, and that the railroads will submit to the law and put the two-cent rate into effect within thirty days.

Judge Landis Orders Dissolution of Trust.

CHICAGO, August 5.—Judge Landis, in the United States District Court, to-day ordered the dissolution of the church and school furniture trust recently punished by fines amounting to $43,000, for admitted violation of the anti-trust laws.

Foreign.

Killing an Ugly Girl Not Murder in Hungary.

VIENNA, August 2.—A Hungarian peasant at Neusandec charged with murdering his eighteen-year-old daughter, admitted the crime, but pleaded that she was so ugly he had no chance of getting her married. The jury decided this plea established extenuating circumstances, and brought in a verdict of manslaughter. The court accepted this and sentenced the prisoner to three years' imprisonment.

Peter Jansen. C. J. Claassen, Manager.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, AUGUST 15, 1907. No. 32.

The Lightning Age.

In other times we took a car
Drawn by horses, if going far,
And felt that we were blest.
Now the conductor takes the fare
And sticks a broomstick in the air,
And lightning does the rest.

In other days along the street
A glimmering lantern led our feet
When on a midnight stroll;
But now we catch, when night is nigh,
A piece of lightning from the sky
And stick it on a pole.

Time was when one must hold his ear
Close to a whispering voice to hear,
Like deaf men—nigh and higher;
But now from town to town he talks,
And puts his nose into a box
And whispers through a wire.

—Science and Industry.

Items of News and Comment.

Forgiveness of sin, divine pardon and purification are fundamentals of the true religion as taught in the New and the Old Testament.

Christ Jesus is an efficient and sufficient Savior. The all-sufficiency of Christ's atonement for sinners was set forth in the "seven" sprinklings of blood.

Rev. Otto Liechti, of Pandora, O., who met the "Krehbiel party from America" in Germany at the "Weierhof," has favored the *Bundesbote* with a very interesting correspondence. Bro. Lichti expects to be home again by Sept. 1.

H. P. Goertz, of Mt. Lake, Minn., is giving his wife and his two youngest children now a ride on the back of the Mississippi River down by the state of Iowa, and then a trip on the Pullman to Chicago and other places.—Mt. Lake View.

The dedication of the Ebenezer church at Gotebo, Okla., is announced for Sept. 22. Services will be held in the morning, afternoon and evening. All are cordially invited. Thanks are extended to all that assisted to build this church.

A treaty of arbitration concluded by the Swiss and the Spanish goyernments on May 14, 1907, has been ratified by the parliaments of the two countries. This brings the list of the treaties of obligatory arbitration up to twenty-six in number.

The place and time for holding the next General Conference of American Mennonites and Amish Mennonites (or Gen. Conf. B) is with the congregation at Kokomo, Ind., opening on Nov. 13. In connection with this conference several other important church meetings will be held.

Georgia is making such strides toward prohibition that she is out-distancing many sisters. The House passed the Senate bill, providing prohibition, by a vote of 139 to thirty-nine. The obstructionists could do nothing, not even postpone the time the bill shall take effect, January 1, 1908. Two minor amendments were made, in which the Senate must concur. Governor Hoke Smith is pledged to sign the bill. This is the most joyful news of the week from the Southland.---Ex.

Why go to college? is a very important question for every young man and every young woman. Many have a chance to go to college if they will make use of it by deciding quickly to avail themselves of the offered opportunity. It is a fact that frequently occurs to young people, that they are undecided and procrastinating till the open opportunity is closed for them, perhaps for a long time or forever. Therefore trifle not with this vital question. Give our denominational institutions the preference and help to develop and improve them.

Bro. William Penner, formerly of Chiwa, Asia, who made a trip to this country in 1905 with the Brethren Jacob Quiring and Herman Epp, and attended the General Conference at Mt. Lake, Minn., in Oct., 1905, has reported to the "Bundesbote" of his journey back to Prussia, Russia and Chiwa in Asia. He met with several very trying experiences. On Feb. 9, 1906, he arrived at Aulieata, where he had left his wife and children. On May 1, he arrived with his family at Chiwa. Since that time Bro. Penner decided to move to Aulieata, where he has accepted a position as teacher. He started with his and two other families for Aulieata on April 26, '07, and arrived there on May 26 He remembers the dear friends in America by sending cordial greetings to them from the East.

Dr. B. F. Trueblood, Secretary of the American Peace Society, will sail from Boston for Europe on the 21st of August on the "Bohemian" of the Leyland Line. He will be accompanied by Rev. James L. Tryon, Assistant Secretary, and by Miss Trueblood. The other delegates of the Society, all now in Europe, are Miss Anna B. Eckstein, Mr. Daniel G. Crandon, Rev. Bradley Gilman, Mr. and Mrs. Joseph Shippen, and Mrs. Harriet M. Lothrop. Dr. Trueblood and party will go by way of London, The Hague, Berlin and Dresden, spending a day or two in each of these cities, and arriving at Munich for the opening of the Congress on the 9th of September. They will return by way of Venice, Florence and Rome, and sail from Naples home on the 20th of September on the "Königin Luise," of the North German Lloyd line.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

V.

COLOGNE, July 24, '07.

Reading my last correspondence you might think that we are living in museums and art galleries, which however is not the case. We spend the nights in hotels and in the morning we join the innumerable throng that goes sight seeing and on Sundays we go to church. Among other things which we went to see were four palaces of Kaiser Wilhelm II, three of which however were built for him by Fredrick the Great and I have thought since that he must have been called the "Great" because he built so many palaces. Perhaps because he associated much with Voltaire and had in one of his palaces a library of 2,000 French books; they call the palaces not by the German name but by the French—"Palais" pronounced palay. He had other peculiarities besides his mania for building palaces, his French and his love for Voltaire, he also had the gout and because he could no longer go up and down stairs he had the stairway taken out and an incline made which like a scenic railway runs back and forth and on this he had his servants haul him up or down stairs in a wheel chair. In the consultation room he had a table so constructed that the greater part of the top was an elevator which when a button was touched would descend into the kitchen, to be furnished with eatables, drinkables too, for they showed us the places where the glasses were kept, and then to be returned to its former position. This in order that no servant need interrupt the session with his presence. Once he tried to paint the picture of a woman which is still hanging in one of the rooms among other works of art. By mistake he painted two left feet, they say, because his left foot hurt him more than the right. One of the palaces which he built, Sanssouci, is an extensive structure of but one story. It lies on an eminence approached by seven broad flights of stairs, each leading to a new terrace and each terrace is ornamented with beautiful flowers. At the base of the stairs there is a large basin and fountain and an equestrian statue of Frederick the Great in Carrara marble. The panorama from the seat near the fountain up the terrace to the palace is one of the loveliest imaginable and makes you think you are in Fairyland. The gardens and parks surrounding the palace are extensive and very pretty and contain the Orangery, a large building in florentine style, 330 yds. long in which are kept tropical plants and others that are placed out into the garden in the summer time. The garden also contains the Dragon house and the Observation tower ornamented with sculptures and statues. About a mile from Sanssouci is the "New Palais," also built by Fredrick the Great, containing 200 rooms all richly decorated and now occupied by the present emperor as a summer residence. The Kaiser himself was not at home, having gone on a cruise to Scandinavia, so we did not see him, but saw his sum-

mer home, which at present is undergoing extensive repairs. The most renowned room of the palace is the Shell room. It is a large hall, or saloon, as they call it, the walls and ceiling of which are inlaid with shells and precious stones and the friezes are made in the same way. Many of the shells have been replaced by precious stones which the present emperor bought or were presented to him. In this saloon the royal family celebrates its Christmas with a Christmas tree for each child. "When these trees are all lighted with candles in the evening it makes this room look splendid, because of the glittering and reflection from the stones" said the guide. To which a German woman in our company replied—"It doesn't look bad as it is now." In front of the palace, separated by an open court, is the theater, surrounding this is a colonnade, an enlarged but exact copy of which you saw at the World's Fair in the court of the Nations surrounding Festival Hall. The Cascades descending from Festival Hall at the Worlds Fair were patterned after the Cascades at "Wilhelm's Hoehe" near Cassel, which we saw the other day. We arrived too late to see the fountain playing on the Cascades, which occurs only on Sunday and Wednesday afternoons for one hour. The water is secured by gathering the water of a small stream into a reservoir and the supply is only enough to allow these two displays each week. For the people of Cassel and the visitors it is a great entertainment especially on Sunday afternoon. The "Höhe" is about three miles from the center of the city but on Sunday afternoon ten thousand people go out into that park and though they have an electric car line yet the great majority of them go afoot. In the park is a magnificent palace, the property of the present emperor of Germany and both there and in the city they are making preparation to receive him and his family when the beginning of next month he will come for a few weeks' residence in this beautiful place.

At Dresden besides looking at the gallery and museum we also had the privilege for a "tip", which is universally expected here, at least in the cities for the smallest favor. We are hartily disgusted with the tip business, for in one hotel I had to tip four servants who honeyed around us, the one having simply opened the door for us to pass in or out. We greatly preferred the way of the Hostiz in Berlin at which we lodged, for they simply added 8-10% to our bill and then did the tipping among the different employees themselves. But I must go on to say what I started to say—for a tip we were privileged at Dresden to see the "Mar Stall" of the King of Saxony and it was worth the price of the two tips which it cost us. He has 82 black coach horses and 26 saddle horses, each with hair as fine as silk, their tails bobbed, and all covered with blankets lest they soil themselves when they lie down on the straw, which was as clean and white as though it had just come from the threshing machine. Each team has two sets of harness and two carriages and a hostler to care for them. After seeing the horses we also went across the street to where the carriages are kept. They numbered about 150, sixty-five of which are used in giving the horses their daily exercise and the other eighty-five for actual service. The exercising carriages are common affairs, such as we have seen before, but most of the others are simply grand beyond discription, all rubber tired, upholstered with the finest silk and some of the striping inlaid with gold. The most expensive one cost between $9,000—$10,000 and the cheapest of them about $1,000. Then he has carriages for his servants and dogs and his outfit when he goes on a hunting excursion. When after having seen this extravagance I stood on the street of that same city and saw men and women hitched to small wagons laboriously pulling heavy loads up grade, I said—"That accounts for the Social Democrats in Germany" and Victor Hugo says in his "Les Miserables" that from such seed the horrible harvest of the French Revolution did come. To us Americans who consider all men and women created equal the caste system which we notice here is displeasing, but a dear brother who has lived in Germany, not a month like we but a life time, tells me that in this respect it is much better than it was even twenty years ago and that the time is coming when as Burns says "A man will be a man for a' that."

We spent one Sunday in Berlin and attended the service in the "Dom." When we found the auditorium full and were ushered into the gallery I was ready to revise my opinion in regard to church attendance in Germany, but during the service I decided that four-fifths of the attendants were strangers like ourselves. When the service was closed and mother and sister, who had disputed my assertion, saw how the majority of the people instead of leaving the building crowded into the central aisles and looked upward to see the statues of the apostles and reformers and the beautiful paintings in the crown of the dome 150 ft. above, they were willing to admit that there were a great many strangers in the "Dom." If it be true what a Berliner told me, that there were 30,000 strangers in the city at that time and we take into consideration that the galleries, museums etc. are closed during the hour of service we can easily suppose that a few thousands of them might attend the service in the "Dom" especially since the Dom is one of the points of interest in the city.

The number of tourists in Germany is something, "kolossal" as the Germans say. If you arrive late at evening in one of the cities on the beaten track of the tourists you may have to look up three or four hotels before you secure lodging. If you go down the Schloss Strasse in Dresden you will hear more English and French than German. In Cologne, (Köln) the beginning and ending point of the Rhine tour, having but a single street worth looking at, the Hoch Strasse running from the Cathedral south; you will find this street, not the sidewalks, but the whole street so crowded with tourists from 9—11 in the evening that you only make your way through with difficulty. I do not wonder that people come to Germany to make tours, for much of Germany is historic ground and what it may lack, even the Rhine, in natural beauty as compared with Switzerland they seek to supply through the "Verschoenerungs-Vereine." I see no reason whatever why all our American cities, the smaller towns too, could not have such a society.

In whatever city or village or hamlet I may live when I return to America I am sure it will have a "Verschoenerungs-V e r e i n," though like Mark Twain's "Society of Purity" it consists of but a single member.

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From Our Mission Fields.

ARAPAHOE MISSION AT CANTONMENT, OKLA.

Missionary J. A. FUNK writes of our Arapahoe Mission at Cantonment, Oklahoma:

Our labor among the dear Arapahoes was not in vain in the Lord, although there were of late no accessions to the church.

The energetic move of the more developed Christians against intemperance and other evils caused among the heathens a great dissatisfaction of a difficult character, which apparently is a hindrance to the promotion of the gospel, but in fact it will prove a means for the advancement of the gospel.

That this dissatisfaction was also felt in the congregation made it more difficult. If this conflict were only between the heathens and the Christians it would not be so difficult. As I have taken from beginning a neutral position, the heathens are still friendly towards me. I trust that God in His mercy will give me strength to be master of the situation. The conflict was quite severe at the start, but it has already decreased, although it may not altogether cease for some time.

A Christian was recently attacked by a heathen, but as he did not defend himself, the heathen soon lost courage and stopped the quarrel. Truely, defenselessness is a powerful weapon in the hand of the Christian! Another Christian was threatened to be shot, but as he was not afraid, the heathen soon lost courage to go in that way.

In order to effect better harmony between the Christians and the heathens, that they may be reached better by the gospel, I have requested the Christians to raise the means to hold a three days' festival. Whether the Christians will succeed in their efforts to hold such a festival and whether the heathens will accept the invitation is somewhat doubtful. But I am glad to know that the Christians have already taken steps in that direction.

May the Lord in the future bless us abundantly with the power from on high to proclaim the gospel in its light, and to preach Christ crucified that the Christians may become more and more like Christ and become more perfect to the honor and glory of God.

The congregation has recently lost two members by death. Sister Oldman went on a visit to Wyoming and died there on July 3. Sister Flint died on July 5th in the home of her aunt, Mrs. Hoof, who has been crippled for many years, but at present is much worse so that she is not able to walk. This dear Sister Hoof was baptized several years ago, when she was yet able to walk. How different does the dear sister appear now, and how much better is she prepared for heaven. Sore afflictions have befallen the dear sister in this life, and seemingly she has to contend with pain and suffering as long as she liyes. But in spite of all this she sits quite patiently in her bed, like a transformed figure waiting for the day of redemption. I recently administered to her the Lord's Supper, which she appreciated very much. What are God's plans with Sister Hoof?

The meetings are still held in the Canton schoolhouse, and are comparitively small. We are longing for the time when we can move to the new station and especially to hold again our services in the chapel that has been vacant for over a year. Perhaps it will not be very long till all our wishes will be realized. May the Lord grant His blessing to this end for His name's sake.

With greetings, Yours in Christ,

JOHN AND COR. FUNK.

July 22, 1907.

With Jesus.

"Dying together" with Jesus,
This is the end of strife!
"Buried together" with Jesus,
This is the gate of life!
"Quickened together" with Jesus,
By the touch of God's mighty breath,
"Risen together" with Jesus,
Where is thy sting, O Death?

"Living together" with Jesus,
Walking this earth with God;
Telling Him all we are doing,
Casting on Him every load.
Living His life for others,
Seeking alone His will,
Resting beneath His shadow,
With a heart ever glad and still.

"Seated together" with Jesus,
In the "heavenly place" of love;
Love, unequalled—unending,
In the heart of the Father above.
"Seated together" with Jesus,
To live out the love of God,
And so win this world unloving.
By His love, so deep and broad.

—BESSIE PORTER.

Just So True.

The Hon. George White, President of the London Sunday-school Union, recently stated that he had found that ninety-nine in a hundred of the rank and file of Sabbath-school teachers were busy working people. It is an open secret among ministers and superintendents that the most energetic Sabbath-school teachers are those who also work hard during the week.

50 cents **will pay one new subscription to the Mennonite from now until Jan. 1, 1908.**

Home Circle.

What the Flowers Say.

The red rose says, "Be sweet,"
And the lily bids, "Be pure,"
The hardy, brave chrysanthemum,
"Be patient and endure."

The violet whispers, "Give,
Nor grudge, nor count the cost,"
The woodbine, "Keep on blossoming."
In spite of chill and frost."

And so each gracious flower
Has each a several word,
Which, read together, maketh up
The message of the Lord.

A Word to Boys.

You are made to be kind, boys; generous, magnanimous.

If there is a boy in school who has a clubfoot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a hungry one, give him a part of your dinner.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him. for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

What One Girl Did.

I am not sure that you young people would call her a girl; she was a trifle over thirty; but she had what my mother used to call a young heart, and in her home circle was used to being counted among the girls.

One winter she found herself stranded hundreds of miles away from the large, busy church which had heretofore been the centre of her outside life, in a place that seemed to her almost like a desert—she and her young brother who was not a Christian. He had gone to that dreary settlement to look after his health and certain land-claims, and she had gone to him there, because all her life she had been a caretaker and this brother with his uncertain health and reckless ways had all his life been one of her cares.

Very early in this new experience came the question what was to be done with Sundays. There were neighbors within three and four and five miles of their cabin, pleasant people who were enduring hardships and privations without making much talk about them, and who were inclined to be neighborly and sympathetic. But there was no Christian among them, so far as my friend—whose name, by the way, was Rebecca—could learn.

They distinguished Sundays from other days by sleeping much later, and having better dinners, and going fishing, or calling on some neighbor. Rebecca and her brother had received a number of these friendly Sunday visitors, and entertained them with apples and ginger cakes. This, the brother had told Rebecca, was the custom of the neighborhood.

"But they don't get any such cakes as you make," he had added proudly, and was evidently pleased at the thought of giving his neighbors a treat.

But this was not Rebecca's idea of a good Sunday, and she thought long and earnestly over her problem. In fact, on the fourth Sunday in her new home she lay awake most of the night, trying to plan what could be done. She was a timid girl, alone in her longings for something better.

The astonishment on her brother's face when at last she hesitatingly spoke her thought beggars description.

"A Sunday-school! Out here in the woods five miles from anywhere! What are you thinking about? To begin with, there aren't any children within ten miles of us, except the Snyder baby and Jim Kirk's half-witted boy; but, if there were, who would teach them, and who would lead off? There isn't a man within twenty miles of us who could do a thing of that kind, not that I ever heard of."

Rebecca tried to explain. She did not mean a real Sunday-school, with a superintendent and a good many teachers, but just a—well a Bible class; they could all be in it, all the neighbors who would come. They could read a chapter together, and talk it over. It would be pleasanter than talking all the time about the claims and the driven wells and such things wouldn't it?"

He seemed to grow more amazed with each word she spoke.

"Who would do the praying?" he asked. He thought they always had praying at such places.

Her cheeks were ablaze, and there was a suspicious quaver to her voice as she tried to answer. It was evident that Rob would do nothing but make fun of her; but she had begun, and must go on.

"I—I thought Rob, that I could repeat the Lord's Prayer, and some other Bible prayers, perhaps, if there was no one else."

He did not laugh as she had expected; instead, he stared, a curious expression on his face.

"Well," he said at last, "I always knew you were a winner, but this beats all! Go ahead, though; I'll back you. They'll like your ginger cakes, whether they do your praying or not."

This was the way in which the work began in weakness and trembling. The way it grew was almost bewildering. The neighbors came on the first invitation. They were lonesome and some of them homesick, and were glad to go anywhere. Rebecca made the one living-room of the cabin as cheery as possible, the cold came on, the big fire-place glowed. The people liked the singing, and joined in it lustily. Then discoveries were made. Two or three timid voices joined Rebecca's the first time she repeated the Lord's prayer. On the next Sunday there were a dozen; and at its close Uncle Joe, the oldest and kindest resident in the region, said "Amen" so heartily that Rebecca believed he knew how to pray. She got courage to accuse him of it, and he confessed that he used to pray "out loud, sometimes, out East." After a little he learned to pray "out loud" again.

Then one Sunday Mother Bascom, ten miles away, heard of the strange doings at the new cabin, and came. Now Mother Bascom was more than seventy, and was a saint of God, with a homely, shining face.

"Bless the Lord!" she said, grasping Rebecca's hand after the meeting. "I knew He would send you, in His own good time. I've been praying for you for years and years!"

This amused Rob, but it gave Rebecca courage. And Mother Bascom had never forgotten how to pray. What a help she was!

The ginger cakes helped, without doubt, and the nuts and apples, later, that Rob provided; and—O I can not tell the story! there is neither space nor time. It is a true story, and there is a little church out there now, with forty members, and a flourishing Sunday-school, in which Rebecca has a Bible class of young men and women. But the superintendent of the school is her brother Rob!—(By Pansy).

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Rev. I. A. SOMMER, Editor,
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Editorial.

Home Mission Work.

A peculiar feature of the Mennonite church is the custom of having ministers from distant places visit the various congregations. Other churches have visiting ministers appear in their pulpits occasionally but their system makes no provision for such visits. With us it is a part of our church life. There is a special need for this. Our people are widely scattered. Many congregations are small and need encouragement, moreover there is a bond of blood-relationship existing between the various scattered communicants and this relationship is kept strong and fresh by visits from those who can tell about the brothers and sisters and other relatives they happen to know. The church gives recognition to this state of affairs by making the sending abroad of special preachers the particular work of the home missionary committee. When once the traveling minister becomes a thing of the past in our church we will have lost something which we believe to be of vital importance to our church life. In no other denomination do we find so many small bodies of faithful ones, scattered here and there, who so faithfully hold to the church into which they were born, and while we are able to have men in touch with the larger and better established congregations visit them and encourage them we need not fear for their loyalty. Many of these bodies will no doubt become well established congregations because of the faithfulness of the pioneers of to-day and the encouragement the visiting ministers were able to bring them.

But having specially selected preachers visit churches is not all that is implied in home mission work. There are communities in which there are no churches or Sunday-schools. It seems to us that our church ought to have a part in the working up of religious work in such places even though there are none of our people living on the ground to begin it. There is no reason in the world why our churche's interest in church extension ought to be limited only to settlements where there are Mennonite people. Surely our confidence in what we believe is demonstrated by our aggressiveness in spreading abroad the doctrines peculiar to our church. The Home Mission board of our conference is not at all restricted by lack of funds, as are some of the other boards, in fact there is more money on hand than the committee finds use for. There are two ways by which this money might be very well spent. It might either be devoted to the use of the small churches recently established in cities and towns whose financial limitations make the struggle for existence difficult or it might be devoted to the development of new fields where religious work is badly needed. G.

Correspondence.

FLATLAND, Pa.—The monthly report of our Sunday-school for July is again encouraging. Enrollment: officers 10, teachers 9, scholars 101, new pupils admitted during the month 6, total number enrolled 110. Average attendance: officers 7, teachers 5, scholars 55, number of visitors during the month 20. Our school was addressed in July by Rev. A. B. Shelly and Linford Foulke. Our school held its annual outing on August 3, in Bro. John Rosenberger's grove. All that participated enjoyed the occasion. Addresses were made by Bro. Schell and Rev. A. B. Shelly. Very encouraging words were spoken, especially on the significance of the day and what we all can learn from the beauties of nature. Abram Shelly's orchestra rendered fine selections.

Our Young People's Society is again holding its meetings every second Sunday evening, which are very encouraging and edifying. We hope and pray that God's love and mercies may ever rest on our efforts and work, and that many souls may learn to love their Savior in the days of their youth. Sincerely,

H. W. SHELLY.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

The Shanghai Conference and Bible Translation.

BY REV. JOHN FOX, D. D.

The Shanghai Conference could not be fully described in even one whole number of the RECORD. The official report, when issued, will make a large volume, and the excellent unofficial publication of the *North China Daily Herald and News* is a pamphlet of fifty large and closely printed pages. Such reports, however accurate, cannot picture the living glowing reality. This remains, bright and beautiful, in the memory of those of us whose high privilege it was to sit with the glorious company of missionaries, men and women, from April 25th to May 7th, and to share their goodly fellowship in the Matyrs' Memorial Hall (one part of the new Chinese Young Men's Christian Assocation), commemorating all the martyr missionaries of the century. The noble army of martyrs must surely have been present in spirit in this upper room, which had been finished just in season for the conference, for there had newly come to share the estate of the martyrs, out of the great tribulation in China in the year of grace, 1900, some who else might have been here.

The last conference met in 1890. Ten years later was the natural date for this one, but the chronology of divine purpose read differently. In 1900 came the volcanic "Boxer" outburst. North China was drenched in the blood of saints, until it seemed as if the gates of hell would prevail. But lo! instead there has come out of the ashes of despair new life from the dead, until the phrase, "the renaissance of China" has become a hackneyed commonplace, so clearly is it recognized that the sleep of centuries has broken and China is swinging into the stream of human progress. The value of this conference consists first of all, therefore, in its providential relationship to the extraordinary circumstances and conditions of "New China." Its discussions have a bearing upon the great question of her national destiny. Not unmindful of the past, it looks to the future.

Never, for instance, has there been such a demand all over the empire for the Bible as since 1900. At times the presses could hardly meet it. Never could there be time more opportune, therefore, for the churches of Christ in China to press on toward the speedy perfecting of the Chinese versions. The limits of space will require me to disregard a score of other matters in order to speak of this subject, which particularly concerns the Bible societies.

First, however, let me give some general account of the conference itself. Its voting membership was limited strictly to Chinese missionaries duly appointed as delegates, and of these there were 476, representing 3,833 missionaries in all China, with 694 visitors, a total of 1,170 coming from two dozen different countries, representing eighty or more boards. Of these, seventy or more were, like myself, the official representatives of such boards. We were not expected to vote, and were only given the privilege to debate under rather close restrictions, which some objected to, but on the whole the rule seemed wise and was not abused.

At the opening reception in the Shanghai Town Hall, where the evening meetings were held, 1,500 persons were present when our Dr. Hykes, Vice-President of the Shanghai Missionary Association, had the honor of making the address of welcome to the delegates. Prior to this, in the afternoon, the formal organization had been effected. There were two Presidents—Dr. J. Campbell Gibson, an English Presbyterian, and Dr. Arthur H. Smith, an American Congregationalist, both men admirably typical of the nations and churches which they represented—Dr. Smith, brilliant, witty, and resourceful; Dr. Gibson, slower of speech, but with a weight of wisdom and a steady poise which made his occupancy of the chair not less acceptable. There were eight Vice-Presidents — three American, three British, one German, and one Scandinavian—and a sufficient corps of Secretaries and other officers. The Executive Committee, prior to the conference and during its session, was headed by Bishop Graves of the American Episcopal Church, whose hand was on the helm constantly and effectively. Nor must we forget Mr. Bondfield, Agent of the British and Foreign Bible Society, whose invaluable service as secretary of the committee was recognized at the close of the conference by the present of a gold watch from its members.

We cannot speak at length of the personnel of the conference. There were such veterans as Drs. Hunter Corbet and Mateer; Dr. Graves, Baptist; Mr. Arnold Foster of the London Mission; Bishop Roots of the Episcopal Church, and Bishop Bashford of the Methodist; Dr. Ament came from North China, and Dr. H. H. Lowry, Methodist, and Dr. J. Walter Lowrie Presbyterian; and Dr. Sheffield, who had the singular distinction of wearing scars of thirty-five stab wounds made by a Chinese assassin a dozen years ago—a walking miracle he seemed; Mr. Hoste, successor to Dr. Hudson Taylor as head of the China Inland Mission, was there with some of his associates, costumed *a la Chinois*, one of whom made the only quotation from Shakespeare I heard during the sessions. A distinguished delegate from the home-lands was the Rev. Lord William Cecil, Anglican, a son of the late Lord Salisbury. It would be easy to name a longer list of men of high distinction and notable ability whose presence gave weight and significance to the assembly.

Then, too, one somehow felt as he looked upon the faces of this peculiar campany, that the lowliest and least distinguished may be best known in heaven, where is written down many a life story, precious to God and holy angels, of weary years spent in lonely outposts, remote from social joys and home comforts. The privations of women in isolated stations, borne with heroic patience, are chief among the glories of the evangelic conquest. The missionaries do not like over-praise, for they know their own limitations and frailties, but they are as a class schooled in the habit of self-denial, and the best of them carry an atmosphere of such serene goodness that a fortnight in their society is an education in piety.

Two things were blended in the conference in rare degree—devotion and business method. At 8:30 punctually every morning there was a devotional service, continuing until 9:15. Each day a different speaker preached, selected from the visitors—not from the missionaries. The business, save for a noon recess for "tiffin," lasted until five o'clock; then there was usually a prayer meeting in the Union Church, which ran on for an hour or more, and it was understood that "continuous prayer" meeting was maintained in a room above the conference by a succession of earnest souls. The Sunday services were rich and inspiring—Dr. Bevan, formerly of New York, especially stirring a great audience. The fervors of prayer were not mere interludes, but genuine auxiliaries to the prompt, practical, and efficacious handling of the mighty themes which taxed the best wisdom of the missionary body.

The conference of 1890 left, *ad interim*, committees to consider and digest various important matters to be reported to this conference, and other committees were created later. These all presented their reports, each printed in pamphlet form and furnished in advance to the members of the conference. Later we were given a printed set of resolutions proposed for adoption. The subjects thus predigested by the committees were then discussed and rediscussed, amended and reamended, after very free debate by the conference itself. Only rarely were other subjects introduced. So it was secured that time and thought should be concentrated on what is vital to missionary progress, and not wasted in side issues and mischievous hobby-riding.

(To be concluded.)

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 25, 1907. FOREIGN MISSIONS. CHRIST IN MEXICO AND SOUTH AMERICA. Ex. 20, 1-6.

MEDITATIONS.

This topic is so far, that we can not begin to mention the different missions, which work in Mexico and South America. The latter alone comprising so many different states and missions in all of them, in most of them more than one denomination.

One of the most interesting histories is that of the Jesuit mission in Paraguay, where the Jesuits worked out their religio-political plans with remarkable success. A communistic state in which the Jesuits were the priests and the rulers. Yet it did not last and hardly anything is left of this renowned religio-social experiment.

In the contrary in almost every state there are successful protestant missions among the Roman Catholics. In Mexico are about 25,000 Protestants. In Brazil the protestant missions have about as many adherents. In the northern part of South America we find some of the oldest missions of the Moravians among Indians and Bush-negroes.

Alternate topic for August 25, 1907.—THE HOLINESS THAT GOD REQUIRES. Ps. 24, 3-5. Ephes. 4, 20-24.

QUESTIONS.

1. What is holiness? Ps. 24, 3-6.

2. Why is holiness necessary? Hebr. 12, 14; Luke 1, 75; Lev. 20, 7; 1 Pet. 1, 15-16.

3. How do we get holiness? Hebr. 12, 10; Rom. 6, 22; Num. 15-40.

4. How is holiness perfected? 2 Cor. 7, 1.

5. What can be an incentive to holiness? 2 Pet. 3, 11.

MEDITATIONS.

Holiness is either purity or integrity of moral character or being consecrated to God or to His worship. Holiness is to have a pure heart and clean hands. Holiness is necessary, because without sanctification no man shall see the Lord, and we can have no communion with God except we become like Him, and He demands and exhorts us to become holy as He is holy. We are called to serve God in holiness.

We get holiness not by our own exertions, but by faith in Jesus Christ. He is our righteousness, but also our sanctification; yet we have to purify ourselves even as He is pure, by letting the Spirit of God sanctify us, because thus we become partakers of His holiness. We will become more and more holy by remembering God's will and by doing His commandments.

Thus we perfect holiness in the fear of God, cleansing ourselves from all defilement of flesh and spirit. We are reminded that all earthly things will vanish, being dissolved and that we knowing this ought to be in all things holy living and godliness.

QUOTATIONS.

At one of the ragged schools in Ireland, a clergyman asked the question, "What is holiness?" A poor Irish convert in dirty, tattered rags, jumped up, and said, "Please your Reverence, it's to be clean inside."

It is not necessary that we travel down into the valley to find the Pool of Siloam, and wait for the coming of the angel to trouble the waters, and for some strong man to lift us and put us in. No: the fountain is all around us, and flows divinely clear. The Son of God is waiting at this very moment to wash all our sins away. Have you a single stain upon your heart? come to the fountain. Have you trouble and sorrow?—come at once and receive joy and comfort.

BP. SIMPSON.

Philosophy teaches us, that all the primary colors in nature coalesce to make pure white; so does religion teach us, that all the Christians grace combine to make that "holiness without which no man shall see the Lord." Objects that are purely white perfectly reflect all the prismatic colors of the rainbow; so does a holy heart, all those prime Christian graces which conspire to make perfect Christian character. Holiness consists of three things—separation from sin, dedication to God, transformation into Christ's image. It is in vain that we talk about the last, unless we know something experimentally about the first.

AUGHEY.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Aug. 25.

SUBJECT: Israel journeying to Canaan. Num. 10:11—13, 29—36.

GOLDEN TEXT: And the Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light. Ex. 13: 21.

It was in the third month of the first year that Israel came into the wilderness of Sinai (Ex. 19:1). It was, therefore, just about one year that they tarried there, until the Lord led them away as we see in our present lesson. During that time the law was given to Moses and transmitted to the people. In this time, too, the Tabernacle was built according to the pattern shown and the definite instructions given to Moses on the mount. This was set up, as we have seen, on the first day of the second year. Thus on the anniversary of God's coming to Israel for deliverance from Egypt He came to them to abide in their midst for their guidance and protection, and as the object of their worship. Two times during this year swift judgment upon offenders against God pressed home upon the minds of the people the apprehension of His inviolable holiness; but then in the whole scheme of worship, given to them with minute particularity, the way of His mercy was revealed to them—mercy and acceptance—on the basis of atonement and cleansing from sin.

Everything now was arranged and ordered according to Jehovah's thought for His people. The word of the Lord to Moses, when He called him from being a shepherd to the leadership, had been on this wise: "This shall be a token unto thee that I have sent thee, when thou hast brought forth the people out of Egypt, ye shall serve God in this mountain." This token had now been given in a way and in a measure that Moses could not have thought or apprehended. God had now put His seal upon Moses by speaking with him face to face while the people heard and trembled, and by answering with miraculous power to all that Moses spoke in His name. They were now ready to set out on their journey. The object of their stay at Sinai was attained, and this was not to be their abiding place, any more than the Mount of Transfiguration was to be an abiding place for the apostles. God had a purpose with them for which Sinai was

in the nature of a preparation, an equipment. Our mountain experiences, where God reveals Himself to us, are but means to an end. That end is that we go down to a life for Him, bringing the light we have received to others, and bringing others into the communion of which we have learned the secret. The glorious comfort in each case is, that as we go on His errand we are not sent alone, but He goes with us, even as He went with His people here to guide and protect them, and to cause His name to be known through them.

In the 4th chapter of Numbers we find recorded the full directions for moving the Tabernacle on their journeying. The families of the tribe of Levi all had their appointed parts to do in taking down, in carrying, and in again setting up this sacred tent in which Jehovah's presence dwelt among them. The rising of the cloud of His presence from over the place was the signal for the breaking up of the camp, and then the cloud which had led them hitherto, and which had filled the tabernacle at its dedication and rested upon it while they were to tarry in a place, moved on before them seeking out for them their way as well as their resting places (Num. 9:17—23). The Lord was thus their constant guide through the wilderness. As long as they faithfully kept His charge, following Him implicitly, all went well. It was when they turned aside to human expedients or sagacity to determine whether or not they should go forward or which way to go, or when they murmured because of the Lord's provision for them, that they brought upon themselves trouble and failure.

Considered in this light, the argument used by Moses to persuade Hobab to remain and go with them, v. 31, seems questionable, to say the least. His invitation to this outsider to join the people of God and share with them the promised good is most commendable. His beautiful words are frequently quoted by children of the King trying to bring others into the same blessed relation. Moreover it is quite legitimate to hold out to those whom we would bring into the ranks of God's people, that the Lord has need of them, that their talents, whatever they be, can be put to the best and noblest use in the service of the Lord, in the promotion of His cause in the world. And the Lord does use every talent consecrated to Him, whether it is skill of hand, or intellectual acumen, or whatever it be. But in the use of our own talents as well as those of others we must jealously guard against any encroachment upon the divine prerogatives, that we do not, for instance, allow ourselves or others to speak where we have a definite "Thus saith the Lord." Where God definitely points the way it is not for man's wisdom to question it or to look for another. Well for us if we follow the cloud as it moves onward, unquestioningly and unfalteringly, knowing that in His guidance we are safe and in His strength we shall take possession of the land.

PROGRAM

For the 20th Annual Conference of the Middle District

to be held at the Salem Church near Dalton, Ohio, Sept. 18—20, 1907.

(All by Sun Time).

I. Wednesday evening 7:30.
Conference Sermon.

II. Thursday Forenoon, 9:30.
1. Praise Service.
2. Organization, 9:45.
   a) Certificates of Delegates.
   h) Minutes of the last Annual Conference.
   c) Receiving of new Congregations.
   d) Reports of Congregations.
   e) Order of the Day.
   f) Delegation of Votes to Visitors.
   g) Appointment of Temporary Committees.
3. Report of the Conference Treasurer, A. S. Hoover.
4. Topic: How should we study the Bible? Exposition of John 5, 39.—German—English.

III. Thursday Afternoon.
1. Praise Service.
2. Should not an annual Series of Meetings be held in every congregation of the Middle district?—If so, when, how and by whom?
3. Report of the Committee on Ordination of Ministers.
4. City Missions: a) Necessity and Opportunity; b) How can our Young People's Societies assist?
5. Report of the Committee on Evangelization.
   a) Discussion.
   h) Resolutions.
   c) Election of a Committee member.

IV. Thursday Evening.
Services.

V. Friday Forenoon.
1. Praise Service.
2. Our Publishing House: Its Relation to the Church and the Conference.
3. Catechetical (Baptismal) Instruction: a) Why is it necessary?—b) When, how, by whom, and in what language should it be given?
4. Systematic Support.
5. Business.
   a) Selection of place for the next Conference.
   b) Election of: 1) Chairman, 2) Secretary, 3) Treasurer, 4) a Member of Program Committee.

VI. Friday afternoon.
1. Praise Service.
2. Why should we give the Tenth?
3. Report of the Trustees of C. M. College.
4. We should put forth efforts to raise an Endownment Fund for C. M. College; why and how?
   a) Discussion of 3 and 4.
   b) Resolutions.
   c) Election of College Trustees.
5. Unfinished Work.
6. Miscellaneous Questions handed in.
7. Report of Committee on Resolutions.
8. Closing Remarks.
9. Adjournment.

Program Com. { J. H. Tschantz. W. W. Miller. I. A. Sommer.

PROGRAM

For the Festival of the Mission Sewing Societies to be held in connection with the Middle District Conference at Dalton, Ohio, Sept. —, 1907.

Song, by the audience.
Opening, by the President.
Music, Swiss Church Society, Bluffton, Ohio.
Essay: Why shall we hasten to put in practice Jesus' command, "Go ye therefore, and teach all nations?—Bethel church, Mo., Society.
Declamation, Bluffton Society.
Music, Berne, Ind., Society.
Mission story, Pandora, O., Society
Declamation, Goshen, Ind., Society.
Essay: What is the blessing of Mission societies?—Wadsworth, O., Society.
Music, Dalton, O., Society.
General Remarks.
Music, Collection, Close.
The Committee:—
Barbara Lugenbuehl.
Helena Liechty.
Hillegonda van der Smissen.

PROGRAM

Of the Sunday-School Convention

Of the Mennonite Sunday-Schools of Central Illinois,

To be Held at the Washington Mennonite Church, September 18, 1907

Forenoon Session.

9:30 Prayer and Praise Service..Lee Lantz
10:00 Importance of the Sunday-school.....John Gundy
10:15 Co-operation in the Sunday-school.....John Kennel
10:30 How to Present the Lesson Truths to a Class.....Sam Stuckey
Open Discussion.
10:50 Lesson Preparation .....
(a) How?—Clarence Stutzman;
(b) When?—Aaron Rosehart;
(c) Where?—Aaron Engle.
11:20 The Bible in the S. S.....Jacob Sommers
11:40 Business.
Adjournment for Dinner.

Afternoon Session.

1:30 Praise Service.....
.....Louis Schwartzendruber
2:00 A S. S. Lesson Taught to Children..Mrs. Lydia Engel
2:20 Primary Work.....
.....Mrs. Mary Maurer
2:35 Drifting
(a) How to Prevent It—.....M. L. Ramseyer.
(b) How to Reclaim—.....Benj. Sharp.
3:05 Temperance Department in the Sunday-school.....J. S. Raynor
3:35 Profitable Pleasure.....
.....Dan. Augspurger
Open Discussion.

Christian Endeavor Session.

7:00 Praise Service.....Claud King
7:20 The Object of C. E.....
.....Frank Reeser
7:35 What Benefit is the C. E. to Young People..Anna Gerber
7:50 How Deepen the Spiritual Life of the C. E.....
.....Noah Christner
8:05 Would a Sunday Evening Sermon Assist the C. E. Meeting?.....Geo. Gundy
8:25 What Has the C. E. Accomplished.....E. Y. Zook
Adjournment.

Mrs. Mary Maurer, Secretary.
John Gundy, President.

PROGRAM

of the Twelfth Annual Conference

of the Mennonite Churches of Central Illinois.

To be Held at the Mennonite Church, Thursday, September 19, 1907.

Forenoon Session.

8:30 Special Prayer Service.....
.....Rev. J. H. King
9:00 Praise Service.....Lee Lantz
9:30 Exposition of Romans 12:1
.....Rev. John Kohler
10:00 Christian Liberty in the Light of Christian Love
.....Lee Lantz
10:30 The Great Need of Our Church—Matt. 9:36—37..
.....Rev. Peter Schantz
11:00 Can We Know that We Are Saved....Rev. Val. Strubhar
11:30 Business.
Adjournment.

Afternoon Session.

1:30 Praise Service..Peter Sweitzer
1:50 What Should Church Service Mean?...Rev. J. H. King
2.10 What is Holiness?.....
.....Rev. Aaron Augspurger
Rev. Jno. Gingerich
2:40 How Can We Create More Unity in Our Churches? .
.....Rev. Dave Augspurger.
3:00 The Attitude the Church Should Take Against the Liquor Traffic.....
.....Rev. Jno. Lehman
3:40 Home Missions.....
.....Rev. Mike Kinsinger.
Adjournment.

Evening Session.

6:30 Praise Service..Monroe Lantz
7:00 African Inland Mission....
.....Rev. Lee H. Downing
7:30 Report of Mission Band.
7:40 Evangelistic Address.....
.....Rev. Lee H. Downing
Adjournment.

Rev. John Kohler, President.
Lee Lantz, Secretary.

Deaths.

Brotzman.—On Aug. 1, at the home of her son Jordan F. Stover, Riegelsville, Pa., Mrs. Elizabeth Brotzman, aged 74 years, from general debility incident to old age and Bright's disease. She is survived by 4 children, 5 sisters, 8 grandchildren and 5 great-grandchildren. The deceased was a daughter of the late Isaac Fretz, of Tinicum. She was a devoted member of the Mennonite church, and a kind mother. Funeral took place on August 4, and interment was made at the Springtown Mennonite burial grounds. Services were held by Rev. F. F. Gabel and Rev. Melcher; both spoke from the text the deceased had selected, Philippians 1:23, in the English and the German language respectively.

News of the Week.

Domestic.

Disastrous Explosions.

Detroit, Mich., August 10.—Two men were killed, three more probably fatally injured and scores of people were slightly hurt by the explosion of half a car of nitroglycerin at the Michigan Central railroad station at Essex, Ont., seventeen miles inland from the Detroit river, to-day.

Practically every building in the little town of 1,500 people was damaged, many of them being blown to pieces.

The shock of the explosion was plainly felt for twenty miles around Essex. It was so heavy in this city that windows were broken in a Jefferson-avenue automobile garage.

Boulder, Colo., August 10.—Fire that started early to-day in the Colorado & Southern freight depot here destroyed the depot, with a quantity of freight, and spreading a distance of one hundred feet enveloped a powder house containing 1,000 pounds of dynamite, which exploded with a tremendous shock, injuring perhaps one hundred persons and breaking the plate glass in every business house in the city, as well as the windows in hundreds of residences. It is believed that two of the injured will die. The property loss is estimated at $250,000. The fire originated from some unknown cause and is believed to be incendiary.

Trust Magnates and Speculators Alarmed.

New York, August 10.—There was another disorderly break in prices of stocks with the beginning of trading at the Stock Exchange, which carried some stocks down to lower prices than were touched during the week. Speculative sentiment took fresh alarm at the tone of a statement by Attorney-General Bonaparte, after his interview with the President yesterday, in which the aggressive determination of the administration to push the pursuit of corporations along various lines was asserted. Holders of securities threw them on the market in large blocks.

Many rumors circulated of money trouble in London or at Berlin, and of a determination by the trust magnates to withdraw support and let the market take care of itself.

Standard oil at one time yesterday went down to 466, the lowest point touched in years. A little later the stock was offered at 475 with no bidders. Several years ago Standard Oil sold above $800 a share and yesterday's price indicates a shrinkage in value computed on the total capital stock of more than $300,000,000.

Telegraph Operators Strike.

Indianapolis, Aug. 12.—Practically all the operators in the main office of the Western Union at New York struck at 1 o'clock this afternoon. The union men voted yesterday to remain at work until next Friday and consequently the strike whistle sounded a surprise for the company's officials. The operators struck without receiving orders from the union officials.

Shortly after 1 o'clock all the Western Union men working on the New York produce exchange went on strike, leaving only a few non-union men at work.

It was stated this afternoon by a general officer of the Western Union at New York that out of the 400 men on duty on the day force, 201 refused to obey the call to go out. These men, it was said, were at their keys and the company made the declaration that by 5 o'clock this afternoon they would have a full force of operators at work.

Officials of the telegraphers' union have threatened to call a general strike in the United States and Canada within twenty-four hours unless the demands of the operators are granted.

Among the cities which became affected by the strike to-day are New York, Des Moines, Augusta, Chattanooga and Savannah. The Postal operators at Denver, Salt Lake and Los Angeles, also walked out.

Both the strikers and the Western Union officials at Chicago say the present is no time to talk arbitration.

The Postal operators at New York struck at 2:30 p. m.

General Strike Order May Call Out 25,000 Operators.

Indianapolis, Aug. 13.—The strike of commercial telegraph operators continued to spread to-day. Secretary Russell, in a statement issued at Chicago, declared that, in his opinion, all the members of the union in the United States and Canada, numbering 25,000 men, would be called out by to-night.

Secretary Russell also said that the long-distance telephone relay operators would refuse to handle commercial messages, and therefore the whole long-distance service would be tied up.

The Associated Press men in many of the large cities are out, but the Associated Press continues to work several of its leased wire systems.

Radical among the strikers advocate extending the strike to the railroad telegraphers, thereby paralyzing railway traffic throughout the country. It is stated that if a railway operator employed by the Baltimore & Ohio, in Pennsylvania, is discharged for refusing to handle a commercial message, the telegraphers along that line will be called out.

So far little disorder has attended the strike in any city.

Millionaires Hit by the Slump in Stocks.

Newport, R. I., August 13.—An exodus of cottagers and hotel guests from this fashionable resort last night and to-day affords mute, but eloquent testimony of the seriousness of the slump on the stock market. Many persons who came here to spend the summer have found it necessary to cancel all social engagements and depart. Fortunes have shrunk by the reduction in the prices of stocks, and families who began the season with the affluence of millionaires, have been compelled to leave and return to their city homes to look after their business interests.

Harriman to Answer in the Federal Court.

New York, August 13.—An order was filed late yesterday in the United States Circuit Court by District Attorney-Stimson requiring Edward H. Harriman and Otto H. Kahn, of Kuhn, Loeb & Co., to appear before the federal court on October 21 next to show cause why the petition of the Interstate Commerce Commission should not be granted, calling on both men to appear before it and answer questions. Both have declined to answer queries, principally concerning the affairs of the Chicago & Alton railroad. The petition sets forth that the commission has authority to inquire into the management and business of all common carriers.

Korean Delegates Sentenced at Seoul.

Seoul, Korea, August 12.—The Korean Supreme Court has passed sentence on the members of The Hague deputation. Yisang Sol has been condemned to be hanged and Yi Wi Chow and Yi Chun have been sentenced to imprisonment for life.

New York, August 12.—News that he had been sentenced to death and that his associates in the ill-fated mission to The Hague had been condemned to life imprisonment, was conveyed to Prince Yi, newhew of the new Emperor of Korea, at the Broadway Central Hotel here to-day.

"The Japanese, of course, are responsible for this," the prince commented. "I do not blame them so much, however, as I blame the traitorous Koreans who have sold themselves to the Japanese. The only effect of this action against me will be to add energy and enthusiasm to the work of patriotic Koreans for their country.

Moors Charge Almost Up to Cannon's Mouth.

Tangier, August 13.—Four thousand Moors attacked Casablanca yesterday, but were repulsed. The tribesmen displayed dauntless courage, charging repeatedly almost to the French guns, but a hail of shrapnel finally drove them back with heavy losses.

The fire of the warships in the roadstead was terribly effective on the masses of native horsemen. The French losses were inconsiderable.

Warships are being hurried to Mazagan which is reported to be under attack by the Moors. The attack is said to have followed a demand for money which was refused. As there are no soldiers at Mazagan to protect the town, the situation is regarded as serious.

Paris, August 13.—The Matin publishes a dispatch from Safit, a seaport on the coast of Morocco, saying the town is surrounded by natives and that the European residents are preparing to defend themselves. The situation at Safit is declared to be critical.

Train Wrecked in a Tunnel; Ten Lives Lost.

Madrid, August 10.—The Southern express was derailed to-day near Alsasua and later was run into by a freight train. Both trains caught fire and it is reported ten persons lost their lives. The disaster occurred in the tunnel of Otzaurte, near Alsasua, a station on the northern railway.

After the wreck of the two trains and the subsequent fire the tunnel acted as a chimney, fanning the flames and creating a panic among the survivors, who sought to escape from the smoke and heat. The exact number of victims has not yet been established.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, AUGUST 22, 1907. No. 33.

Don't Forget.

Don't forget the old folks,
Love them more and more;
As they turn their longing eyes
Toward the golden shore;
Let your words be tender,
Loving, soft, and low;
Let their last days be the best
They have known below.

Don't forget poor father,
With his failing sight;
With his locks once thick and brown,
Scanty now and white;
Though he may be childish,
Still do you be kind—
Think of him as years ago
With his master mind.

Don't forget dear mother,
With her furrowed brow;
All the light of other years
Time is fading now;
Memory is waning,
Soon its light will fail.
Guide her gently till she stands
Safe within the veil.—Selected.

Items of News and Comment.

To help others and to do them good is the desire and endeavor of the true and energetic Christian.

The dedication of the Sonnenberg Mennonite church at Dalton, O., is announced for September 15.

In the month of August several Conferences were attended by some of our people—at Northfield, Mass., Minneapolis, Minn., and Winona Lake, Ind.

Moments and periods of waiting in the journey of life furnish precious opportunities for preparation and training for successful advancement and effective progress.

At the annual meeting of the Mennonite School Association held at Altona, Man., on May 22, 1907, it was decided, by majority of votes, that instead of Gretna the town of Altona is to be the place for the Mennonite Preparatory School which is to be erected in the near future.

Day of Prayer.

The General Conference at its last session held at Mt. Lake, Minn., in Oct. 1905, passed the following resolution in behalf of our denominational schools and educational work:

"That out of gratitude what God has already done in our churches, in the school and educational work,.. herewith the General Conference appoints the last Sunday in August (this year August 25th—Ed.) to be generally observed by all congregations of the General Conference as a day of prayer for colleges."

The Day for Prayer for Public Schools.

The second Sabbath in September, this year the 8th of that month, has been suggested by the National Reform Association as a day for general and united prayer for our public schools, and, if the pastors choose, for sermons on education. This suggestion has been endorsed by the Presbyterian General Assembles, North and South, by the American Section of the Alliance of the Reformed Churches, by the General Synod of the (German) Reformed Church, the General Assembly of the United Presbyterian Church, and other ecclesiastical bodies, and by many leaders in the educational and in the religious world. The suitableness of the day selected, at the time when the schools are reassembling for the coming year; the vastness of the interest involved, since nearly twenty millions of pupils and almost half a million teachers will be gathered in the schools; the extent to which the schools must affect the moral welfare of the Republic; and the untoward influences which in some places embarrass and endanger the schools are urged as reasons for the observance of such a day. If, for any reason, the day suggested does not suit the convenience of any church or pastor, it is asked that the nearest suitable Sabbath be observed in this manner. It is hoped that this special remembrance of the public schools once in the year will promote both public and private prayer for this great interest not only on that day, but throughout the year. Teachers are asked to bring this notice to the attention of pastors, and parents and Bible-school superintendents are requested to remember their public schools in the devotions of the school and home. Any pastor wishing helps or suggestions for the discussion of the themes appropriate to the day will be supplied, without charge, if he will send a request, with his name and address, to the National Reform Association, Room 603, Publication Building, 209 Ninth Street, Pittsburg, Pa.

Report and Thanks from Russia.

In a letter from Elder John Quiring, of the Koeppenthal congregation at Saratow, Russia, to a member of the Emergency Relief Commission, G. Wiebe, of Beatrice, Nebr., the following report was given on July 13th:

Through the Molotschnaer Committee we have received the total amount of 5300 Rubels. For this money we furnished: flour, millet meal, potatoes, and in some exceptions also clothes, tea and even some cash (for the care of old and sick persons).

Our work—Bro. John Bergmann and Aaron Wiebe were members of the committee—was extended to twenty-seven districts. Finally we supported some of our church members, and other families, not of the Mennonite church but living here. About thirty families were supported in this way.

I report this to you because Bro. Unruh, Montau, has informed me that many contributions from America were sent to their Relief Committee and among those also such that were forwarded to us.

At present we are harvesting. We have prospects for an average crop.

Cordial greetings to all that assisted the Russian brethren in their need; may the Lord bless abundantly you all for your sympathy and help.

S. D. Gordon's Books.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Where Shall I Send My Boy?

Tens of thousands of young people, fathers and mothers, are now debating the College question. Where shall I go? where shall we send? In many cases the decision will rest on mere earthly grounds. Where is there the most money, the most fashion, the best chance to help my child into worldly prominence. We have no message to those who are animated by such desires.

But there are others who are of another mind, who sincerely wish to get for themselves, or their children, that education, which shall make for the honor of Jesus Christ and the building up of His church. To these persons we address a few words of exhortation.

Do not send your children, if you are young, do not go yourself to a college where the Bible is either ignored or discredited. There will be temptation and struggle enough for the man who goes into life fully armed. Do not trust your own soul or that of your child to the care of teachers, who either by example or precept, advise you to throw away your sword, "The sword of the Spirit which is the word of God."

Do not send or go to a school the chief recommendation of which is that its students have money, or excel in athletics or are very numerous. All these motives are of the earth. It is a sad thing to begin so great a work as the training of a soul on so low a plane. Men are better than sheep or bull dogs. They are not so much to be counted as to be *weighed*. The followers of Jesus Christ were few, poor and had little influence, but they had vast power.

Do not send your children, do not go yourselves, where *secret societies with their initiations, dances, snobbery, deceptions and frauds are permitted to destroy beautiful young people with no protest from the teachers.* The legislatures, boards of education and supreme courts of our nation from ocean to ocean are trying to save our young people from the ruinous influence of these fraternities. Do not patronize colleges where they are tolerated.

It is natural that many of our

readers should patronize Wheaton College in Illinois. It is one of the colleges which has from its foundation stood fast for a true faith, a clean life and a broad and generous culture. It has sent out a great host of men and women to testify for the truth and against evil. It has a right to expect the generous support of all earnest men and women, who are not sustaining some other college of like character.—*Christian Cynosure.*

From Our Missions.

CHAMPA, C. P. INDIA.

Missionary P. A. Penner writes: At the close of the quarter we should like to begin a report with songs of victory, for you would be so glad to hear of many conversions. But this we are sorry to say we can not do. Recently a missionary told me that he believes these people are not yet ready for the gospel. Possibly he meant to say that they are yet lacking a hunger for freedom from sin. If he means this I agree with him, only I maintain that before there can be hunger after salvation from sin there must first be a knowledge and acknowledgment of sin. * * * It therefore behooves us first to pray that this people may come to a knowledge of the depth of its sinfulness. Swami Vivekananda, the learned philosopher, who also represented Hindooism at the World's Congress of Religions at Chicago, voices the sentiment of this people when he says what he recently said in Madras and other large cities: "Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. The worst lie that you ever told yourselves was, that you were a sinner, or a wicked man. It is the greatest of all lies that we are men; we are the God of the universe." To be sure, the common people may at last confess their sinfulness, but in their daily life they prove that they believe the contrary, as long, at least, as they do not break their caste, for that, of course, is a great sin!

In the leper asylum we were able to finish the men's home. We also finished the foundation for the new church. The plan of the church has been sanctioned by the Scottish Society. We are now waiting on the door frames and then the erection of the building shall be begun. The Lord helping the church shall be completed by next Christmas. Then we shall lack a well, fence, and a few rooms for servants and for rice and medicine. If the number of inmates in the asylum continues to increase as in the past our rooms will soon all be taken up. Several deaths occurred during the past quarter, mostly men. One Christian died very joyfully. Last Sunday just after the Sunday-school on our compound the babu of the asylum informed me of the serious illness of a woman. I came just in time to see her in the throes of death agony. In five minutes she was a corpse. She was not a Christian but gladly heard of Jesus. She had only been sick two days. She was partly deaf and could not understand much of my sermons, but after the services she would ask someone what I had preached about. Bakharnin was buried the next morning. How will the Lord judge her? How sad it would be for us if we should find those whom we tried to lead to Christ unsaved on the great judgment day! In May our John Babu took sick. He had the small pox. Thanks to God this disease did not spread. Babu soon recovered.

Among the encouraging events was the visits of two Zeminders (land owners) who came riding on stately elephants and took a look at the entire asylum. After they had done this the lepers sang two songs for them. We hope they received a good impression on their visit with us. Our lepers at present number 70.

Our meetings at the compound could be held regularly, but the attendance has often been quite small. Recently this has improved a little. Last Sunday we had a nice attendance and an attentive one, too, which means something for this country. How we long for the time when they shall not only say "yea, yea" to our preaching, but may attain to the knowledge of salvation and peace that is in Christ Jesus alone. We know of a woman who often begs her husband to speak the decisive word that they both may become Christians. But he is still holding back. How I sympathize with this poor people! Do you think it is easy to become a Christian in India? For here it means to forsake all, even father and mother. This is not as easy as many dear friends at home might think.

Dispensing of medicine demanded much of our time in the past quarter, too, so you need not consider us mere "Dr. Eisenbarts." Some of the patients show their appreciation of the good done through our medicine. For difficult operations we have to send the patients to Bilaspur. Too bad!

My health is passably good. Can do my daily work. In conclusion I desire to repeat my petition to send us laborers this fall. We need them sorely. If they come this fall it will take them at least a year to fit themselves for beginning mission work. Hence the haste. Bro. and Sister Wiens have not been here a year, and yet I was obliged to assign them to their allotted work.

After the conference here at Champa I intend to make a tour through the villages. Nothing preventing, I intend to continue this tour through several months. God grant that my plans may materialize, for I long to get away from continual building.

With many greetings to the dear Board, I remain yours,
July 2, 1907. P. A. PENNER.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Hot Water in Pain.

The good effects produced by so simple a thing as drinking water in abundance, when troubled with spasmodic pains and localized congestions affecting any of the internal organs, need to be realized by experience from time to time. in order to be fully appreciated.

Take a man suffering from sudden, intense pain in the stomach, bowel or bladder, with renal, vesical or bilious colic, give him a pitcher containing a quart of water, almost boiling, and him to drink it, teaspoonful at a time, as fast as he can, and by the time he has taken half the water, he begins to experience relief, and in a little while, after all the water has been drunk, the system is well relaxed, profuse urination sets in, and after a nap or short rest, he is as good as new.

If you have given him opium to relieve a casual, if severe, pain of this nature, some time would be needed to recover from the effects of the opium. Of course, there are times when nothing but some form of opium will relieve, but in these fleeting, harrassing pains, due to colics or temporary congestions, hot water, used in the above manner, will give the best results, and is quick in its action, so that in a short while the patient may go about his business.

The free drinking of hot water is useful in coughs and colds, stimulating the secretion and exciting free elimination. It might also proye of service in appendicitis, if used at the very first symptoms of disease. Before inflammation sets in, there is a determination of blood and nervous force to that point. Pouring in hot fluid, with its relaxing and solvent power, would tend to control the congestion and assist the bowel to empty itself. Theoretically, it is sound practice and worth trying.—Medical Brief.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

A Happy Home.

The first year of married life is a most important era in the history of man and wife. Mostly as it is spent so is almost all subsequent existence. The wife and husband then assimilate their views and desires, or else conjure up their prejudices and animosities forever afterward.

"I have read somewhere," says Dr. Wise, in his Bridal Greetings, "of a bridegroom who gloried in his eccentricities. He requested his bride to accompany him into the garden, a day or two after the wedding. He then threw a line over the roof of the cottage. Giving his wife one end of it he retreated to the other side and exclaimed:

" 'Pull the line!'

"She pulled at his request, as hard as she could. He cried:

" ' Pull it over!'

" 'I can't,' she replied.

" 'Pull with all your might!' shouted the whimsical husband.

"But in vain were all the efforts of the bride to pull over the line, so long as the husband held on the opposite end. But when he came round, and they both pulled on one end, it came over with great ease.

" 'There,' said he, as the line fell from the roof, 'you see how hard and ineffectual was our labor when we pulled in opposition to each other, but how easy and pleasant it is when we both pull together. It will be so, my dear, through life. If we oppose each other, it will be hard work; if we act together it will be pleasant to live. Let us, therefore, always pull together. Let us daily endeavor to help each other to bear and forbear with each other.' "

In this illustration, homely as it may be, there is sound philosophy. Husband and wife must naturally bear and concede, if they wish to make home a retreat of joy and bliss. One alone cannot make home happy. There must be a unison of action, sweetness of spirit, and great forbearance and love in both husband and wife, to secure the great end of happiness in the domestic circle.

A New, or Very Old Practice.

Our Dumb Animals has the following contribution on "Horses in Norway."

"You never see a broken-winded horse in Norway," said a horse doctor. "That is because the horses there are allowed to drink while they eat, the same as mankind.

"Our horses, let them be as thirsty as get-out, must still eat their dry fodder, their dry hay and oats and corn, with nothing to wash them down. But in Norway every horse has a bucket of water beside his manger, and, as he eats, he drinks, also.

'It is interesting to see how the Norwegian horses relish their water with their meals. Now they sip a little from the bucket, now they eat a mouthful, then another sip, then another mouthful, just like rational human beings.

"You never see a broken-winded horse in Norway, and the natives say it is because they serve water to the animals with their feed."

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

Self-Control.

Self-control in trifles trains to self-control in crises. There is such a thing as the habit of mastery. When we accustom ourselves to act courageously we are surely storing up power for victory in some great temptation. On the other hand, it is impossible to yield to all the impulses of self in things that seem of small importance, and then one day suddenly rise to conquest when a great struggle is on. We are preparing to-day for to-morrow's victory or defeat.

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50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Temperance in Russia.

Russia is a land of many wrongs, but on the temperance question she is seeking to line up for the good of her people. For several years this great country has been trying to keep the drink habit from destroying its people. The chief of police in each town is the head of a "temperance committee," which oversees the sale of liquors and establishes tea and coffee rooms. The nation helps to pay the expense of the work. Thousands of restaurants have been opened in which no liquors are sold.—Ex.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Home Circle.

The Way the Children Grow.

A little rain and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about;—
Ah, that's the way the flowers grow,
Don't you know?

And a little work and a little play,
And plenty of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned, and things in place;—
Ah, that's the way the children grow,
Don't you know? —*Unknown.*

The Absent Treatment in Art.

A farmer, seeing an artist painting in his fields, asked him what he would charge to paint his barn with himself standing at the door. "Five guineas," said the artist. "Done!" said the farmer. "Come to-morrow." In due course the painting was finished. But alas, the careless artist had forgotten to paint in the worthy farmer; "but where is me, lad—where's me?" The error he had made flashed across the artist, but he tried to pass it off with a joke. "O," he said, "you've gone inside to get my five guineas!" "O, have I?" said the old chap, nettled. "P'r'haps I'll be comin' out soon, and if I do, I'll pay you—in the meantime we'll hang it up and wait!" —Exchange.

The School Visitor.

The Hillside School had begun its autumn term. There was a new teacher—a young lady with a bright face and pleasant voice.

"Now, children," said the teacher one day, "I think the school visitor may be here to-morrow or the next day." The children all promised to behave well. They did not like to hear that the visitor was coming. He was very tall, very grave, and very strict; and they were afraid of him.

The next day this tall, stern gentleman said to himself: "I will visit the Hillside School to-day."

He went to the door; the wind was sharp and chilly, so he turned back and said: "Wife, can you tell me where my overcoat is?"

"Yes; it hangs in the stable loft; it has been there all the summer," she replied.

Dr. Bray put on his coat and walked to the schoolhouse.

Teacher placed a chair for him on the platform. Just as he asked the arithmetic class a puzzling question, one of the girls at the desk gave a little scream. All the others nestled and fidgeted, looking as if they would like to scream too.

The visitor turned and looked at them very sternly indeed. The teacher touched her bell, and shook her head at them.

"Please, teacher," squeaked one little voice, "it was a mouse!"

"I hope we may have order in the school-room now," said Dr. Bray, in his deepest tone; and then he gave his question once more.

Pop! another mouse! This one ran over to the boys' side, and two or three of the boys saw where it came from. They nudged each other and clapped their hands over their mouths to keep from laughing aloud.

The teacher touched her bell again and called "Silence!" She felt very much disturbed that her boys and girls should act so. But, as she glanced toward the visitor to see how he took it, she was obliged to smile herself; for a third mouse jumped out of the good man's pocket and scampered away.

The boys laughed aloud now, and the girls were all in confusion.

Dr. Bray arose from his chair, prepared to say something very severe indeed. To do this properly, he put his hands!in his pocket and out jumped the last poor frightened mouse.

The doctor's overcoat had hung so long in the loft that a mother mouse had made her snug nest in one of the pockets, and now her little ones had all come to school with the visitor.

The visitor had a broad smile on his face now. "I really must beg pardon," he said, "for bringing a pocketful of mice to school."

The teacher gave a ten minutes' recess, and it was a merry one. Then the scholars came to order and behaved very well indeed; but they did not feel half as much afraid of Dr. Bray after that visit.—*Selected.*

Hurting One's Self.

He who does wrong hurts himself more than anyone else. Sin is a boomerang. The wise man said long ago, "He that sinneth wrongeth his own soul." The angry word, the false statement, the obscene story, have a moral reflex influence which injures the speaker more than those to whom he speaks.

Rubens, the famous painter, is said to have had a high temper, when he was a youth studying art under a master. Becoming angered over some trifling thing, he grabbed up a large brush and smeared out lines of a painting he had been working on for weeks. The master did not reproach, but looked up with the exclamation:

"You have not injured art, but yourself."

Rubens was puzzled. He did not catch the hidden meaning of the master's words until late that night when alone in his own room. In the morning he came to the master's side with the remark:

"I have conquered myself."

"Then, art is the gainer," was the reply. And so it proved to be, for Rubens left a master's name and fame still undimmed.

Cigarette Suicide.

Some years ago when a medical student in New York City I saw a cruel experiment performed on a cat which had been making the night air hideous with its midnight concerts, and which was considered by one of the students to have outlived its usefulness. It was decided that its life should be sacrificed on the altar of science. It was properly secured and practically the quantity of tobacco which is necessary to make a cigarette was allowed to soak for a few minutes in several teaspoonfuls of water and then a portion of this was injected under the cat's skin. In less than fifteen minutes this cat, endowed as it is with its proverbial nine lives, succumbed after several severe convulsions.

In our cities, boys who are scarcely old enough to put on their own clothes can be seen seated on the curbstones repeating this experiment upon themselves by vigorously puffing away at cigarettes which contain this pernicious weed. In many cases, beyond the shadow of doubt, they are also dosing themselves with other narcotic drugs, which are added to the cigarettes for the purpose of creating a still greater necessity for the continuation of their use. By smoking cigarettes these children are virtually sending in advance applications for entrance into institutions for the feeble-minded or for a berth in the reform school, or possibly for a resting place in the cemetery.

Educators have particularly noted that few cigarette smoking boys ever reach the high school. Their brain energy has been so thoroughly wasted by this pernicious habit that they do not have sufficient mental capacity to pass the entrance examination in advanced work.

A boy was recently arraigned before the court charged with circulating bad literature. His attorney pleaded for a dismissal of the case on the ground that he was a cigarette fiend and consequently did not possess sufficient moral discrimination to recognize the heinousness of the crime of which he was accused. This case only illustrates in an exaggerated form the moral deterioration that is taking place, possibly to a less extent, but none the less surely, in every boy who has acquired this unnatural habit.

The Mennonite.

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Editorial.

The Gospel of Terror.

It is a mistake to think that men and women may be scared into becoming good Christians. While it is true that some are kept from vicious lives by the fear of what may come to them because of the wrong they do one cannot call those really good persons who are only good because they are driven into goodness.

It is one of the failings of human nature to enjoy an occasional scare. Some even find a considerable amount of satisfaction in being placed in circumstances where a hair raising sensation is in order. There are those again to whom a hysterical fit is a sort of a luxury and they would go out of the way to put themselves in the way of one. To persons of this stripe the preacher with a message of hell fire is a necessity. Once it was the aim of the preacher to get as much of the hair raising element into his discourse as he possibly could. He believed that the gospel of terror was about what his hearers most needed, it was at least what they wanted most of all and so he proceeded to give it to them The hearers on the other hand being persuaded that spooks and other terror producers of their kind were luxuries permitted only to the unregenerate indulged themselves in a good shiver by hearing the sermon most liberally seasoned with the smell of sulphur. To-day religion and the creepy sensation that terror sends down ones spinal column must be more or less divorced. Sermons like Jonathan Edward's "Sinners in the hands of an angry God" have become exceedingly bad form. The picture of God treading on man as He would a spider don't contribute very much to better living. If one must have the shivery sensation he doesn't go to church for it, he goes to the sea shore or some other resort and for five cents rides on the switchback or the shoot the chutes or the loop the loop or some other dreadful death defying device and gets as many scares as he has nickels to spend.

On the whole, that kind of preaching which pictures God as a terrribly outraged judge who is about to put into motion all His mighty power to avenge His injured honor is not conducive of much piety. The heart becomes hardened under a continual diet of this kind. "Come let us reason together" is the better way by which the affections may be turned toward God whose mighty love prompted the gift of His only begotten Son. The mind filled with the gospel of vengeance becomes an instrument of vengeance. The Puritans, nourished as they were, on a theology of the "Sinners in the hands of an angry God" type became the proper persons to enslave Indians, or burn witches, or cut off the ears of Quakers, and they could do such things without a twinge of conscience because they felt that they were instruments in the hands of God for the accomplishment of His will.

Appeal to the affections, the gratitude, the sense of duty in a soul and you will meet with a response that is loyal, brave and faithful. Hold one by an appeal to that in Him which only responds when terror and might cows him and you may get a trembling slave but even such a one won by love and an appeal to his reason may be brought to a friendship and service that is intelligent and loyal because it is the service of love. G.

Correspondence.

MILFORD, SQUARE, Pa., August 13, 1907.—On Sunday, July 28th, we had the pleasure of having Prof. C. H. Wedel from Bethel College, Newton, Kansas, with us, who preached an able sermon in the morning at our West Swamp church, in the German language. In the afternoon he spoke at Quakertown in the English language and in the evening at East Swamp also in English. Our people were very glad for the visit of the dear brother, who had been here on several occasions before, while he was a student and later a teacher at the theological school at Bloomfield, N. J.

On Sunday last our West Swamp church celebrated their annual harvest home thanksgiving services. The church was well filled with an attentive, appreciative and no doubt thankful audience. The sermon was preached from Isaiah 9:3, "They joy before thee according to the joy in harvest." A liberal thankoffering was lifted.

On August 31st our Sunday-school will celebrate its fiftieth anniversary and a re-union of its former members, in a grove near the church. A number of the former superintendents and other officers, as well as teachers and scholars, are expected to be present. The exercises will consist in singing and a number of addresses by former members of the school.

BLUFFTON, Ohio, Aug. 21.—Bro. Menno Niswander and family, of Middlebury, Ind., are spending there vacation here with their relatives and many friends. He preached interesting sermons at the Ebenezer, St. John's and First Mennonite churches. We are always glad to hear Bro. Niswander preach for us.

Bro. J. B. Baer, Jake Lugibill and Noah Moser left Monday evening for Chicago where they will meet some brethren and will then start for Kansas, Nebraska and other Western states to buy some land if they find some that suits. Bro. Baer will also preach for some churches out west.

The Shanghai Conference and Bible Translation.

BY REV. JOHN FOX, D. D.

(II.)

The result was a solid body of mature conclusions not lightly to be set aside. While devoid of any shred of ecclesiastical authority, they must have great spiritual power. It is not necessary to claim that they could not have been bettered. *Unum in Christo* was the motto of the conference, and its unchanging keynote, yet not all "union" proposals passed unchallenged—the Union University for all China, for instance, gave pause to many. The missionaries felt that they were struggling with things too high for human wisdom, and it would be easy to suggest here and there corrections or additions from various points of view. They attempted to settle for China, *pro tempore* at least, some questions which have been the recognized foci of debate and often of divisive controversy in the Church of God in all ages. The Chinese Church and the Chinese ministry, for instance, were the first topics discussed. This involves the very crux of the chief problems of all church organization. It naturally connected itself with the report of another committee, made later, on "Comity and Federation." It was observable that the action finally taken under the latter head seemed to vary somewhat from the line drawn under the former. At first the conference declared its purpose to plant one church in China, but afterward when substantially the same goal was set up as the consummation of a plan of Provincial and General Councils, the committee's language was reduced by amendment to the less definite declaration—"the establishment of the Kingdom of God in China." This shows the care with which phrascology was considered, and also that there were latent differences of view ready to emerge. But there was no difference whatever in the catholic temper in which they were handled. "The Missionary and Public Questions" raised the old puzzle of Church and State in another form, and one with new perplexities peculiar to China. The question of creeds was touched at the very outset, and might easily have wrecked the conference, but a mitigated assent was finally agreed on to the Apostles' and the Nicene Creeds as "substantially expressing the fundamental doctrines of the Christian faith," while not endorsing any creed as such, leaving "confessional questions" to the Chinese Church.

These details must be enough to suggest the scope and temper of the conference as it dealt with Education, Christian Literature, Evangelistic Work, Medical Missions, Woman's Work, and other like matters, a truly Chinese flavor being imparted by the half day's discussion on Ancestor Worship. Considering the difficulties of the problems attacked, the general unanimity attained was a wonderful tribute to the breadth of mind, depth of insight, and above all the unfailing brotherliness of the missionaries, all and singular. A good epitaph for this oriental Assembly of Divines would be, "Behold how these missionaries love one another."

The discussion of Bible translation could hardly be called a debate. The only debatable question had been avoided by ruling out the "term" question altogether from discussion—a question, that is, of the proper terms for the translation of the words "God" and "Holy Spirit." This has been a moot point from the beginning. It affected the Bible societies very directly. This Society, for instance, has found it necessary to print Bibles containing two or three sets of terms perferred by different classes of missionaries. A compromise—"Shangti" for God, and "Shengling" for Holy Spirit—seems now pretty generally agreed upon, though there is a weighty minority averse to the compromise.

The most important matter connected with Holy Scripture before the conference was the presentation and acceptance, without demur, of the reports of the three committees on Bible translation which had been sitting since the last conference. Some explanations are necessary to show what this means. These have indeed been made before in various forms in the RECORD. For a hundred years missionary scholars have been busy in making and perfecting translations, but only in 1890 was there a definite, organized plan for Union versions representing not individuals or groups, but the whole missionary body. So one committee was set to make a Union version into Mandarin, based, of course, on the existing versions, and two more into the Classical or "Wenli." Wenli is not the spoken but the written "classical" language of China, and is wholly different from the spoken speech. It is the language of letters—of *belles-lettres*, of formal correspondence, and of business and official communication—the pet and pride of the *literati* and the scholars, unknown to the *ignoble vulgus*. Dr. Gibson calls it "an elegant literary artifice." It is ceremonious, elegant "Johnsonese" at its stiffest, when it is called High Wenli; but it can be made easier and more pliable, and then the translators call it "Easy" Wenli. The Bible already exists in it. Committees were appointed to retranslate it.

Although a written language, it can be read aloud, but when it is read in church it is pronounced according to the spoken dialect of the reader. This, of course, varies in different parts of China. When the Bible is thus read it is translated by the reader or paraphrased into the spoken speech; or, it may be, he does not pronounce the written language at all, but simply makes an impromptu translation as he reads it into the spoken language. This spoken language is for more than 300,000,000 Chinese the Mandarin, the most important because used by the largest number of people; and also because the official speech used in courts of justice and elsewhere. But besides this there are at least eight principal "dialects," which might better be called languages, for they differ from each other and from Mandarin as widely as European languages generally differ from each other. In addition to these eight or nine principal languages, there are twenty or thirty minor ones, not counting mere *patois*. When, therefore, critics sneer at missionaries for their failure to translate the Chinese Bible to their own satisfaction, they forget what a linguistic jungle Chinese speech is. Sir Robert Hart fitly speaks of the "China sea of language."

The committees at the present conference placed on its table complete versions of the New Testament in Mandarin, in High Wenli, and in Easy Wenli, and it was resolved that the two Wenli Committees (High and Low) should now aim at the production of one Wenli version. Meanwhile the Bible Societies are asked to print these three versions, that they may be tried by use for three years. All this refers to the New Testament. Steps were taken in the conference to go on at once with the translation of the Old Testament.

To this end executive committees were constituted, having entire supervision of the work of producing one "standard union Bible in Chinese." These committees are to select five qualified missionaries as translators for Wenli and another five for Mandarin.

The conference expressed the gratitude of the missions and churches in China to the three Bible Societies for their help, asked them each to appoint an agent as an ex-officio member of both executive committees, *and to provide all funds needed to meet the expenses of this work.*

The italics are mine, for the words deserve emphasis. Translation is only one of the many tasks of most translators, so that their salaries are not usually borne by the Bible societies, but the other expenses are. The conference appealed to the mission boards to relieve translators of other duties, so that they may give themselves as far as possible to this one thing. This is a point of paramount importance, which I ventured to urge in the few moments that I had before the conference. Naturally translators are much in demand for other things. But is there anything more needful than this? If it involved the payment of the salaries by the Bible societies, their supporters should furnish the means if the missionaries furnish the men set apart to this high use.

All this gives an impression of what the function of the Bible Society is in China. It is no light responsibility to do what we are asked, but there is still more. Nothing is here said about the "dialect" versions, nor of Romanization, i. e., the printing of Chinese Bibles in the Roman alphabet—a practice growing in favor, but at first requiring a duplication of our issues in many cases; nor of the further complication due to the necessity of printing the text with different terms for God; nor of the whole business of distributing the books all over the Chinese Empire, without which our printing would be of little use. The catalogue of our Chinese Agency shows a total of seventeen different versions and 580 different editions ready for use, and there are others to be added, without counting those in English and other western languages. Surely our modest annual appropriation, which amounts usually to about $35,000, needs to be doubled at least if we are to do what must be done.

With this we must leave the Shanghai Conference, passing over many a theme of fascinating interest. That heroic figure in the far background of the conference, Robert Morrison, *clarum et venerabile nomen*, whom Carlyle might well have painted for his gallery, "The Hero as Missionary"; the visit of the Viceroy's representative; the various social functions; the sparkling *facetiæ*, wherein our American President bore his full part—it was all good and wholesome to see brethren dwell together in unity and the precious oil running down as of old.

The women had their field day, when the peculiar need of Chinese womanhood was treated, largely by women themselves. The first resolution passed by them was an urgent appeal to the Bible societies and the translators to see that the whole Bible is speedily put into the Roman alphabet, both in the Mandarin and the other colloquial dialects, because the women of China can learn to read this much more easily than the Chinese characters.

I called attention in my last letter to the extraordinary memories of the Chinese women as indicated by seven young girls, each of whom committed to memory the whole New Testament. Christian women of America, will you not help us for Christ's sake to put the Bible that you teach to your daughters into the hands of these your suffering sisters in China? "A Bible for every home in America" was a potent cry in the beginning of Bible societies. A good one now would be, "A Bible for every home in China."

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 1, 1907. "I CAN" AND "I CAN'T" Isa. 35, 3—4; 30, 15—18; Hebr. 3, 14. (Consecration meeting.)

QUESTIONS.

1. What can we do? Phil. 4, 13.

2. What can we not do? Gen. 39, 9; 1 John 3, 6—10.

3. Why do we sometimes think we cannot? Isa. 30, 15—16; Num. 13, 28.

4. Why can we do things which seem impossible? Hebr. 3, 14; John 14, 12—13; Num. 13, 30; 14, 8.

5. Why can we sometimes not do things, which we ought to do? Isa. 30, 15.

6. Why could David overcome Goliath? 1 Sam. 17, 45—47.

7. What does Paul say about strength and weakness? 2 Cor. 12, 9—10.

8. How can we strengthen others? Isa 35, 34; Hebr 12, 12—13.

MEDITATIONS.

The Christian can do all things in Him, that strengtheneth us. We can only do all things which God wants us to do, our duty, for we have no promise for other things.

The Christian can not do what is wrong, he does not want to sin and as long as he remains in Christ, he can not sin. Sometimes we think we cannot do things, because we look at the things to be done and at our own impotence instead of looking at God and His omnipotence, who gives us strength to do whatever He commands us to do.

If we look upon Jesus, we can at His word walk upon the waters of the tempestuous sea of life or pass through deep waters of sorrow or temptation unhurt at the command of God with God's help. The reason why we sometimes cannot do things, which we ought to do is because we have not the confidence in God and His promises, but think of our own strength, undertake things in self-confidence and fail though the things to be done are according to God's will. Christ says: "Apart from me ye can do nothing."

When the Philistines with Goliath taunted Israel and blasphemed Jehovah, all Israel was afraid, even Saul, who was the largest man in Israel and a valiant soldier, but David, though being young and not being used to fight as a soldier, trusted in God, Jehovah, and overcame the giant with sling and stone.

Paul says: When I am weak, then am I strong. This seems to be a contradiction, but He refers to God's own word: My grace is sufficient for thee; for

my power is made perfect in weakness. When we feel our own weakness, we turn to God, the fountain of strength, and because we desire much and trust in God and only in God, God can help us and keep us.

We can strengthen others by telling them how God has helped us, telling them of God's love and gracious promises.

QUOTATIONS.

It is with us as with children learning to walk, who can stand up no longer than they are held by the hand; or those who are learning to swim, who sink to the bottom as soon as they are left alone. If God does not hold us up, we shall faint and fail utterly.

It is a lovely spectale to behold the timid and feeble defending the citadel of truth; not with hard blows of logic, or sounding cannonade of rhetoric, but with that tearful earnestness and implicit confidence against which the attacks of revilers are utterly powerless. Overthrown in argument, they overcome by faith, covert with contempt, they think it all joy if they may but avert a solitary stain from the escutcheon of their Lord. "Call me what thou wilt," says the believer, "but speak not ill of my Beloved. There plough these shoulders with your lashes, but spare yourselves the sin of cursing Him; Ay, let me die: I am all too happy to be slain if my Lord's most glorious cause shall live."

The strength of man sinks in the hour of trial; but there doth live a Power that to the battle guideth the weak.

JOANNA BAILLIE.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 1.

SUBJECT:—The Two Reports of the Spies. Num. 13:17-20, 23-33.

GOLDEN TEXT:—The Lord is with us, fear them not. Num. 14:9.

The wilderness of Paran, mentioned in our last lesson as the region into which the Lord led the host of Israel, extends northward from Horeb even unto the borders of Canaan. The first resting place which the Lord sought out for them (10:33) was probably the one which Moses afterwards called Taberah (11:3) because of the burning of the anger of the Lord when the people murmured. It was here, too, that the complaint of dissatisfaction with the manna broke out. It started among the mixed multitude that had come with the Israelites, but the latter, too, turned to weeping and lamenting their loss of the flesh-pots of Egypt. The Lord in judgment upon their ingratitude gave them abundance of meat, and in their lustful eating visited them with a terrible plague. The place, in consequence, became a vast cemetery, and was named accordingly (11:31-34).

About the same time Moses by command from the Lord, appointed seventy elders to stand with him in the public affairs of the people. These were filled by the spirit that was upon Moses, and this possession of the Spirit was made manifest by a certain ecstatic testimony on their part, called prophesying; and Moses had to rebuke the unhallowed jealousy of Joshua regarding certain ones who prophesied in the camps without first coming to Moses. The words of Moses are most striking: "Would God that all the Lord's people were prophets, that the Lord would put His Spirit upon them!"

At the next place Miriam and Aaron provoked the Lord to anger by their jealousy against Moses (12:1-15). From there (Hazeroth) the journey went on to another place in the wilderness of Paran, probably the one named in our lesson, to which the spies returned, viz., Kadesh, called also Kadesh-barnea (Deut. 1:19). This place was on the border of the land of Edom (Num. 20:16) and close up to the hill country of the Amorites, the southern part of the promised land (Deut. 1:20).

Thus they had now come in an almost direct course from Sinai to the entrance of the land to which the Lord was leading them. The presence of the Lord Himself was in their midst and went before them whenever they journeyed. When the cloud rested they were to tarry and when the cloud moved onward they were to follow. Led in this way, they had come through the Red Sea, escaped the pursuing hand of the Egyptians, passed through the wilderness miraculously sustained with food and water, and met the opposing Amalekites and discomfited them. In every way the Lord had proved Himself their ever present help, and their mighty deliverer. He had held out to them the promise of a land flowing with milk and honey and had now brought them to its borders. The situation as it confronted them there at Kadesh is graphically stated by Moses in Deut. 1:19-21. According to that account, Moses said unto them: "Behold the Lord thy God hath set the land before thee; go up and take possession as the Lord, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed."

The sending of the spies at this juncture was a natural human expedient. Ordinarily it would be considered a wise thing for an invading host to do. What shall we think of it in this case? Moses says in Deut. 1, that the suggestion originated with the people, but he acknowledges that the suggestion seemed good to him. In our lesson chapter we are told that the Lord told Moses to send them. The true explanation of these seemingly contradictory statements probably is that in the spirit of doubt as to the reliability of God's foresight, and perhaps of fear, the people asked to know more about the land and its inhabitants before they would undertake to go in; Moses readily consented, and the Lord suffered it, giving Moses direction show to choose and send the men. But there can be no question that the request for this precaution was an evidence of a lack of confidence in the word of the Lord. This view is fully borne out in the outcome of the move. Beginning by substituting human investigation in place of God's assurance, they ended in open rebellion against Him and His faithful servants. Where God bids us to go forward in His name and His strength, it is dishonoring to Him and therefore the sherest folly to want to sit down first and count the cost.

There were two among the twelve who with courage begotten of faith, sought to stem the tide of fear and rebellion. Viewed through their eyes of faith, the walled cities and the giants in the land looked not so formidable but that they could be overcome in the strength of the Lord. They had visions of such mighty overthrows as those which forty years later they witnessed at Jericho and the other strongholds of the land. They spoke as it was in their heart (Josh. 14:7). So also did the others, no doubt, but the difference was in the heart. Faith brings the heart into touch with God and gives assurance of victory over whatever enemy may confront us in the way He leads. But when the heart is not right with God, courage fails; and defeat is inevitable, if as these people afterwards tried, we presume to undertake the conflict relying upon the arm of flesh, when the Lord is not with because of our unbelief.

May we learn the lesson of true courage which grows out of implicit faith in Him who is the captain of our salvation, our strength, our mighty deliverer. And may we have such visions of Him and of all that is ours in Him that we may eagerly press forward to possess the heavenly blessings in His name. We are reminded here of the word given to the churches in the apocalypse: "Behold I have set before thee a door opened which none can shut" (Rev. 3:8). May we be ever ready to enter and take possession in His name. "Be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

PROGRAM

of the Sunday-School and the Young People's Convention

to be held in connection with the Middle Conference at Dalton, Ohio, Sept. 21, 1907.

1. Saturday morning at 9:30 opening.
   (a) Song Service.
   (b) Devotion lead by the president.
   (c) Divison of time.
   (d) Appointing of Committees.
2. Topic—Three good qualifications of the Sunday-school teacher and his influence.—Discussion.
3. Topic—How can the Sunday-school scholars be induced to study their lessons?—Discussion.
4. Topic—Who is held responsible for the nature of the instruction in the Sunday-school?—Discussion.
5. Afternoon Session.
   1. Song Service.
   2. Topic—The graded Sunday-school.—Discussion.
6. Is the religious training which the Sunday-school offers sufficient for a child?—Discussion.
7. The Normal Class.
   (a) What is it.
   (b) What are the advantages derived from it.
8. Round Table.
9. Evening Session 7:30 Sun Time.
   (a) Song Service.
   (b) Topic—How can a greater spiritual life be created in the Young People's Meeting.
   1. By preparation.
   2. By conducting the meeting.—Discussion.
10. Topic—What field is open to the Young People's Meeting.
    (a) In supporting the sick?
    (b) In mission?
11. Question Box.
12. Election of Officers.
13. Close and Benediction.

Committee { PETER KRABILL. ALBERT SCHUMACHER. PETER P. HILTY.

Marriages.

BEIDLER—LANDIS.—At the parsonage in Perkasie, Pa., on August 17th, 1907, by Rev. W. H Grubb, Mr. John C. Beidler, of Rosedale, to Miss Anna M. Landis, of Quakertown, Pa.

Deaths.

KREBILL.—On August 4, 1907, in Lee Co., Iowa, Eliza Krebill (nee Strickland), aged 80 years, 6 months and 14 days, from apoplexy and heart failure. Her parents came from New Jersey and Virginia to Ashland Co, Ohio. She was married on April 6, 1845 to Jacob Krebill. To this union were born eleven children. In 1857 they moved from Ohio to Lee Co., Iowa, where they have since lived. In 1896 they celebrated their Golden Wedding. The deceased is survived by the husband, 2 sons, 3 daughters, 43 grandchildren and 3 great-grandchildren. At the funeral services S. M. Musselman, of Wayland, spoke from 1 Cor. 15:57b, and P. P. Hilty from Job 5:26.

News of the Week.

Domestic.

Nation Drank in One Year 134,000,000 Gals. Whiskey.

WASHINGTON, Aug. 16.—A billion more cigars and several more million gallons of whisky and beer were consumed last year by the American people than during the previous year. The annual report of the collector of internal revenue shows receipts from all sources for the year of $269,664,022, or $20,561, 284 more than in 1906.

The receipts from spirits were $156,336,901.89, or the surprising sum of $12,942,846 more than the previous year. Tobacco brought $51,811,069.69, as against $48,422,997 38; fermented liquors, $59,567,818.18, an increase of close to $4,000,000; oleomargarine, $887,641.51, compared with $570,037.93; adulterated butter, $12,743.60, last year $9,258 43; renovated butter $161,796 79, as against $138,000, and miscellaneous fell off $40,000.

Of corn, rye and other whiskeys the consumption was 11,409,252 gallons above the previous fiscal year, or $134,142,070 gallons.

Robert Allan Pinkerton †.

NEW YORK, August 17.—Robert A. Pinkerton, head of the detective agency, died on board the steamship Bremen on August 12, at sea. He was en route to Germany for his health, and was accompanied by Mr. Florence Sullivan.

Robert Allan Pinkerton was born in Dundee, Ill., in 1848, and received his education at Notre Dame University, near South Bend, Ind. He was associated with his brother, William Pinkerton, of Chicago, in the direction of the detective agency, which had been founded by his father, Allan Pinkerton. During the civil war, Mr. Pinkerton did able service for the United States in the Department of the Gulf. After the close of the war he came to New York, where he engaged in detective work.

Terrible Auto Tragedy.

GREAT BARRINGTON, Mass., Aug. 18.—An automobile containing five persons from Bristol, Conn., collided with a New York & Pittsfield express train at Ashley Falls, a crossing near here, to-day. Three were killed instantly and two hurt.

NEW YORK, Aug. 17.—The sensational romance which has for years attached to the names of the young millionaire, Paul MacCormac, and the beautiful society matron, Mrs. Carrie Converse, was ended to-day when she was instantly killed and he fatally injured in an auto wreck in Darien, Conn. Two other women were badly hurt in the tragedy.

Racing sixty miles an hour with another machine all the way from New Haven to Stamford, young MacCormac hurled his great Ford car into the rear of a buggy, then crashed from the road into a maple tree.

When the coroner reached the scene two hours later the woman was found seated upright in her seat, her head laid open and a great hole gaping in her side.

Forty feet away upon the hillside lay the millionaire, his skull fractured, both legs broken, unconscious and upon the point of death. The rival automobile had sped away, it is alleged, stopping only long enough for the occupants to see that death had ended the race. The two woman who occupied the buggy escaped with fractured shoulders and arms.

Foreign.

Russia's July Record.

ST. PETERSBURG, August 15.—It is reported that 274 persons throughout the Russian empire were exiled for political offenses during July. It is also stated officially that fifty-four Russian officers and ninety-five privates were killed and forty-seven officers and fifty-two privates wounded while maintaining order during the same month.

Remarkable Woman to Quit China's Throne.

LONDON, August 15.—Dispatches from Shanghai contain the interesting news that Tsi An, the Empress dowager of China, has announced her determination to abdicate at the next Chinese New Year. She desires to hand over the care of state to the Emperor, and it is stated that a decree has been issued, calling a meeting of the grand council to make the change.

The dowager Empress has been supreme in Chinese affairs for many years. Her career is a remarkable one. She was born in abject poverty somewhere in the west of China, about 1834, so that she is now seventy-three years old. As a child she was sold as a slave, her purchaser ultimately adopting and educating her. In 1850, when she was sixteen years oid, the Emperor, Hsien Feng, issued a call for secondary wives to present themselves at the palace. She was one of the ten aspirants chosen. Endowed with brains and beauty, she quickly became the Emperor's favorite and secured her position by giving birth to a son.

Tsi An quickly brought the entire court under her sway and ruled even the old Emperor. In 1861 the Emperor attempted to curb her growing power, and a little later he "died" after a brief illness.

During the next fourteen years the dowager Empress ruled as regent, and then her son, Emperor Tung Shih, having attained his majority and having shown signs of resenting the control of the dowager Empress and of sympathy with foreign ideas and Western civilization, he, too, sickened, and in due course proclamations were issued by the dowager Empress intimating that, like his predecessor on the throne. he had become "a guest on high." He left a widow, and there was every reason to believe that she would, ere many weeks were past, give birth to a child, which, in the event of its being a boy, would become Emperor, and she, as its mother, the regent. So she, too, with her unborn child, was "removed" in the usual fashion.

In January, 1875, the Empress, ignoring the laws of succession, had her baby nephew, Kwang-su, snatched from his bed on a bitter winter night, carried on the palace and proclaimed Emperor.

After this several years elapsed before the sway of the dowager Empress was again disputed, and it was not until the return of the Marquis Tseng from representing China in England, France and Russia that any serious opposition was offered to her predominant power. The marquis, who had come back imbued with European ideas, set to work to initiate reforms, receiving the support of Prince Chun, the father of the present Emperor Kwang-su. Tseng fell ill in the usual fashion of those who incurred the enmity of the dowager Empress and died prematurely, being followed some months later to the grave by his ally, Prince Chun.

In 1898 the old empress wrested the reins of government from the weak hands of her nephew, Kwang-su and installed herself once more as ruler. Since then Kwang-su has been a virtual prisoner of the empress and it is certain he would have shared the fate of his predecessors had not the cunning empress become aware of the danger of violently arousing the displeasure of those powers which have spheres of influence in China.

These are only a few of the victims of this terrible woman, who, in spite of her notorious partipation in the appalling atrocities perpetrated on the foreigners throughout China in 1900, and of her responsibility for the attack on the legations of Pekin, whose occupants were only saved from destruction at the hands of her followers with the utmost difficulty, and at the last moment, was nevertheless so clever in her dealings with the powers as to lead them to actually invite this maker of all mischief to return in state to the capital under the most ample international guaranties for personal safety.

SORELY IN NEED OF A NEW, STRONG RULER.

TOKIO, August 17.—Private dispatches received from Pekin forecast a gloomy future owing to the unsettled state of the policies there, caused by the absence of a ruling mind powerful enough to cope with the situation.

The Empress dowager, who heretofore has been sole mistress of affairs, is now in a critical state of health. Her policy so far has been to play one minister against another in order to prevent the concentration of power in any single hand.

Inasmuch as the Empress incapacitated by an incurable disease, and as the historic animosity of the Manchus and Mandarins is increasing, the prevailing state of affairs in the Pekin government constitutes a baffling problem.

Whatever compromise may be effected between the progressive Yuan Shi Kai and the conservative Chang Tu Tung, there appears little hope of realizing the complete stability of Pekin authority so imperativeiy necessary to the integrity of the empire and the peace of the far East in general.

While a fresh guarantee of peace has appeared in the form of the Russian-Japanese entente, peace will be constantly subject to disturbance until some decisive measures are taken to re-establish order in Pekin politics. This, however, is deemed impossible of accomplishment so long as a Manchu and a Mandarin survive.

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Items of News and Comment.

"He that believeth shall never be confounded."

When unbelief is at work, there is sure to be a "nevertheless," even to the spies of Canaan.

Dr. Theodore L. Cuyler, and his wife, of Brooklyn, N. Y., were spending their summer vacation season in the Catskill region.

The C. M. College Record informs the readers that Prof. N. C. Hirschy expects to set sail for America at Liverpool on August 29, on the "Canada."

The Annual Ohio Mennonite Sunday-school conference held at the Oak Grove church near Smithville, Ohio, August 14—16, was largely attended and a good interest manifested.

The Pacific District Conference to be held at Upland, Cal., is announced for October 20. Let the friends from the East who are making a trip to the West arrange to attend this conference.

Missionary G. A. Linscheid, of Busby, Mont., informs the readers that they will have baptismal services on September 8. There are five applicants for baptism. They hope to be remembered in our prayers.

"To improve the South," as has been nobly suggested, it must cease to sell liquor to the negros. And "to improve the North" the same medicine will prove to be an effective remedy, i. e. it must cease to sell liquor to any of the people.

More workers wanted.—At a meeting of the Mission Committee (of the Gen. Conference B) held at Goshen, Ind., on Aug. 10, 1907, the various home missions already established were discussed and workers suggested. In accordance to the money already pledged to support three missionaries for three years in some South American field it was decided to start such a mission, provided suitable workers could be found, and also to send more workers to the mission in India.

Evangelist Jacob Quiring after attending the conference at Herbert, Sask., in July, filled appointments in the congregations at Eigenheim, Rosthern, Hague, Osler and Aberdeen.

Encouraging.—Bro. J. S. Shoemaker, of Freeport, Ill., who was chosen chairman at their General Conference held at Berlin, Ont., in Nov. of 1905, states in an article on "General Conference" in The Gospel Witness: "Although the local conferences have not all officially endorsed the General Conference and its work, yet we are pleased to know that the sentiment in favor of the General Conference is rapidly growing and we trust the time is not far distant when it will have the loyal support of the entire brotherhood."

Canada has put up the bars against the importation of Sunday papers from the United States. Happy Canada! At a single stroke she is rid of the comic supplement with its witless daubs, of the shrieking sensation section with its fake science and freak literature, of the get-rich-quick promoters' advertising, with its worse than frenzied finance, of the whole debauching and disturbing bale of misprinted wood pulp which can be bought for five cents. And this is wholly apart from the moral question involved in the sale and use of the Sunday newspaper. From the literary and artistic point of view alone, the Sunday paper is easily the most misrepresentative output of American presses. Canada is well rid of it. —Epworth Herald.

The Massachusetts No-License League has been gathering manna for the anti-saloon warriors. In ten no-license cities of that State, an investigation showed that eighty-eight and three-fifths per cent. of the children between five and fifteen attended school. In ten license cities, only seventy-three per cent. were in school. Last fall, in eight license towns, one in every 219 entered high school, while in eight no-license towns there was a high-school student for eyery 116. The obvious conclusion is that where a man has all the chance in the world to buy liquor he has little left with which to educate his children. The Sentinel, of Knoxville, Tennessee, reports for that city 105 criminal cases in two "dry" years, in contrast with 236 such cases in two "wet" years. The respective costs were $2,076 and $5,074; while the commitments stood fourteen to twenty-three in favor of a "dry" city. These cold figures count in the mind that is open to any fairness at all. Even the saloonists see their force, and are convinced that something must be done. They know that lying is largely futile in this day of information, and advocate "reform" in their business in order to make it respectable. The evil can be taken out of the saloon just as easy as black can be taken out of coal, and no easier. One says that coal can be changed into coke. Yes, it can have the black taken out by changing it into coke or cinders. And the evil can be taken out of a saloon by converting the saloon into a clothing store or a bakery.—Religious Telescope.

Gain and not loss. Prohibition is now the law in Georgia, and the State Legislature never did a better thing than to drive the liquor saloon out of its territory. Already the howl has been raised in some of the daily papers over the great value of the business that has been destroyed, and over the great loss to the State through the wiping out of the returns from the licenses and tax ordinarily received from the saloon. The Governor of the State and the members of the Legislature are intelligent and well-informed men. They know all that is involved in this, and they know that for every dollar the saloon pays in it takes a hundred out, besides all the moral and physical havoc it produces, the lives it blights, the hearts it crushes, and the homes it destroys. Men are fools and blind when they talk of loss through the destruction of the liquor traffic. This nation would be immeasurably richer to-morrow if every distillery, brewery and saloon were put out of business instantaneously, and every man engaged in the business were set to work at some decent and honest business. Working on the streets or in the mines, they might be producers. As it is, they are only destroyers.—Herald and Presbyter.

The Moody Bible Institute of Chicago attains its majority at its forthcoming annual meeting, September 10th, an occasion which will be marked by an address by Professor James Orr, D. D., of Glasgow, and the graduation of thirty-one students, who will have completed the full two year's course, several of whom are going to the Foreign Field.—The new two year's cycle of studies begins at this date also, making it a specially favorably time for intending students to enter. Both the Bible and Music courses are strengthened this year by the addition to the staff of Rev. Howard W. Pope, formerly connected with the Northfield Extension, who will deal with topics of practical Christian work; and Professor E. O. Sellers, recently with Dr. Eaton, of Cleveland, who comes to assist Dr. Towner in the teaching of Harmony and other branches of musical culture. Professor Orr will open the Fall Term with a series of lectures on Apologetics; Dr. James M. Gray on the text of the Pentateuch; and Dr. William Evans on Bible Doctrine.—These privileges are entirely free. Catalogues and other literature can be had by addressing A. P. Fitt, Secretary, 80 Institute Place.

"A Plea for Religion in the Nation."—The National Reform Association has issued a leaflet with this title. It is not a plea for an establishment of religion or for any formal religious acknowledgments or observances on the part of the nation, but an argument for faith in God and regard for His law as a factor, the chief factor in the life of the nation. It quotes from Washington, Adams, Lincoln and Webster as to the importance of religion as a determining force in the life of nations. It expresses the concern of earnest citizens lest religious convictions cease to govern our life as a nation, points out the evil conse-

quences which would follow, and makes specific appeals to parents, to teachers, to ministers of religion, to the press, to Christian young people, to the Christian manhood and womanhood of the nation, to uphold and inculcate the principles and the institutions which are involved in our claim to be a Christian nation. The observance of the Sabbath and the suppression of profanity are urged on patriotic grounds. On the same grounds it pleads for chastity, the suppression of vice and the reformation of our corrupt divorce laws. It asks all citizens to consider whether any man who proclaims by his conduct that he does not fear God and has no regard for His moral laws can be rightly or safely elected to civil office. This plea is signed by more than fifty representative men and women who thus signify their concurrence in it. Among these are ex-President Cleveland, and many others prominent in Church and State.

A Few Facts About Japan.

Japan, with her 47,000,000 population, has 4,302,623 pupils in her elementary schools, or 91 in every 1,000; while Russia, with 130,000,000 population, has only 4,193,594, or 32 in every 1,000. Similar disproportion in favor of Japan applies to secondary schools and universities.

Japan has 4,852 post-offices, equal to 1 post-office for each 9,700 people; Russia has only 6,029, or 1 for each 21,500 people.

Japan had a foreign commerce in 1896 of $145,000,000, while in 1903 it was $313,000,000—more than 100 per cent increase in seven years.

Japan has every kind of manufacturing—cotton goods, telescopes, microscopes, watches, knives, spoons, electric machinery, matches, clocks, wooden goods and a host of other lines. In 1870 manufacturing in Japan was almost nil; now she has over 8,000 factories of various kinds.

Japan has railroads gridironing the empire, electric light plants in nearly all the cities and telegraph lines all over the country.

Japan has over 3,000 miles of railway and 1,500 miles of telegraph lines in operation. Twenty-five years ago not a mile of this system existed.—Missionary Review.

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From Our Mission.

CHAMPA, C. P. INDIA.

Missionary P. J. Wiens writes as follows: Very rapidly has this last quarter passed for us. Joyful days have been taking turn with sorrowful ones, but with grateful hearts can we look up to our Heavenly Father for His loving kindness with which He has kept us.

We have had no teacher during this quarter as our last teacher left us on April third, so our study of the language has been interrupted. Bro. Benner has inserted notices in the papers repeatedly, but so far only one has answered and we are not sure how soon he can come. We are sorry to lose so much precious time but it can not be helped. In one and one-half months it will be one year since our arrival here, it had been my intention to have my first sermon in the Hindi language on the anniversary of our arrival but it will be impossible now.

As the orphan girls are in our care since January first, I will send a report concerning them. At present there are six girls here. On June 15th we adopted an infant of nine days; the wife of the Evangelist Joseph nursed it, but in eleven days, on June 26th it died at the age of twenty days. Hannah, an orphan girl from the children's Home at Purulia, a sister to the overseer of the lepers, was dismissed from the home here on June 20th, she being detrimental to the moral character of the other orphans. We did not wish to expose the other girls to her influence. Her brother took her back to Purulia. She was an intelligent girl but her life was a disgrace to Christianity. She was taken in here to give her another chance, her brother could do nothing with her. But after repeated warnings and punishments we were obliged to dismiss her.

One girl we have sent to the orphan girls' school at Bilaspur to give her a better opportunity to study, and later on if she is able, she is to be either teacher or helper in the Zenana Mission. We wish to send another of the girls to that same school, but are obliged to wait until the return of the Government physician from his vacation, who is to examine her to see if she is consumptive. If she has another sickness besides consumption she will be sent to school in spite of it, as she is the most intelligent of all the girls here.

A third one of the girls will be wedded on the 25th of this month to one of the orphan boys at Janjgir and then she and her husband will live with Bro. and Sister Kroeker. Of the remaining three girls one is about two years old and the other two are very slow, one especially so, and as it does not pay to hire a teacher for those two we shall try to teach them otherwise.

Last year the harvest was good but in Bengal the harvest was poor and consequently prices are high and some will be obliged to suffer on account of insufficient food. The Bundesbote acknowledges gifts for the orphans every now and then, so we ask the Board to forward us some money to buy food for the orphans.

The hot season is now ended, but the rainy season is really much more uncomfortable than the hot season, one perspires so much, every thing becomes damp, clothing, shoes, books and almost everything else gets green and ill smelling. Much rain has already fallen so that people are afraid the newly sown rice will rot in the ground instead of sprout.

We are well and diligently at work. But those that have worked here for 6½ years without any rest are weary and a furlough to them would be beneficial. Bro. and Sister Kroeker have enjoyed a rest in the mountains, but Bro. Penner has been at his post without any vacation. We two at Champa and also those at Janjgir think that Bro. Penner should have a vacation for some time. After a recreation in the home-land he could, after his return, take up his work here with renewed strength. Bro. and Sister M. C. Lapp, of the Dhamtarl Mission, would be very pleasant company for him on the homeward trip. We hope to continue the work here in Champa during his absence especially if we get help this fall. Of course the Board is to decide this, we only wish to state our thoughts and wishes in the matter. We would ask an interest in the prayers of the Board and all those interested, for our mission work in India.

With kindest regards, Yours,
P. J. & AG. WIENS.

July 1, 1907.

NOTE TO THE ABOVE.—From the above reports our readers can see the urgent need of more help in India. The Board at last year's session resolved to send more workers as soon as it would have them at its disposal, but unfortunately it has been impossible for the Board to carry out its resolution, and there is moreover no prospect of sending any help to India this fall. It will hardly be possible to do this before next year, unless the Lord should provide the Board with such help of which the Board, at present, knows nothing. The word of the Lord is here imperative not only upon the Mission Board but all mission friends: Pray the Lord of the harvest that He may send laborers into His haryest (in India).

Before the above reports arrived the Mission Board has unanimously decided to give Bro. P. A. Penner his desired and needed furlough for his recreation. So Bro. Penner will make a vacation tour next year, to his home. God willing and granting health and life.

A. B. SHELLY, Sect.

The Vacation.

Just now we are in the season of the year when many people in the country and especially those in the crowded cities are planning or enjoying (?) a vacation. For many persons it would be very profitable to read and follow the suggestions of a good, practical article on this subject. The Christian Guardian offers several valuable hints, as they are given here.

Only the worker needs a vacation; and for him a foolish vacation is often worse than work. A man can never appreciate a rest from toil, until he knows its weariness. There is no holiday to butterflies, no vacation to idlers. The sweetest honey in the flower Pleasure is only for the tongue of Self-sacrifice.

Why should a worker take a vacation? One thing seems sure, it is not because he is tired of his work. To some this will seem strange, as their own idea of recreation is just this of ceasing from work after it has become distasteful. Now, this condition undoubtedly obtains at times; and a man will occasionally reach a point where the work he loves suddenly loses its attraction, and becomes a burden. There can be no doubt that this man needs a vacation, and needs it badly. But for a man to wait for such a period before seeking rest is surely foolish in the extreme. The very distaste for work seems a sufficient proof that he has worked too long without a rest. Vacation is meant for men who love their work and are loath to leave it. But why should such men leave their work while they can still work with zest? The answer is plain, "In order to be able to continue working with zest and enjoyment." It is better to avert a calamity than to survive one. The question is not, "How can I keep at my work in spite of weariness and weakness? but "How can I keep doing my work without weakness and with the least possible weariness?" Vacation is meant to prevent the machinery from wearing out, not to patch it up after it has worn out. The question is, "Will a man wear out more rapidly if he refuses or is debarred from a vacation?" We think a good deal depends on the character of the vacation. A vacation rightly planned ought to be a help to work; some of them are probably a weariness instead of a rest.

What kind of a vacation should a man take? How long should it be? When should he take it? Where should he go? What should he do? These are some of the questions men and women ask; and each must answer, not as others answer, but as his own feelings and reason dictate. The main question is, "What kind of vacation does the man need?" We think in most cases a man needs a change. The city dweller probably needs comparative solitude and abundant fresh air. The inhabitant of the solitudes feels the need of companionship and complete change of surroundings. The taste of the individual must be considered. What would be an unending torture to one may be a source of pleasure to another. It is foolish for a man to think that he must drink buttermilk and eat porridge simply because these things have been a source of health and enjoyment to another. Many a man makes a fool of himself trying to enjoy something that both reason and instinct declare is not for him. It would be amusing if it were not so tragic to see how people suffer in their pleasures. Vacation and vexation unfortunately are sometimes synonymous. We are too sensitive to be sensible. We think of wkat others will say; and then take the vacation that fashion, or religion, or something else, prescribes, with the best possible grace, but with feelings that are indescribable. It is more than probable that some of us would have a much pleasanter and more healthful vacation if we would just follow our own instincts, and go where we like, to do what we like.

It is a mistake to think that vacation means cessation from toil. It certainly does usually imply a change of toil, but not the absence of it. Sometimes the best vacation is simply a lengthened sleep; but usually it means merely a change of toil; not a change from a toil we love to one we hate; but rather to some toil that is pleasing and grateful, and yet is new. What this should be the inclinations of the individual must largely settle.

There are some cases where the daily toil is irksome; where the man is a manifest misfit, and the only bright spot in the year is the time spent away from his work. In such cases life is truly tragic; and there should surely be some way discovered by which the life burden might be lightened through a change to more congenial toil. In the meantime, to such a toiler a vacation is like a glimpse of heaven.

As to the time of year, circumstances will largely govern that. To many summer will naturally be vacation time; to not a few, winter will be the only possible time for a lengthy vacation. Circumstances must rule in this matter.

It is a question whether we are wise in looking upon our vacation as restricted to a couple of weeks at some stated time. Probably the extended vacation is wise; but if we remember our need of vacation, and at short intervals take a day, or even a half-day, we are likely to find such vacations very useful.

How far shall we go? To some an ideal vacation means a trip covering some hundreds, or even thousands of miles. Occasional trips of this kind may have their use; but for the average man probably a vacation within a hundred miles of home is better.

Wherever you go, leave your business behind; but be sure to take your religion with you. The man who rests is serving his Lord equally with the man who toils; and he is probably serving Him more wisely. True religion is no burden. It makes toil more effective and recreation more enjoyable. To the Christian, vacation is but one form of honest service, and an approving conscience gives added value to his recreation. And wherever you find the child of God, whether at work or on vacation, he should always be found full of Christian kindness and unselfish helpfulness.

Confessing Sin.

In times of revival, especially when characterized by deep conviction and confession, there is often danger of earnest souls being brought into bondage, and led to think they must rake up all their sinful past, long since forgiven and covered by Christ's blood, and confess it before people who have really no concern in it whatever. This is neither edifying to the meeting, nor helpful to the subject of the confession. It is not scriptural. We are to confess our sins to God, and where we have wronged another to make it right with him or her. But we are to leave our past under the blood, and wash our soiled garments in the secret place of prayer.—Sel.

Home Circle.

"Luck."

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work;
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not with wishing,
But by hard work, bravely done.

—*Eben E. Rexford.*

TRAMP: "Please, sir, would you give a thirsty man five cents to get something to drink? I'm so hungry I don't know where I'm going to sleep to-night."

Tactful Quaker.

Some time ago there lived a gentleman of indolent habits who spent his time visiting among his friends. After wearing out his welcome in his own neighborhood he thought he would visit an old Quaker friend some twenty miles distant.

On his arrival he was cordially received by the Quaker, who, thinking the visitor had taken much pains to come so far to see him, treated him with a great deal of attention and politeness for several days.

As the visitor showed no signs of leaving the Quaker became uneasy, but bore it with patience until the eighth day, when he said to him:

"My friend, I am afraid thee will never come again."

"Oh, yes, I shall," said the visitor. "I have enjoyed my visit very much and shall certainly come again."

"But said the Quaker, "if thee will never leave, how can thee come again?"—Exchange.

Smiles in the School Room.

Here are a few experiences of some of the school teachers who are now attending summer school, have had with the little ones. One teacher had been reading to her young pupils an account of a man "who lived for some years upon the frontier." When the story was reproduced by a child, to her surprise it read that he had lived for some years "on his front ear." Another teacher read that a gentleman "had occupied for some time a fine country seat." Upon asking what was meant by a "country seat" a dead silence reigned, till one little fellow said he thought he knew and to the inquiry of the teacher replied: "A milking stool!" Still another had been reading to her pupils about the rain. Asking one of them to write a little story about the rain, he after declaring his inability to do so, upon the teacher's insistence, produced the following: "What does the rain say to the dust? I am onto you and your name is mud."—Ex.

A Gough Story.

"I remember," said John Gough, "riding in Scotland to a place—I cannot pronounce it; I tried it once, and they laughed at me; I can spell it—A-uc-h-t-e-r-m-u-c-h-t-y—a man came to me at the Ladybank Junction and took me six miles in a fly—a one-horse cab. As we sat together I noticed the man was leaning forward very strangely. I saw him take a handkerchief, that was the beginning of it, and tie it round his face; then he would sit a little, and shake it out, and then tie it another way, still leaning his head forward. Said I, "Have you the toothache?'

" 'No.'

" 'Then, will you be good enough to tell me why you lean forward with the handkerchief?"

" 'Well,' he said, "the window of the fly is broken and the wind is pretty cold this morning, and I'm trying to keep it from you.'

" 'Why,' said I, 'you don't mean to tell me you are sticking your head in that hole to keep the wind off me?'

" 'Yes, I am'."

"I said, 'Well, I thank you, my dear fellow. I never saw you before.'

" 'No, but I saw you; I was a ballad singer, and used to go around with a half starved wife and baby in her arms, my wife oftentimes with a black eye. Somehow or other I got to hear you in Edinburg, in 1853, and you told me I was a man; and I went out of the place saying, "By the help of God, whatever it costs, I'll be a man!" and now I have a happy home and wife and children gathered round. God bless you sir; I would stick my head in any hole under heaven if I could do you any good. God bless you'."

Work every day as though you expected to live forever. Live every day as though you expected to die to-morrow. Make all you can honestly. Save all you can prudently. Give all you can justly.

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The Mennonite.

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Editorial.

Holds "Texas Round-Up".

(The Winona Assembly Review gives the following epitome of Rev. George R. Stuart's lecture which moved the good people there.)

George R. Stuart, the Tennessee evangelist, known and loved by all Winonians, spoke to an audience that filled the auditorium to the doors Monday night, Aug. 26, on the liquor question.

Rev. Stuart said he was not here to talk on "muddy physics," because he had settled the great fundamentals of religion not to be unsettled, but that he had come to discuss the greatest evil before the American people today, and that without his naming it, every member of the audience, man, woman or child, knew what he meant—the saloon. He said he was going to have a regular "Texas round-up;" that he was going to show everybody in the house where they stood and brand them accordingly. He said all the people of this country could be organized into two processions. First came the liquor dealers. These men have no use for the Sabbath or ministers, no respect for the ballot—buy it when they can and tramp on the flag. Then there are the brewers and distillers. They have no regard for the law if it interferes with their making money. Then the barkeepers who break the laws and sell to minors. Then the professional gamblers whose business depends on the saloon. The gambler he said, is not only a spendthrift, but a thief at heart. He told of the four gamblers who called on him and Sam Jones in a town down South where these evangelists had cleaned out the saloons. The gamblers said, "Well, we've got to go. We can't do any business since you fellows have knocked out the saloons. We are hardened ourselves, we are not going to give you a chance to convert us, but we hope you will save the young men who are not so far along in gambling as we are."

"Hold on," said the evangelists, "we want to talk to you." But the gamblers wouldn't stop to hear and went away.

"It's too bad," said Sam Jones, "those fellows won't let us save them. Oh, if they only knew! They are manacled; you can hear the chains clanking, and they're marching straight to hell." Then came the prize fighters and sports. After them the anarchists and bawdy house keepers. Then the robbers and burglars and drunken bums. After them the boodle hunting politicians—the men who not only buy and sell votes, but who would buy or sell principles. They violate one of the most sacred rights—the ballot. Next the galvanized foreigners who don't like our laws and with all this undesirable crowd Rev. Stuart put the so-called decent business men who vote for the saloon on "business" principles.

The saloon-keeper is worse than a highway robber, continued Rev. Stuart, because the robber takes your money and leaves nothing in your pocket, but the saloon-keeper not only takes your money, but leaves in your pocket a bottle of whisky, with all its curse to you and yours.

Out in the West a short time ago the courts decided a brewery could not use the American flag on its beer bottle labels, but the stamp of the United States is still allowed to be placed on the top of whisky bottles.

Rev. Stuart asked any man present if he would permit his wife and children to take part in the miserable procession he had just named. No, not one. Then he asked if any man would feel satisfied to go himself where he wouldn't take his wife and children. No, not one. And yet, every man who votes for the saloon, or refuses to vote against it, is allying himself with all the undesirable elements he named. He said if our religion don't cause us to clean up this country it is of no account. We have no right to be shouting hallelujahs until this country is purified.

In the other procession he named all who favored law and order and Christian living and abolishing the saloon. "Which side are you on?" he said in conclusion. "There is no half-way point. You cannot serve two masters."

He that of greatest works is finisher oft does them by the weakest minister; so holy writ in babes hath judgment shown, when judges have been babes.

SHAKESPEARE.

Correspondence.

BERNE, Ind., Aug. 28.—"Seasons of refreshing" ever now and then are the portion of God's people. So the several Christian churches of Berne experienced such a season over last Sunday, when Mr. Sillaway, rescue missionary of Milwaukee, visited Berne and addressed large gatherings here four times. On Saturday evening a street meeting was held, the first of the series, which was listened to by over a thousand hearers of all shades of religious condition, from the fervent Christian to the confirmed sinner. Nor were the hearers disappointed because Mr. Sillaway was merely a substitute for the one billed to be here, Melvin Trotter, rescue missionary of Grand Rapids, Mich., who was detained from coming on account of an emergency at the Winona Bible conference just then in session. For Mr. Sillaway proved himself a "winner" from the start. The fact that he seemed to have the Scriptures at the tongue's end and that his words of entreaty and soul winning love simply seemed to crowd themselves for utterance, while only seven years ago he was one of the most degraded bums and criminals, was simply astounding.

On Sunday morning the Reformed church was well filled, and the people became more impressed and still less concerned about the man's name, whether it be Trotter or Sillaway. The evening meeting at the Mennonite church reached the climax. There was hardly a seat left on any of the three large galleries, and also the body of the church was well filled from one end to the other, and it takes over a thousand people to fill this church. In the afternoon he gave a rousing talk to the Mennonite Sunday-school.

Collections were taken at all three of the meetings, the total amount of which was $75.10. This money will be divided between Mr. Trotter's mission in Grand Rapids, Michigan, and Mr. Sillaway's mission in Milwaukee, Wisconsin.

Urban V. Sillaway is a man of forty summers, was converted through rescue mission work only seven years ago, from a life of drunkeness and shame and crimes. He soon became associated with Melvin Trotter and assisted him in his work in Grand Rapids. A few years ago he went to Milwaukee, Wisconsin, and started a mission of his own. In his talks he told much of his good work among the outcasts and of God's power to save them, and quoted Scripture after Scripture which he seemed to have at his tongue's end. Yet he says he never memorizes Bible verses, and never prepares his talks before hand. He says he cannot. His talks are all extemporaneous. He reads and reads the Bible and then in his talks he simply reads the Bible without the book. He relies much on inspiration to use the right verse at the proper time.

At our own church we were also refreshed Sunday by the presence of Rev. P. W. Penner, of Hillsboro, Kan., who preached to the congregation with edification on the foundation of Moses' faith. Bro. and Sister Penner stopped here over Sunday on their return from Chicago, where they had spent the summer in the Moody Bible Institute, to Berea, Ohio, where they intend to continue their regular studies.

Quite a number from here have been attending the Winona Bible Conference since last week. The proximity of this famous conference is quite a source of spiritual edification to us.

Sister Mrs. Benj. Sprunger (Sarah A. Burkhalter) is on the way of recovery from a serious operation which she has undergone at a hospital at Fort Wayne.

Fiftieth Anniversary of the Fulton Street Noon Prayer Meeting, Oct. 13th—20th, 1907.

Without a day's interruption, this historic meeting has gone on for fifty years. In the busy downtown section of the great metropolis of America, this mother of noon prayer meetings has sent forth its beneficent influence until all the nations of earth have felt its power. During these years hundreds of thousands from every country and clime, have attended this meeting and in answer to their prayers men and women have been redeemed from lives of sin, and multitudes of others have been influenced to lives of deeper devotion and more consecrated service of God. The requests for prayers have come from fathers, mothers, brothers, sisters and Christian workers the world around. Its fame and influence have truly become international. Historians of the religious movements of our country are unanimous in ascribing the great awakening of 1858 to the power of prayer, and mention the Fulton Street Noon Prayer Meeting as the starting point of that mighty revival, which swept over a million souls into the Kingdom of God. Having been the instrument of such a wave of blessing for the world, this meeting has endeared itself to hundreds of thousands of people, many of whom have remained in touch with the work since its beginning. Judging from the experience of those who are in closest touch with the work, this bond of fellowship in prayer has been constantly growing, and individuals and communities are reaping a harvest of blessing as the result of petitions daily ascending from this hallowed spot. For the past five years, a Prayer Circle of over three thousand have daily petitioned the throne of grace for a World-wide Revival. Communications have been received telling of marvelous answers to prayer, from every country, state and territory. Notwithstanding the fact that the noon hour is the busiest of the day, the attendance for the past five years has been on the increase and the total attendance during that time has been over sixty thousand, while more than sixteen thousand requests have been sent in from every country of the globe. Let it be remembered that the meeting has stood, uninterruptedly and uncompromisingly, for the great doctrine of a prayer-hearing God. It is proposed to make this Jubilee Anniversary one that shall tell upon the prayer-life of the whole church. To this end, the suggestion has been made that pastors be requested to preach a sermon on some phase as prayer on Sunday, Oct. 13th, and follow this with special days set apart for prayer. In order to aid in securing material for illustration, there is in process of preparation a special number of "The Call to Prayer" which will contain interesting material for pastors to use during said week, and will contain the full program to be carried out during the Anniversary week of the meeting in New York City. This will be sent free on application. It is further suggested that those whose lives have been influenced by this meeting in conversion, in the deepening of their spiritual life or in being thrust out into service for the Lord, send the facts in a brief letter to the superintendent. Do this at once. Last and most important, let Christians be much in prayer that this meeting may prove a great impetus in the prayer-power of all Christians and bring about a greatly needed revival of the prayer-life of the church. Send all communications to Frederick H. Jacobs, Supt., 113 Fulton Street, New York City.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Talks to Girls.

I want to tell you of a conversation I overheard on the street-car the other day. I was standing directly in front of three bright-faced girls, who were telling each other something of their home life. One of them said:

"Mamma never cooks a meal at our house. It has been so long since she did any cooking that she has forgotten how."

"How funny!" replied the other girl, with much silent wonder expressed in her eyes. "Is she an invalid?"

"An invalid! Well, I guess not," replied the friend, "We don't want mamma to cook. Sister and I take charge of everything. At first we did not do very well, and mamma protested, but now we are quite proficient."

"That is real funny. I do not lay my hand to a thing in the house. Grandma does all the cooking and mamma does the housework. It would never be done if I had to do it.

By this time it had begun raining, and the girl who never did a thing at home continued her chatter by saying:

"Dear me! It is raining! Mamma told me to take an umbrella, but she tells me so many things, I don't pay attention to half of them. I wonder if she will have sense enough to meet me at the car with an umbrella. If she doesn't I will ruin this new hat." "You may have my umbrella," said the other girl, who had already excited my admiration, "I wore my old clothes to-day, and it wouldn't hurt them if they do get wet."

You can readily see, dear girls, that very small things indicate character, and I am sure that you will not be surprised when I tell you that the girl so thoughtless of her mother did not attract me, nor will she attract any one. And there is just a little secret here. A girl can not be selfish and thoughtless at home, and make herself really lovable to the outside circle of friends, for the real character will reveal itself. It cannot be hidden.

Unselfishness and sacrifice in the home for mother, brother, or sister, is a great beautifier, more potent, I believe, than the many concoctions sold by druggists at exorbitant prices.

I believe that many girls forget mother, not because they are inherently selfish, but because they are thoughtless; but if this thoughtlessness continues and dear mother's face ages, and the heavy lines come into her brow, while the girl frolics night and day, the thoughtlessness becomes sin.

I have a young friend who is now seventeen. She is a stout, healthy girl. Her mother is never well but still, with no help, she looks after a nine-room house. When vacation came, this young girl said to me: "Mamma says I must learn to work this vacation. I learned how to make a bed today.

The first time that this buxom girl of seventeen had made a bed! Do you wonder that the overworked mother was never well?

I will tell you of two girls I know. These girls had lived in affluence, but when their father died, they found there was no money left. They began at once to fit themselves for self-support. One secured a fine position as stenographer at a bank, while the other, a very fragile girl, secured a position as kindergarten teacher. These two girls were determined that their mother, now past sixty, should be spared all possible hardship. They therefore arose earlier in the morning, donned their big aprons, and attended to the necessary housework before going to office and school.

I am glad there are so many noble, self-sacrificing girls. I have in mind another young woman, a school-teacher, commanding a salary that would enable her to board away from home if she chose, but after her mother's death, she took charge of the home for her father and brother.

At first she had a woman employed to superintend the housework, but she found her so wasteful that she decided to undertake it herself, and now she has everything systematically arranged and the home is always in order. This girl is in charge of the mission study classes of a large city district and also holds office in the Young People's Society of her church. I don't believe she has any time to be selfish, do you?

There is another way that girls are very selfish with mothers. They often want all the pretty things to wear, while mother does without a new winter hat or a new cloak that she really needs. The girl who appears at church dressed like a fashion-plate, while her mother is shabbily dressed, advertises herself as plainly as though she wrote in large letters, "I do not care for anybody but myself."

I know that mothers will sacrifice for their daughters, but do not let them sacrifice so much that they must suffer humiliation when they venture out, or that you lose the respect of your friends and neighbors.

There are so many loving, generous girls in the world, and how attractive they are! I hope that all girls will build on this broad plan of noble living, because they will be happier, their loved ones will be happier, and their living will make the world better and brighter. It is true, as Phillips Brooks has said, "No man or woman of the humblest sort can really be strong, gentle, pure, loving and good, without the whole world being better for it without somebody being helped and comforted by the very existence of that goodness."—Mrs. J. Ellington McGee, in the Watchword.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Origin of Postage Stamps.

Quite recently there has been more or less discussion as to the origin of the postage stamp. Perhaps the most authentic story is that which comes from the post-office department at Washington.

It appears that about sixty-five years ago Rowland Hill was traveling through one of the northern districts of England, and for a time was sojourning at an inn where the postman came with a letter for a young daughter of the innkeeper. The young miss turned the letter over and over in her hand, and after examining the envelope minutely, inquired the price of the postage, which was a shilling. She sighed sadly and returned the letter to the postman, saying that it was from her brother, but that she had no money.

Mr. Hill was an onlooker and was touched with pity. He paid the postage, and his action seemed to embarrass the girl. When the postman had gone she stated to Mr. Hill that some signs marked on the envelope conveyed to her all she wanted to know, and that as a fact there was no writing enclosed. In extenuation she said that she and her brother had contrived a code system of communicating, as neither of them were able to pay post charges.

Mr. Hill thought of the results of a system which made such frauds possible. Before another day he had planned a postal system upon the present basis.—Harper's Weekly.

S. D. Gordon's Books.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 8 1907. GOD'S OMNIPRESENCE. Ps. 139, 1-12.

QUESTIONS.

1. What impression ought the thought to make upon us, that God understands our thoughts afar off? Ps. 139, 1-3.

2. How ought it to caution us, that there is not a word in our tongue, but Jehovah knows it altogether? Ps. 139, 4.

3. Can we flee from the presence of God? Ps. 139, 7-12; Jer. 23, 23.

4. If God is everywhere, is he anywhere in a special manner? 1 Kings 8, 22-30. Acts 17, 22-28. James 4, 8.

5. Can we understand God? Ps. 139, 6.

6. Why cannot any house contain God? Isa 66, 1-2.

7. What promise does Christ give His disciples? Matt. 18, 20; 28, 20.

MEDITATIONS.

The thought God is present with us at any time ought to restrain us from doing anything that is not pleasing to Him.

That God knows even our most secret thoughts ought to purify our thoughts. The German saying: Thoughts are free of duty is true only as far as men are concerned, because they do not know our thoughts, but with God sinful thoughts are as sinful as deeds. It is well to suppress sinful thoughts and God knows, when we fight against such thoughts, and hinder them from becoming actions. Our words, even the suppressed, unspoken words are known to God, how careful we ought to be in our thoughts and in our words.

We cannot flee from God's presence, He is everywhere. It is foolish to imagine that going to another place, we can live down our former life, it will follow us, and if we could, we could never go where God is not and could never escape from our consciences.

God is everywhere, yet He has promised to be in a peculiar manner in some places, like the tabernacle and temple of old and He says: "Draw nigh to God and He will draw nigh to you." We can never understand God, if we could He would not be God any more, because if the finite can comprehend the infinite, this is not infinite anymore. God has revealed Himself unto us, but though from revelation and experience we know some of God, we can in no wise really understand God even in what He has revealed, since there are mysteries everywhere in His being, in His ways and His works. No house can contain God because He is omnipresent, but God can be with us everywhere and He will dwell in His children, because they are His temple. Christ promises to be with us always, even unto the end of the world, and says: Where two or three are gathered together in my name, there am I in the midst of them. This promise has comforted many, many thousands of Christians in distress.

QUOTATIONS.

There is something in the thought of being surrounded, even upon earth, by the Majesty on high, that gives a peculiar elevation and serenity of soul. To be assured in the loneliest hour of unknown or neglected sorrow, that every sigh ascends to the eternal Throne, and every secret prayer can be heard in heaven; to feel that, in every act of conscious rectitude, the heart can appeal, amidst all the contradictions of sinners, to One who seeth not as man seeth, produces a peace which the world can never give. Feeling itself, like Enoch walking with God, the heart perceives a spirituality and purity in every joy, a mercy and a balm in every sorrow, and, exhalted above the intrusions of an intermeddling world, has its "conversation in heaven."

MATHEW.

A very little girl was warned of the danger of lying by her mother, and told the fate of Ananias and Sapphira. She thought it easy enough to escape, and said, "I would run up the street." Many larger people act on this foolish idea. Men ask in vain, "Whither shall I flee from Thy presence?" They may get beyond the jurisdiction of the laws of states and nations for punishment or extradition, but they cannot cross the boundary of God's empire, or escape for a moment the presence of His Spirit.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Sept. 8.

SUBJECT: The Brazen Serpent. Num. 21:1-9.

GOLDEN TEXT.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on Him should not perish but have eternal life. John 3:14, 15.

The camp of Israel was at Kadesh (called also Kadeshbarnea) when the spies returned with their report. The people in unbelief refused to go up to possess the land, and in consequence were rejected of the Lord as unworthy of the intended inheritance. They counted their lives dear unto themselves, and in abject fear lest they should fall before the giants which the majority report of the spies pictured to them, they wept and cried against Moses and Aaron for having brought them there.

In answer to their murmurings against Him, the Lord pronounced judgment upon them that all from twenty years old and upward should die in the wilderness and thus not be allowed to enter Canaan (Num. 14:29). Forty years, one year for every day they consumed in spying out the land, they should wander in the wilderness and be consumed.

They remained at Kadesh many days (Deut. 1:46) and then they journeyed back and forth in the wilderness around Mount Seir where the Edomites dwelt who refused to let them pass through their borders. It seems from the enumeration of their stopping places in Num. 33, that they returned at least once to Kadesh. Dr. Trumbull says, "Moses had his headquarters there for nearly forty years." During these years various seditions and rebellions, and murmurings brought upon them destroying judgments by which the cutting off of the generation that had refused to obey the Lord's leading at Kadesh, was hastened.

When they finally left Kadesh after the death of Miriam, they journeyed to Mount Hor in the edge of the land of Edom. Here Aaron died, after Moses, by the commandment of the Lord, had taken his high priest garments and put them on Eleazer his son. Aaron was 123 years old (Num. 33:39), and he was buried in Mount Hor.

DEFEAT AND VICTORY.

With the event related in the first part of our lesson begins the last stage of their wilderness journey. The king in the south of Canaan, hearing that they were coming the way the spies had taken almost forty years before, went out against them. There seems to have been what in modern warfare is called a skirmish, and the Canaanites got away with some captives. Israel now turned to the Lord for deliverance with a solemn vow to begin the conquest according to His word and by His power. The result was a complete victory, and from that time on the Lord gave one opposing enemy after an other into their hands. They realized in the sphere of physical conflict what every believer finds true in the spiritual sphere. "If God is for us, who can be against us?" The time was now drawing nigh when the Lord would lead them triumphantly into the land of their promised possession. However through the land of Edom they could not get permission to go and the Lord would not let them molest these sons of Esau in the land He had given them. So He led them southward to the eastern arm of the Red Sea to go around Edom.

DISHEARTENED GRUMBLING.

For some reason, perhaps for several reasons, this way was not to their liking and they were much discouraged or impatient (see margin). As before, so now they fell to complaining against the Lord's unsatisfying provision and wished themselves back in Egypt. The manna was not good enough for them, and as for water instead of looking to Him who thrice had miraculously supplied their need, they preferred to grumble. How much of such ungrateful anxiety and complaining there is in the world, even among those who ought to know better!—Matt. 6:31, 32.

DEATH-DEALING JUDGMENT AND ITS REMEDY.

The punishment through the deadly serpents, bringing the people to see and confess their sin and cry for mercy, and God's provision for their healing by a look of faith upon the brazen serpent raised on a pole, sets forth in a striking type the truth of sin and its remedy in Christ, who was lifted up on the cross that whosoever believeth in Him, may not perish but have eternal life (Golden Text). Jesus Himself applied it in this way. There are several points of similarity. Jesus was made in the likenesss of sinful flesh (Rom. 8:3) yet He was without sin, even as the object raised by Moses was in the likeness but without the poison of the biting serpents. Again the help that comes from the cross flows in answer to faith in God's gracious offer of forgiveness and healing, even as the bitten one was saved by the power of God in answer to faith. But this is about as far as we may go in the comparison. The figure falls short of setting forth any hint of the atoning value of Christ's death by which He made propitiation for our sins, and of the wonderful love of God that moved Him to give His only-begotten Son for our redemption. Every figure is but as a shadow to the light that streams from Calvary's cross. In that

— — Cross of Christ we glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its Head sublime.

News of the Week.

Domestic.

BILLIONS FOR GOSPEL.

TWO BILLION DOLLARS CORPORATION PROPOSED AT WINONA.

CHICAGO, Aug. 23.—A $2,000,000,000 corporation to evangelize the world—that is the project beside which the capitilization of the United States Steel corporation and the wealth of John D. Rockefeller pale in comparison while the paltry $2,000,000 asked by President Small for the support of the striking telegraphers is but a bagetelle.

The fruits of high financiering no longer will be confined to the creation of swollen fortunes if the plan advocated by J. Campbell White, head of the Laymen's Missionary movement, is successfully carried out. Big corporations will no longer be regarded as solely vicious, pandering to private interests and strangling the public's inherent rights.

Instead the mightest corporation, with stockholders in every state and province in the countries of the civilized world, will be a benevolent trust, the vast resources of which will be turned to the work of sending missionaries to convert the heathen. So tremendous, it is declared, the power of this movement would be that the paganism of the dark continents of the globe would be wiped out within a single generation.

When J. Pierpont Morgans learns of this latest combination the wizard of finance is expected to sit up and take notice. His Napoleonic brain never conceived a merger of common interests on such a gigantic scale. But Morgan was handicapped. He had only the backing of Wall street. The present movement will be backed, it is argued, by millions of investers, and the capitalization will represent no watered stock.

10,000,000 SHARES AT $100 EACH.

The plan, which Mr. White, made public at the Winona assembly, is to issue 10,000,000 shares at $100 each, payable in instalments of $5 a year for twenty years; and 1,000,000 shares at $1,000 each, payable $50 a year. With this sum realized, Mr. White asserted, missionaries could be supported in darkest Africa and in the farthest domains of the unclad islanders of Oceanica.

It is estimated that there are at the present time 675,000,000 heathens who have never heard of the gospel, requiring a force of 20,000 missionaries to accomplish their evangelization. If every church member would give one car fare a week, it was said, this force could be maintained. The Laymen's Missionary movement organization is nine months old, and already has branches in England and Scotland, and has fifty men investigating missionary conditions.

Contraction of Business, but no Panic.

NEW YORK, Aug. 25.— Are conditions such throughout the country that hard times are coming?

The World through its correspondents has asked this question of merchants, bankers, manufacturers, capitalists and farmers in every section of the United States.

The answers given to-day show a wide divergence of opinion as to the present situation. In the financial centers of the east a contraction in business is generally conceded. That it will lead to hard times is not believed. General manufacturing, however, even in the east is reported to be enjoying high prosperity, the textile industry being especially favored.

In the west the reports show that commerce is still going on at high pressure. Counting on fairly good crops the fear of hard times is generally scouted. In the northwest prosperity is relied on to continue.

The south also reports conditions looking to a continuance of good times.

Here and there a warning is sounded and by the few the prediction is made that hard times are coming. In nearly all sections a reasonable conservatism is urged and the remark frequently is made that the "pace has been too fast."

Lays Bare Ancient City.

CAMBRIDGE, Mass., Aug. 22.—After an unusually long suspension of work by the Palestine exploration fund because affairs at Constantinople delayed the issue of a firman, the excavation of Gezer has been resumed under Stewart Macalister and it is expected that the whole place will be excavated within the two years for which the firman continues.

The plan is to have Gezer remain uncovered like Pompeii so that visitors can see a pre-Israelite town with its altars, idols, burial places, walls and gates. Corresponding to the museum at Naples is that at Jerusalem, to which all "finds" must be brought, for the sultan claims as his property all objects found on the soil of his empire.

Mr. Macalister seems to have found a clew to the history of that mysterious people, the Philistines. He has opened the tomb of a young woman with strongly marked features, different from any tombs hitherto found. In this tomb he found a large jar of interesting pattern, a silver ladle with lions' heads on the handle, a silver bowl, a mirror originally in a cloth case, a gold bracelet, several ornamental beads and a silver signet ring, as especially valuable is a bar of polished jasper with three gold belts upon it, and on each belt a loop on which hangs a disk of gold. There is reason to believe that the Philistines were more artistic than the Israelites and that the term "Philistine" used by the people of our day is without foundation.

In addition to this work at Gezer the Austrians have begun important excavations at the site of ancient Jericho and have found a city wall. It is reported that Professor Reissner is about to begin work at Samaria with funds furnished by the Harvaid Semitic museum.

Rev. Professor Francis Brown, of Union Theological seminary, New York, has become a member of the general committee, which now has ten American members. He will be in charge next year of the American school at Jerusalem and will promote the co-operation of England and America in the great work of verifying and illustrating the Bible.

Governor to Stamp Out Yellow Fever.

WASHINGTON, August 24.—The United States Government has decided to take a hand in the yellow fever situation in Cuba and measures will be taken at once by the administration to stiffen up the backbone of provisional Governor Magoon and point out to him the way to stamp out the disease. It is expected that a decree will soon be issued directing the nationalization of all the sanitary and health boards in the island and placing the work of sanitation in the hands of the provisional government.

Turks Killing Men, Women and Children.

TEHERAN, August 26.—Gen. Samsam Dowleh and other officials, according to reports received, have been killed by the invading Turks, after having been taken prisoners. Many inoffensive Persian villagers, including women and children, have been carried off, a church has been defiled and much grain and other property has been taken or destroyed. Turkish regular troops, with artillery, were within four miles of Urumiah August 15. There are no signs of the withdrawal of Turks from Persian territory.

Another report says that the Turks have occupied Merivan, in Persian Kurdestan, east of Sulelmania. In a telegram asking for help the clergy and inhabitants of Merivan add that if the Persian government is powerless the people must beg Russia to assist them.

Foreign.

Detectives Watch Congress of Reds.

AMSTERDAM, August 24.—Called together to watch the international congress of anarchists, which began to-day, Amsterdam is the temporary abiding place of the greatest assemblage of secret service agents, detectives and police spies that has collected in one place in years. Practically every nation in the world has its representatives among the sleuths sent to keep a careful watch on the conference of reds. They outnumbered many fold the delegates to the congress.

No attempt will be made to interfere with the congress, but it will be kept under constant surveillance. Police and detectives will attend every session. Notice has been served on the delegates that no insulting references to rules and no violence will he tolerated in speeches. Any delegate who oversteps the line will he stopped. If his offense is regarded as really serious he will be arrested. The congress is called for the avowed purpose of devising means to spread anarchism. The sessions will continue all next week and will be devoted to discussion of academic questions of anarchism.

Chief among the reds' delegates are: Emma Goldman, of America; Enrico Malatesia, of Italy; John Turner, of England; Dr. Friedeberg, of Germany; K. Vorhyzek, of Austria; R. de Marn, of France; Dr. Rogdaeff, of Russia, and L. I. Tsumin, of China.

"Anarchism and Trade Unions," "General Strike and Political Strikes," "Anti-Militarism as a Weapon of Anarchism," "The Russian Revolution," "Alcoholism and Anarchism," "Modern Literature and Anarchism," and "Anarchism and Religion," are the principal topics for discussion at the open meetings.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, SEPTEMBER 5, 1907. No. 35.

Just This Minute.

If we're thoughtful, just this minute,
In whate'er we say and do;
If we put a purpose in it
That is honest, through and through,
We shall gladden life, and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong;
Just this minute we are sowing
Seeds of sorrow or of song;
Just this minute we are thinking
On the ways that lead to God;
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone; to-morrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp.
Just this minute! Let us take it
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise. —Ex.

Items of News and Comment.

No. VI of "Sketches of Trip to Europe" in this issue.

The third reunion of the Grubb Association was held at Saratoga Park, Aug. 31.

Arrangements are being made for the annual anniversary at the Mennonite Home at Frederick, Pa.

Faith and obedience to God go conjointly in a person's life to accomplish great and noble deeds.

The sin of unbelief and complaining often go hand in hand, preparing the way for a severe punishment.

A railroad bridge across the Bosphorus is proposed, to connect Europe and Asia, which will be built, if at all, by railroad companies, although it is proposed that it be nominally constructed by the Sultan, and called the Abdul Hamid bridge, after his name.

The Rev. F. C. Fleischer, B. D., pastor of the Mennonite church at Makkum, Friesland, Netherlands, and also president of the General Association of Green Cross Societies in Friesland, is coming on a visit to America. In a letter he states that he will arrive in New York on September 13th—Weekly Bulletin.

The "yellow journals" in our country exert a very bad influence, because, as Mr. W. E. Curties, a prominent newspaper correspondent, said: "They give the boys suggestions concerning crime, vice and mischief they never would think of otherwise, and make heroes of criminals and the vicious." Support only good papers.

A statement or correction in this week's issue of the "Bundesbote" explains that the annual meeting of the Mennonite School Association was held "two years ago," on May 22, 1905, when plans were on foot to locate the Mennonite Preparatory School at Altona, which are likely to be reconsidered and canceled in the near future.

A telegram from Buenos Ayres, dated August 22d, announces the death of the Rev. Andrew M. Milne, during forty-three years agent of the American Bible Society for its La Plata Agency. Since the establishment of the Agency in 1864 Mr. Milne has rendered the very distinguished service of breaking ground and laying the foundations of the Society's permanent operations in all the capitals and in many cities of the ten republics of South America, besides organising and supervising a most energetic force of colporteurs in a region whose area equals that of the whole United States, including Alaska.

Efforts put forth.—The Herald and Presbyter, of Cincinnati, O., stands firm for temperance. The following from this week's issue is worthy of notice:—

"A band of drunkard-makers, otherwise known as "leading brewers of the United States," held a meeting in this city last week the object of which, as the papers report it, was "to adopt a definite plan to stop the spread of local option, especially in the South." They might try to get laws passed disfranchising all decent, intelligent people; or, shutting up all churches and school-houses; or, putting the Anti-Saloon League and other temperance organizations out of existence; or, making it a crime to be a total-abstinence man; or, they might try a more determined sneak-game of tolling boys into the saloons and creating in them an appetite for liquor. Over all of these methods Satan and his hosts would rejoice. But they will hardly win if the intelligent men and women of the land keep together firmly and steadily. The desire of these men to destroy "local option" is natural, but it is as if the tuberculosis germs should hold a convention and determine to resist modern efforts to root out the "white plague."

"The whisky men are feeling very much discouraged. There is no question about it. This should stir up temperance people to press the work in every possible way. If we are succeeding, let us press on to larger success. It will not do to relax the efforts or to be satisfied or self-confident. Let us be very careful and vigilant and persistent. There are some very strange facts that are coming out all the time. It is stated by careful authorities that there are 61,367 more persons in the liquor business now than there were nine years ago. This means so many more unscrupulous persons fighting in the corners to make a living by cultivating the whisky appetite of men and boys and women and girls. They are tempters for the sake of the money in it. We must keep up the fight, always and everywhere. We must work for good laws and for their enforcement, and must pledge the people to total abstinence."

Announcement.

Notice to prospective visitors to the Middle District Conference to be held Sept. 18—20, 1907.

The Salem church (Sonnenberg) is situated 4 miles southwest of Dalton, Ohio, and 7½ miles southeast of Orrville, Ohio. Conveyances will be at both places on Sept. 18 to meet guests, but it would be well for them to announce their coming by writing in advance to J. H. Tschantz, Dalton, O., stating time and place of arrival and aproximately the number of persons from their place, especially is this necessary if they will arrive earlier or later than the 18th.

Time of arrival of trains are: At Orrville—

On P. Ft. W. & C. R. R. east bound 1:58 a. m., 12:03 noon, 4:52 and 8:10 p. m.

C. A. & C. R. R. south bound 10:25 a. m. 2:53 p. m.

Wheeling & Lake Erie east bound 1:15 p. m. Same train at Dalton 1:30 p. m.

The church extends a cordial invitation to all.

D. KIRCHHOFER,
Dalton, Ohio.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

VI.

MÜNCHEN, Aug. 9, 1907.

I have possessions in different parts of the world. Part of my property is at Trenton, O.; some at Summerfield, Ill.; some in California; some at Hamburg; some at Platendorf; the trunk is at the Weierhof and a few things I have with me here in the satchel. I have been wondering if I would ever get all my possessions together again. Somewhere at one of these places are the copies of my former sketches, so I am not able to refer to them and must be excused if I repeat or contradict anything I have said before. Though we did not adopt one of Cook's tours, yet I suppose from the number of foreigners we see that we must be on the beaten track of the tourists. There were only 50,000 of them here in München during July. We lost them for a short time when we went to Halle, but found them in full number again when we came to Weimar, the home of Goethe and Schiller, Eisenach, with the Wartburg, and Cöln the starting point of the Rheinfahrt. At Weimar we visited both the home of Schiller and Goethe Schiller's home are three modest rooms in the third story. His bedroom was a kind of a garret about 6 ft. wide and 14 ft. long with but a single window. The rooms contained the table at which he wrote, the piano and violin on which he played, a document and

letter which he wrote, part of his library, and the bed upon which he died May 9, 1805. The home of Goethe is much more pretentious and is now fitted up as a museum in which are gathered all kinds of relics pertaining to this great man. His working room with its desk and chair, the place where he kept his quill pens and the cushion on which he rested his elbows when dictating to his secretary is kept just as he left it. So also is his bed chamber with the bed on which he died exclaiming—"More light?" The garden house in which he did much of his writing and the red beech tree which he planted are all of interest. To me it was of great interest to see in one of the rooms the bust of Goethe holding the skull of Shiller in his hands and the words inscribed below which he used on that occasion: "*Geheim Gefaess, Orakelsprueche spendend! Wie bin ich wert Dich in der Hand zu halten.*" Of the two, no doubt Goethe was the greater poet because, as a German said to me, he almost created the German language. What a pity that his life was not as noble as his work.

The Wartburg is called so, the guide told us, because Ludwig, the Springer, while hunting on this hill about 1003 and coming to its crest paused and looking into the valley said, "*Warte Berg, Du sollst mir eine Burg werden.*" and so it did. But not because of the Springer do thousands of people climb the rocky steeps of the Wartburg each year, but because the holy Elizabeth lived here and Luther during his imprisonment at this place made his translation of the Bible. The Elizabeth Saal has been restored and about once a year they hold service in it. The Luther room is left in its original condition, that is, what the souvenir hunters have not carried away with them, It contains the table, bookcase, stoye, chair and bed, nearly all edged with sheet iron to keep people from chipping little pieces off for souvenirs. "The ink stain on the wall made when he threw the ink stand at the devil has been carried away by the Englanders" said the guide "and they would have taken the ceiling too could they have climbed up there." They don't seem to have a very kindly feeling for their Uncle across the Channel, for a young German in Berlin, who is striving for an officership in the army, told me that if Germany felt strong enough they would declare war against England tomorrow and the day after the whole German army would be over there making havoc in general. And another, who is not a man of war, said that if there were only two kilometers (1½ mi.) of land connecting Germany and England, England would soon cease to be so imputdent. What a blessing then that Germany is not strong enough or that these two countries are mercifully separated by the Channel. The military business is appalling and disgusting to us. You see them riding and marching, hear them practicing and commanding everywhere all over Germany 635,000 strong, and what is sadder still,—the people are proud of it and it's the ambition of every young man to become an officer in the army. If you talk about disarming and putting some of the soldiers to carrying the burdens under which the women now groan they laugh you to scorn and the Peace Conference in the Hague is ridiculed by most German papers. But I got away from the Wartburg and don't see how, for it's 550 ft. above the surrounding country. I must try to get back up there and tell you about the "Rüstungssaal" in which the armors of former centuries are kept. Those old knights were certainly "ironclad," for the heaviest armor worn by a man, who must have been a giant in strength, weighed nearly 1000 lbs., that for his horse about the same. How useless those armors would be in a war of the present time, was shown by the "Kürass" (breastplate and back) worn by a man from Gotha in the French and German war of 1870. It had a hole in the front showing where the bullet had entered and a hole in the rear where the bullet had passed out.

At Cöln we again visited the galery and museum. The pictures that impressed me most were: "*Die Eroberung der Burg am Meer*" by Böcklin, renowned painter of modern times. It is so real that you can see the castle burning and the reflection of the flames upon the sea. "Resignation" is a beautiful picture of a woman sitting on a bench in a cemetery. Another very realistic picture is the capture of Simson, who is bound and helpless in the hands of the Philistines while the faithless Delila is laughing at him in derision. The museum is a huge collection of Roman relics from a safety pin up to the mighty pillar of some Roman temple. If I mistake not, all these things were found within present limits of the city of Cöln. No wonder, for the guide book says that the "Dom," the most renowned structure in Cöln, is standing on a heap of debris 30 ft. deep and I think the guide book is correct; for by paying admission we were permitted to pass down a winding stairs through the council chamber into the "Römergang," a subterranean passage way arched with heavy stone 42 ft. below the level of the present city. We walked into this "Gang" for about 4 blocks. The guide told us that traces of it have been found across the Rhine and it is now supposed that it lead from Cöln to Trier, a distance of 24 mi. It's simply wonderful what these Romans were able to accomplish. At Oberlahnstein, where we waited 2 hours for the boat, I climbed in one of the old Roman wall towers, lower part now used for a stable, and from this elevation, probably 100 ft. I could see the other 5 towers and the trend of the old Roman city wall, now partly used as walls of stables or houses. Sister Emma and I spent some of our time going up the Rhine in deciding by the old towers and parts of the walls whether or not that town was at one time a Roman colony. Yes, the Rhine is grand, especially the upper part from Coblenz to Bingen. Its course is very winding and at each bend on the promontory there is a castle or the ruins of a castle. The banks on either side are very steep, but are all planted to vineyards. Where the incline is too abrupt a wall is built to hold the ground and some are so high that if one of the working men, or rather women, should fall over it they would certainly perish. All the cultivation is done by hand for where these men and women climb it would be impossible to drive a horse or an ox. The traffic, freight and passenger, on the Rhine is, I should judge, 5 times that on the Mississippi river and I have wondered why? Perhaps government ownership of the railroads accounts for it. On the first part of the Rhine tour there was quite a party from Cöln with us, mostly middle aged and older people except one beautiful young lady. They were going on an excursion to Drachenfels. When they got off they hastened past a crippled beggar, but I noticed that young lady turn back and give the cripple a coin; then I said: "She has not only a pretty face but a good heart." Farther up the stream we saw something which was more comical, but also more sad. At one of the small villages where the boat stopped a grandfather and grandmother, both drunk, got into the boat led by their son, who was also tipsy. The old man ridiculed the old woman for being "angestrichen" as he called it, but did not know that he was "angestrichen" worse than she, for she still had sense enough to keep quiet but he did not. There are some things which are done by the whole family here in Germany. The whole family gardens. If they live in a tenement the whole family goes out to the small garden in the suburbs in the evening. I like that. The while family makes foot tours. I like that and have been tempted to get a cane and a "Ruck sack" for each one of my youngsters and when I get back start out on a foot tour to California with my family. But as to the whole family's doing on the upper Rhine I don't like it and think it's bad enough when done singly like in America.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

The Temperance Situation in Ontario, Canada.

The following plain, timely, practical and encouraging editorial of *The Christian Guardian* (Toronto, Ont.) shows that the present strong Temperance Movement in Canada is similar to that in the United States. There are good prospects that in course of time something "lasting" will be accomplished in the temperance cause. What is needed here and across the line, is a practical concentration of all the different temperance elements and, with the help of God, to push forward steadily and perseveringly as suggested in this article.—

Probably the province of Ontario is the point where our national contest against the liquor traffic centres to-day. The history of temperance reform in this province has been a peculiarly chequered one. The very fact that the Dominion is comparatively sober has probably contributed to making the temperance issue subordinate to party politics. In Ontario this has been the case, as elsewhere. At times we have seemed almost within reach of provincial prohibition only to find the hope a dream. And some have grown discouraged and have given up all hope of a successful issue to our struggle. Yet when we calmly review the past we are conscious of a progress that cannot be denied; and of a growing sentiment that is rapidly swinging away from mere party loyalty and clinging more closely to the really vital issue. We can win in Ontario. In spite of the wealth and vested interests arrayed against us; in spite of bitter enemies and over-cautious friends we can win this battle; but the victory must be earned. What can we do to ensure and hasten that victory?

The Pulpit must speak out. In defiance of all that has been said in reference to ministers touching political questions, the fact remains that the temperance reform has been, as it ought to have been, largely led by the ministers of the different churches; and the bitterly envenomed personal attacks upon them, and the studied and persistent efforts to discredit them, afford conclusive proof that the liquor traffic understands very well that the pulpit is to-day one of its most powerful foes. It rests largely with our ministers to keep the facts steadily before the people, to apply the precepts of the Gospel carefully, but relentlessly, to the awful traffic, to stimulate and inspire the people in the conflict, and to lead the hosts in carefully planned and systematic efforts against the common enemy. We must ever bear in mind that in the fight the ballot counts. We do not need probably to urge greater activity in the pulpit, but it may be that in practical effort some of our pulpits might improve.

The children should also be carefully looked after. The public-school and the Sunday-school are both at work; they should be kept at work; there should be no relaxing here. The legal prohibition of the traffic will not come any the slower because the youth of the land are on its side. We must keep hold of the children.

Then we can use also the press of the country. We are heartily glad that we have so many editors who are strongly opposed to the traffic; and the tone of most of our newspaper editorials is probably a good deal more friendly than formerly, and we expect this friendliness to develop. Probably there are few more sensitive to public opinion than our editors, and as the national conviction is more and more vigorously expressed, we shall find the public press adapting its editorial color to accord with the national sentiment.

Into our country at this time, also, there are pouring thousands of immigrants, many of whom know little or nothing of our customs and usages. How shall we reach these people? The problem is pressing. Only a little while and they will have votes, and their ballots will mean just as much as if they had inherited our traditions and drunk in of our spirit. What can we do to keep these voters from becoming a drag upon our national progress? Along with the Gospel should go some temperance instruction. How to give such instruction is a problem we should solve at once. Possibly we could do some work by appealing to them by advertisements and placards, as some European countries are doing. With many of them iteration may count as much as argument. The evil effects of alcohol must be kept before them until they learn to shun it. This means money, and time, and thought; yet this reform is worth it all.

Just at present in Ontario the pressing duty in many constituencies is to organize for immediate work. There are very many places where local option can be carried if a sufficiently vigorous propaganda be developed. But it takes time to mature and carry out our plans; and temperance workers should be already organized; some, in fact, have now been organized for some months. The enemy tells us that local option is a rank failure. For answer, get the facts. Get the names and records of the men who say it is a failure. It rather takes the sting out of a statement of that kind, if you find that the man who made it owns an idle bar. If letters appear in the papers, get the names, and see if the writers are responsible. If strong assertions are made, write to the place referred to and get facts. In this campaign it is facts that count, and the facts are mainly on our side. A representative of the Schlitz Brewing Company, of the United States, made the following confession a few weeks ago to a fellow-traveller whom he little suspected of sympathy with the temperance cause: "Anybody who says that prohibition does not prohibit is either a liar or a fool. I am now on my way to Wisconsin and I also work in North Dakota, (North Dakota is under prohibition). I can sell more beer in Wisconsin in four days than I can sell in North Dakota in four months. Our company is not telling this, but we are doing all we can to disgust the people with prohibition so that if the question ever comes to the people they will vote it out." Spare no time, no expense, to get the facts, and to give them to the constituency you want to win.

Every local option victory means a weaker traffic, and a stronger demand for provincial prohibition. There seems to be no question that our victories last spring make a very perceptible difference in the political atmosphere. When our legislators see that we really mean business, and that our guns are not loaded with blank cartridge, we shall find that their respect for us has been wonderfully increased. There are three things we ought to do: To carry local option in every possible constituency this fall; to get rid of the three-fifth handicap; and to get under way towards provincial prohibition.

Home Circle.

Jennie's Cakes.

Jennie's cakes are always good,
She knows how to make them;
Just exactly what goes in;
Just how long to bake them.

Jennie's cakes, they never fail,
Never turn out soggy;
Never does she guiltily
Feed them to the doggy.

Jennie's cakes are wholesome too,
Bring no illness after;
It's because she mingles in
Sweetness, love and laughter.

—*Unknown.*

"Wanted, a Bartender."

The other day I picked up a newspaper, and glancing over the advertisements for help, read as follows:

"Wanted—A bartender. Must be a total abstainer. Apply," etc.

Is not that a curious advertisement? What should we think of such an advertisement in another line of business? How would an advertisement like this look? "Wanted—A barber, who has never had his hair cut. Apply at the barbershop on the corner."

Or this?

"Wanted, a salesman in a shoe store. He must go barefoot while on duty. Apply at Bank's Shoe Store."

What other business finds it necessary or desirable to advertise for help pledged to make no use of the goods sold? Can it be that the liquor traffic finds it has wrought so great demoralization among its followers that it is forced to draw upon temperance, or total abstinence fanatics in order to continue its business?—Sel.

Two That go Together.

General Superintendent Murphy, of the Pennsylvania Railway Company, has this to say in explanation of an order, recently posted, forbidding employes to use liquor or cigarettes:

"I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes, but, on the other hand, I have had the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and the less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations, I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whisky come up to the requirements."

A Hard Test.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play, and three months of a lot of play and no school. This vacation was to be a little different, but the boy didn't know it.

"Come on, son, I need your help," said the father one evening after his own day's work was done. "I want that dirt carried up to our flat."

The boy opened his mouth wide. His father wanted him to carry baskets of earth up three flights of steps. There was a queer feeling of resentment all about inside him. "I can't carry dirt," he said.

"Never too late to learn," said father good-naturedly. "Here, you take the lighter baskets."

Up the stairs went the boy. The air was close, and he got hot and breathless. Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his back. "The boys are playing ball. I'm going over," he said at last with impatience. "I can't shovel dirt."

"All right, my boy," said father; "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too. But it's all right; go ahead and play ball."

The boy washed his hands and went over into the next yard. It was the first time he eyer remembered feeling uncomfortable when playing ball. To-night it wasn't much fun. Pretty soon he left the boys and went upstairs to his mother. By and by he came down rolled up his sleeves, and went at the shoveling. His father had planned a little garden for the fire escape corner. It took a lot of dirt. The boy sweated and puffed. He blistered his hands, but he stuck. At last the work was done. Father and son washed themselves and got ready for supper.

After supper, when the father had stretched himself out for a pleasant hour with his newspaper, the boy came to him. "I guess, father," he said with an air half-ashamed, and yet of new manliness—"I guess it was a good thing for me to do something that I didn't want to do."

Father held out his hand. The boy grasped it with a strong grip. "I'm mighty glad I stuck, father," said the boy. "Good for you," said father.—Selected.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern. Berne, Ind.

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Rev. I. A. SOMMER, Editor, BERNE, IND.

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Editorial.

The Green Cross Society of Holland.

In a pamphlet distributed by the Consul General of the Netherlands, which recently fell into our hands, we were enlightened upon the great work of the Green Cross society of Holland. It appears that for thirty years or more there has existed in the province of North Holland an organization known as the White Cross Society. It devoted itself to the splendid work of sanitary improvement in the community and the care of the sick in their own homes. In course of time this organization became quite wealthy maintaining with its other interests a palatial convalescent nursing home at Hilversum. While this society was an undoubted blessing to the community, its field was limited to the province of North Holland and the management was unwilling to extend the work for fear of impoverishing its treasury. Ten years ago the Rev. F. C. Fleischer, minister of the Mennonite congregation at Broek op Langedijk, was elected to the presidency of the local branch of the society in his town. Being an energetic man he naturally wished to see the influence of the society extended beyond the confines of North Holland, his suggestions to the general officers of the society, however, did not meet with a very enthusiastic reception. He therefore determined to further the work commenced by the white cross through a society having a greater scope. With the coöperation of some friends living in South Holland local committees were formed in several of the large cities and country towns and public meetings were arranged. Mr. Fleischer personally addressed many of them and aroused great local interest in the work. After a few months the South Holland Green Cross Association was firmly established with Mr. E. Fokker, a member of the Dutch Parliament, as its president. The movement soon spread to Friesland and the other provinces untill now, after seven years of work there are 297 local societies with more than 90,000 members and contributers, Friesland taking the lead with 85 societies and over 33,000 members or about ten per cent of the population of the whole province.

The work does not depend on the spectacular gifts of rich men for its support, people of all classes contribute according to their means, considering it a privilege and a duty to give what they are able for the care and comfort of the sick.

The Green Cross society has for its object the improving of the Sanitary conditions of the community and the giving of all the means and aid necessary to good nursing of sick people in their homes. Part of the work is educational. It distributes great quantities of literature on some important matters, as First aid to the injured; How to prevent infection; The treatment of Tuberculosis and things pertaining to maternity matters. Lecture courses are arranged for cities and towns which provide instruction for giving aid in case of accident. The Dutch Government showed its approval of this branch of the work by grants of money. Lectures are also arranged for the special need of women, thus providing an intelligent knowledge of the modern system of caring for lying-in women and babies and successfully combating the foolish and often dangerous practices so common in treating such cases.

The Green Cross recognizes the great expense people of moderate means are subjected to when taking advantage of the newest science and skill and has come to the assistance of such sick and invalids by placing their large collection of invalid appliances at their disposal free of cost. These appliances include everything from syringe to a shelter for out of door treatment. Another feature of the society is its system of district nursing, trained nurses being supplied by the local committee for duty in the homes of the poor. Nearly three hundred are so employed at the present time. These nurses go where they are sent by the committee, politics or creed, or anything that might hinder or limit the work is strictly kept out.

We have simply skimmed over this great work of love instituted by a fellow Mennonite pastor. He holds the position of president in the General Association of the Green Cross in Holland. We are glad to bring him and his work to the notice of our readers. We are also pleased to announce that he is now on the ocean on his way to America. He will preach in the Mennonite churches in Philadelphia shortly, and if his ship is not delayed, it is possible that he will be present at the anniversary of the Old Folks Home at Fredrick, Pa., and make an address on Sept. 14. Welcome to the Dutch Good Samaritan.

G.

Correspondence.

BLUFFTON, Ohio, Sept. 3.—Bro. John Blosser preached two sermons for us Sunday; at the St. John's church in the forenoon and at the First Mennonite church in the evening. Bro. Blosser has many friends here who are always glad to hear him preach.

Bro. C. P. Althaus, of Winona Lake, will preach for us next Sunday. We are glad that there is always some one to preach for us during the absence of Bro. J. B. Baer who is out West. Last Sunday he expected to preach in Idaho.

COOK, Nebraska, Aug. 30.—While I am staying here a short time paying my grandparents, uncle and aunts a brief visit, I was reminded of my duty to write a few lines to the MENNONITE.

It was a great pleasure for me to see my grandparents and other relatives enjoying good health. This is one of the greatest temporal blessings with which our Creator can bless us children of men. I am glad to say that the few days which I stayed here proved to be a spiritual as well as physical blessing to me.

The crops in this vicinity are good, especially corn looks promising, about the same as ours at home; oats are very light. Fruit is also very scarce here, while we around Wisner have plenty of it. We have certainly much reason to give thanks to our Father in heaven who has blessed us all so abundantly. The weather is very hot and dry, but we received a few good rains lately.

Just before I left home reports of sad news were carried over the vicinity. The little baby-boy of Henry Stauffer died. He was about seven weeks old. It was especially hard for the bereaved parents, because it was the second baby-boy whom they had to bid good-by, until the glorious resurrection morning.

Also Mrs. Henry Leisy, who was laid up with typhoid fever for some time, was called from labor to reward. It is very sad and pitiful when a mother is taken from a family, but God's ways are not our ways. It was certainly His will.

On the 13th of Aug. a young man drowned in the Elkhorn River; the next day following a boy drowned, just a day before I left, on the 22 inst. a young man, H. von Brussel, hauled hogs to town, by an accident came under the wagon wheel, and got his leg broken. It is the word of our dear Father who is calling to us: "Watch and pray, that we may be found ready when He cometh." With best wishes to the editor and all the readers.

J. P. BOEHR.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Roosevelt on the Dangers of Socialism.

In his Columbus speech, Secretary Taft took occasion to state President Roosevelt's views on private property and socialism, and the statement is so clear as to be worth more than a passing notice.

The institution of private property next to that of civic liberty is the most important factor in all that is good in modern society. It is indispensable to individualism, and is one of the two chief means by which man raised himself from a low estate near to that of the beasts of the field to his present condition. But if the people are not convinced that it is possible to eradicate the evils and abuses arising from the unscrupulous use of wealth and corporate combination under the system of private property, the movement toward its abolition and the adoption of socialism in some form will gain strength. President Roosevelt would stop this movement by a demonstration that it is possible under the system of private property, by efficient Government regulation, supervision and prosecution, to stamp out the evils which have created our social unrest. He knows what a futile remedy socialism will prove to be. Socialism looks to a dead level of life, to an absence of all motive for material progress, to a stagnation in everything. It involves a lack of individual freedom and requires an official tyranny to carry out its system that finds no counterpart in modern government. It offers no real remedy for the evils that appear from time to time as the accompaniment of our progress. And yet, President Roosevelt knows, and

every one must realize, the plausible force with which socialistic doctrines can be pressed upon a discontented people who see real wrongs in the body politic and social.

For this reason he takes the most conservative course in insisting on adopting measures entirely consistent with the principle of priyate property in order to stamp out the evils which have attended its abuse. There is nothing either radical or severe in the reforms he proposes.

Mr. Roosevelt believes not only in the people, but also in the individual as the unit who multiplied makes up and gives quality to the people. He thinks that there is no royal road to the elevation of the people but by the improvement in the intelligence and moral character of the individual. He believes in the possibility of the individual's being honest, courageous and just and able to resist the influence of "the money power" to wean him from the path of duty. He believes that the people can select individuals who may be trusted as public officers, executive, legislative and judical, to wield, without abuse and in the interest of the people, the powers needed to conduct an efficient government. He has faith in the maintenance of an honest, courageous and efficient representative popular legislature that will give the rich and poor equal protection and opportunity before the law.

Mr. Roosevelt believes in the necessity for a strong government that can and will make rich and poor obey the law, and he would have the officers charged with its maintenance render due account of their stewardship to their masters, the people. Mr. Roosevelt knows no favorite in matters of lawlessness, be he rich or poor, corporation president or member of a labor union. The courts must be strong enough to restrain them all. Mr. Roosevelt believes our present Government the best one possible for us, and in every way adapted to the genius of our people. He has the utmost confidence in the capacity of the people through their rspresentatives and by the means provided in the constitution by our fathers to remedy the evils that arise in our material progress.—Herald and Presbyter.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

***50 cents* will pay one new subscription to the Mennonite from now until Jan. 1, 1908.**

Where Christian Science Broke in Two.

We were conversing recently with a gentleman who had just been dismissed from a hospital where he had been the subject of a very serious operation. He related that one morning the surgeon coming in found him dejected, and cheered him so successfully that he charged the physician with haying a Christian Science knack. This he denied, and to prove his mental alibi related an experience he had recently had with a patient of the Mrs. Eddy type, who was brought to the hospital to undergo an operation upon the lower part of the leg which necessitated baring the bone.

When all was ready, and the attendants started to administer the anesthetic he stoutly demurred, declaring that as he had espoused the Christian Science faith it would be useless to take an anesthetic, as the operation would not hurt. The surgeon, not desiring such irregular proceedings, insisted that he be allowed to use the anesthetic, as he was confident the Lord would not interfere in a case of this sort. So positive, however, was the patient that it was useless, as he was convinced there would be no sensation, that the doctor yielded and commenced to cut. In about five seconds a quick and piteous appeal to desist came from the patient, who was now as white as he will ever be. "Doctor! doctor, stop, stop!" The doctor stopped, and asked why he had interrupted. "Well doctor," replied the Christian Scientist, "I have just thought of some sins I committed when a boy, and as long as that is on my mind I have mortal fear. Give me the anesthetic." In about three minutes they had him in the only place where the theory of Christian Scientists can be successfully practiced—in etherland, where pain is a fiction, the physical world unreal, and mortal mind does not disturb.—Exchange.

Conservatism is not obstinacy nor stupidity; but it maintains the principles of the doctrine while it goes on to perfection.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 15, 1907. GOD'S OMNISCIENCE. Isa. 40, 12—31.

QUESTIONS.

1. How did the psalmist express God's omniscience? Ps. 139, 1—4.

2. Does God know everything or can we hide anything from Him? Job. 34, 21—25; Ps. 33, 13—19; Prov. 15, 3.

3. How ought the knowledge of God's omniscience affect our lives?

4. From whom comes knowledge? Job. 12, 22; Dan. 2, 20—23, 27—30.

MEDITATIONS.

Last week our topic was God's omni-presence, but in the passage given, the psalmist describes the omniscience of God saying. "O Jehovah, Thou hast searched me, and knowest me. Thou knowest my down sitting and mine uprising; Thou understandest my thoughts afar off. Thou searchest out my path and and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Jehovah, Thou knowest it altogether."

This passage expresses the omniscience of God in the strongest terms and led us to speak of God's omniscience in connection with God's omnipresence. The Bible teaches us in many places, that God knows everything and that we can hide nothing from Him. This knowledge ought to caution us and incite us not to do anything which we do not want God to see or know. This thought of the omniscience of God ought to purify our lives.

God knowing everything is the one from whom all knowledge comes; He reveals secrets to man and opens our spiritual eyes, that we can see His will, His ways, His love, our charaicters, our lives in the true life.

QUOTATIONS.

Before men we stand as opague beehives. They can see the thoughts go in and out of us; but what work they do inside of a man, they cannot tell. Before God we are as glass bee-hives, and all that our thoughts are doing within us He perfectly sees and understands. BRECHER.

The celebrated Linnaeus acknowledged the omniscience of God by placing over the door of the hall in which he gave his lectures, the inscription, "Innocui vivite, Numen adest." Live guiltless! God observes you.

A certain farmhouse is situated on the slope of a hill; and its windows are so disposed that it commands a complete view of every nook of the extensive farm of its master. No laborer knows but that at any given moment the master's eye may be upon him. So it is with us. Our great Master commands a view, not of our outward actions, but of the very thoughts of our hearts. And not only so: we know that our Master is constantly watching us, not to blame merely, but to prompt, to help, to encourage us. What an incentive to diligence!

J. H. VINCENT.

However the sinner may imagiue himself concealed by the shades of solitude, or the curtains of midnight, from the view of every eye, God is present, sees, hears, and takes an account of all his thoughts, words and actions. Then His eye, as a flame of fire, lights up a clear and searching day in his soul and around his steps, and shows in sunbeams the iniquities which he devises, utters, and perpetrates. DR. DWIGHT.

Hans Chr. Andersen, the popular Danish writer, when a boy, was out with his mother gleaning, in the fields of a man, who was said to be very cruel. They saw him coming, and all started to run away. But Hans' clumsy wooden shoes came off; the stubble, or short stumps of the grain stalk which had been left by the reapers, hurt his tender feet, so that he could not keep up with the others; and he found that he must be caught. The rough owner of the field was very near and could now almost reach him with his heavy whip; when Hans, whose hopeless case now suddenly filled him with new courage, stopped and turned, and looking into the man's face said, "How dare you strike me, when God can see you?" The anger of the man was subdued and instead of striking the boy, he gently stroked his cheeks and gave him some money.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 15.

SUBJECT: Moses Pleading with Israel. Deut. 6: 1—15.

GOLDEN TEXT.—Beware lest thou forget the Lord. Deut. 6: 12.

The people had now come to the end of their wilderness journey. They were on the east side of Jordan opposite the city of Jericho. Sihon, the king of the Amorites, and Og, the king

Bashan, had been swept away with all their hosts. The Midianites also were slain, and all that country east of Jordan was in the possession of Israel, and they were ready to pass over into the main part of the land of promise. Forty years had passed by since they left Egypt under the leadership of Moses and Aaron. All the men who were over twenty years when they left Egypt with two exceptions had fallen in the various visitations of God's judgment brought upon the people by their faithlessness and sinful backsliding. Aaron, too, had died according to the Word of the Lord, and Moses knew that his own end was at hand, Joshua having already been named as his successor to lead the people into their possessions across the Jordan. At this juncture Moses called the people together and addressed them in a review of what the Lord through him had done for them, a restatement of the laws given for their guidance, and many words of exhortation to obedience and faithfulness toward Jehovah their God. Their parting address of Moses is recorded in the last book of the Pentateuch, called Deuteronomy because it contains a *second* statement of the *law*.

The portion of this address assigned for our present lesson is a fair sample of the whole. The venerable leader here points to the commandments and the promises, the two phases of Jehovah's covenant with this people, and then exhorts them as to their duty in the premises. This duty is threefold, viz., to do according to the spirit of the commandments, to teach the same to others, and to guard against forgetting their unseen though ever present and jealously loving God. The last point is given by the lesson committee as the golden text. It contains the solemn warning the need of which Moses had learned by his very trying experiences with the people so apt in their forgetfulness of past mercies and so quick to turn aside from a trustful allegiance to Jehovah. Let us associate with this negative warning the positive admonition of verse 5, "Thou shalt love Jehovah thy God." Him whom we thus love we can not forget.

BEING RIGHT WITH GOD.

This is the first point to be attended to. Moreover it is all-important. This is the whole of man's true being. God is one (v. 4), the only God, supreme over all, blessed forever. Being right with Him, our adjustment is complete. The law given through Moses was to set forth the moral condition required to be right with God and also in typical ceremony to point the way of God's merciful imputation and impartation of the required rightness to sinful man accepting the same in faith, Man thus comes into loying relation with God. We love Him, who first loved us. His Words are then not grievous and hard, written in stone and to be feared, but they are written in the heart (v. 6). Love to God makes His precepts seem, as they are, right, rejoicing the heart, His commandments pure enlightening the eyes (Ps. 19: 8).

The blessings promised to Israel being and living thus right with God, were uninterrupted possession and a mighty increase (vs. 2, 3). These blessings in their application, were earthly and national. But they have their spiritual and individual corollaries. The individual in whose heart is the love of God has every spiritual blessing in the heavenly places in Christ (Eph. 1: 3), he will increase in spiritual fruitfulness and his fruit shall abide (John 15: 5, 7, 16).

BEARING WITNESS FOR GOD.

They were charged to teach their children the law of God with all diligence. They should talk of it without reserve, not only in their homes but also in their contact with one another. Moreover, in written form, God's Word should be seen upon their persons, their houses and the gates of their cities, so that they themselves would have these words of life constantly before them, and every stranger coming among them would at once be made acquainted with the claims of their religion. There is no more seemly adornment for the dwellings of God's people than gems from pages of God's revealed Word. The precious words of God thus exposed to view are effective in their silent witnessing for the faith that we profess. As for the instruction of their children in the Word of God and bringing them up in a wholesome religious atmosphere in the home, Christian parents have a responsibility for which they will be called to account. Neither the Bible school nor any other institution can make good the neglect of parents in this respect.

LEST WE FORGET.

How prone we are to forget! Now as then, worldly prosperity, both the striving for it and the enjoying of it, is apt to crowd out of our thought the things of higher, because of eternal, importance. We allow our time and our energies to be so taken up with our business affairs, and our interest to be so absorbed in physical, social, or even intellectual enjoyment, that we neglect and speedily lose out of mind our relation to Him who, being the giver of all that we have, should be just in our thoughts. Covetousness, which in its widest sense includes every inordinate desire and love for worldly possessions and enjoyments, is idolatry (Col. 3: 5) because by it God is displaced from His rightful preeminence in our affections. To thus *forget* God in any measure is to dishonor Him and to rob ourselves of the purest joys this side of Heaven, and to jeopardize our eternal inheritance.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Invitation.

All the brethren and sisters who intend to make this fall a trip to the Pacific coast are cordially invited to make arrangements to attend the Pacific District Conference which will convene at Upland, Cal., October 20, 1907. The congregations in the East and the North are most certainly interested in the efforts put forth by the small band of fellow-workers at the Pacific coast in the propagation of the Church and the advancement of the Gospel. We would be very glad to have many come.

By order of the First Mennonite church at Upland, Cal.,

M. HORSCH.

PROGRAM

For the 12th Pacific District Conference,

to be held at the First Mennonite church, Upland, Calif., Oct. 20-23, 1907.

SUNDAY FORENOON. (Oct. 20.)

Mission Services.—Foreign Mission, J. B. Epp, Oraibi, Ariz; Home Mission, J. C. Mehl, Upland.

AFTERNOON.—S. S. Convention.

1. Topic: The Responsibility and Duty of a S. S. Scholar.—J. J. Voth, Upland.
2. Topic: The great Privilege of a S. S. Scholar.—James E. Sprunger, Long Beach, Cal.
3. Topic: The Classification of the Sunday-school; Who shall classify it? Why? What must he consider? How many classes should a S. S. have?—Samuel Aeschliman, Colfax, Wash.
4. Specimen Class adapted to the local arrangements.
5. General Discussion.

MONDAY FORENOON.

1. Conference Sermon by the Chairman, M. Horsch, Upland.
2. Business: Order of the Day, Certificates of Delegates, Receiving of new Congregations, etc.

AFTERNOON.—Our German School.

1. Topic: How can we commence and sustain it?—John M. Sudermann, Reedley, Cal.
2. Topic: The German School as a means for the maintenance and propagation of our congregations. —Val. Krehbiel, Pratum, Ore.
3. Report from each of the Congregations by one of the delegates, what has been done for the German School since the last conference session.
4. General Discussion.

TUESDAY FORENOON.

Home Mission.

1. Detailed Report from each of the two Itinerants.
2. Topic: How can the Congregations make the task of the Itinerants easier?—P. J. Gerig, Pratum, Ore.
3. Discussion.

AFTERNOON.—Mission.

1. Topic: How can we improve in the Mission Activity?—P. R. Aeschliman, Colfax, Wash.
2. Topic: Which are the principle Hinderances in the Mission Work? —J. R. Schrag, Menno, Wash.
3. What Blessing does a congregation receive from its Mission Activity? —A J. Wiebe, Paso Robles, Cal.

WEDNESDAY FORENOON.

1. Topic: How can the Hunger and Thirst after Righteousness be aroused?—J. Hege, Aberdeen, Idaho.
2. Bible Meeting.—Leader, J. B. Epp.

AFTERNOON.

1. Business Meeting.—Selection of a place for next Conference, Elections, Report of the Treasurer, Resolutions, etc.
2. Closing Service.

During the Conference every morning before taking up the work a short prayer meeting and every evening a service will be held.

Program Com. { JOHN K. LICHTI. F. F. JANTZEN. JACOB KREHBIEL.

Deaths.

STAUFFER.—On August 12, at Wisner, Nebr., Harry, son of Henry and Louisa Stauffer, aged 24 days, from summer complaint. At the funeral service D. J. Brand spoke from the text: Jer. 29, 11.

LEISY.—On August 22, 1907, at Wisner, Nebr., Aona, nee Schmuiz, wife of Henry Leisy, aged 44 years, 5 months and 15 days, from typhoid fever after an illness of fifteen days. The deceased was born at Suelzhof, Wuertemberg. She immigrated to this country in 1892 and was married to Henry Leisy the same year. To this union seven children were born, of which 5 survive her mother; two of them were taken seriously ill with her. Bro. D. J. Brand, who conducted the funeral services, assisted by Bro. Jacob Birky, spoke from the text Isa. 54, 7-10.

BASINGER.—On Aug. 20, at the home of her son-in-law Ulysses Reichenbach, Mrs. Barbara Basinger at the age of 89 yr., 8 mo. and 8 days. Funeral services were held from her late home and at the Ebenezer church, Bro. Hege officiating. Mrs. Basinger was a life long member of the Mennonite church and leaves behind her one daughter and a host of friends.

WELTY.—The infant child of Mr. and Mrs. I. W. Welty was buried from the Ebenezer church Aug. 29. Bro. Hege preached the funeral sermon. The parents have a host of sympathizing friends.

News of the Week.

Domestic.

If You Would Be Happy Give Up Your Money.

NEW YORK, August 31.—Charles M. Schwab has made the announcement of a gift of $1,000,000 to the Pennsylvania State College, an industrial school, and states that he hopes to give more. He says: 'There are a whole lot of persons who consider that the possession of money means that a man is successful. It does to a measure. It is the gauge by which to some extent we may measure the success of a man, but it is not success itself. Take me, for example. I have some money. Quite a lot of it, in fact. What good does it do me? I have a nice place to live, good meals to eat and clothes to wear. That is about all, except that Mrs. Schwab is able to spend a few pennies and enjoy herself. Still I have a project that if I can I will push through before I die. I want the University of Pennsylvania to have the finest engineering school in the world.

"The other day I was able to give $1,000,000 toward this end. If I can do so I am going to give a lot more and it is only when a man begins to go in for this kind of work that he really appreciates what money can do.

Down Go the Rates.

NEW YORK, August 31.—The International Mercantile Marine Company announced to-day a reduction in outwardbound first cabin minimum rates on the White Star and American lines. Rates on the White Star liner Oceanic have been reduced from $105 to $82.50, and on the Majestic from $90 to $67.50. On the four American line ships the rate has been reduced from $90 to $67.50. The company states the reductions take effect immediately, and are made to meet their competitors, and while they are in no sense the aggressors in the present rate disturbance, they are prepared to protect their interest whenever necessary and to the fullest extent.

Two Days of Grace Allowed the Standard.

NEW YORK, September 3.—The hearing of the suit of the United States Government against the Standard Oil Company was postponed today until next Thursday.

The case is the suit in equity brought by the Government in St. Louis against the Standard Oil Company by which the Government seeks to dissolve the Standard Oil Company of New Jersey and to enjoin it from receiving rebates and discriminating rates.

The Standard Oil Company will be represented by a distinguished array of counsel when the case is called. Counsel for the Standard asked for postponement on the ground that they had not had sufficient time to prepare their case. The proceedings, it is stated, will involve the very life of the Standard Oil company so that a battle royal is expected. Hearings will be held in several cities after the work here is over.

Foreign.

Collapse of Bridge.

QUEBEC, Aug. 29.—A section of the new bridge across the St. Lawrence river five miles below this city collapsed to-day, carrying scores of bridge workers and mechanics into the water. It is estimated that the loss of life is at least sixty and may exceed that number.

The bridge was about a mile and a half in length and half of it from the south shore to midstream dropped into the water. Ninety men were at work on this section of the structure and the whistle had just blown at 5:30 for them to quit work for the day, when there came a grinding sound from the bridge midstream. The men turned to see what had happened and an instant later the cry went up. "The bridge is falling," The men made a rush shoreward, but the distance was too great for them to escape. The fallen section of the bridge dragged others after it, the snapping girders and cables booming like a crash of artillery. Terror lent fleetness to the feet of the workmen as they sped shoreward, but only a few of them reached safety before the last piece of iron work of the south shore was dragged into the river.

The Quebec bridge was begun about seven years ago and it was to be finished in 1909. Subsidies had been granted by the federal and provincial governments and the city of Quebec and the estimated cost of the work was $10,000,000.

The southern extension of the bridge which collapsed was rapidly nearing the zenith of the immense steel arch which was to span the river.

The horror of the situation is increased by the fact that there are a number of wounded men pinned in the wreckage near the shore. Their groans and shrieks can be heard by the crowds which have gathered, but nothing so far can be done to relieve their sufferings.

BODIES OF BRIDGE MEN MAY NEVER BE FOUND.

QUEBEC, August 31.—This city is in mourning for those killed in the terrible bridge disaster Thursday, when between seventy and eighty men, according to latest estimates, went down to death when the great cantilever bridge in course of construction dropped into the St. Lawrence river. All the flags in the city are at half mast, and the disaster is everywhere regarded a national calamity. At the little town of Levis, where most of the bridge workers lived, there is acute mourning in more than one hundred homes.

Engineers who have examined the piers declare they are still perfectly plumb. Structural defects are now believed by some of the engineers to be responsible.

A statement issued to-day by the Phoenix company states that twelve men were saved. This is four more than had been accounted rescued in earlier estimates. The names are not given to verify the report. It is admitted by the company that about ninety men were on the bridge. Fourteen instead of eighteen bodies have been recovered and sixty men are unaccounted for. It i doubtful if more of the bodies are ever recovered. They are believed to have been crushed under the enormous weight of the wreckage.

It is stated that there is no doubt that the bridge will be rebuilt and on its present site. But the plans will be submitted to the strictest investigation by experts and full examination into the cause of the disaster will be made before work is resumed.

SENT WARNING MESSAGE.

NEW YORK, August 31.—Theodore Cooper, of this city, who has been the consulting engineer in charge of the work on the huge cantilever bridge across the St. Lawrence river which collapsed Thursday evening, feels keenly the accident that cost the lives of scores of workingmen. In a statement made to a reporter he reproached himself for not having visited the works in two years, though ill health has kept him here and he tried to obtain his release from the responsibility of the position for that reason.

Mr. Cooper also made the statement that on Thursday morning, after his inspector had come to see him and told him that things did not look well for the bridge, he had sent a telegram to the man in charge of the work to get off the bridge and stay off it until it could be examined. Mr. Cooper has not been notified whether or not the warning was too late.

Black Hundreds Shoot Down Jews in Odessa.

ODESSA, Russia, September 3.—The rioting which was started yesterday by the Black Hundreds, which resulted in the slaying and wounding of scores of Defenseless Jews, was in full swing again to-day. In the Ghetto Jews were hunted down everywhere. Shots were heard continually, and, undeterred by the police who have given the Jew baiters free rein, the massacre proceeded unchecked.

A reign of terror prevails. Jews who can slip out of their homes unobserved are fleeing the country. Hundreds left over night.

In yesterday's assault on helpless Jews, praying over their dead in the Jewish cemetery, fully one hundred were killed or wounded. Probably as many more casualties occurred in the Ghetto. No estimates are given on to-day's casualties.

$15,000,000 Fire Loss at Hakodate, Japan.

YOKOHAMA, August 29.—Advices received from the American consulate at Hakodate, one of the principal Japanese ports, place the loss caused by the recent conflagration there at $15,000,000. About fifteen thousand houses, varying in value, were burned and sixty thousand people rendered homeless. Former estimates are regarded as having been too low.

Hakodate is beautifully situated on the southwestern extremity of the island of Yezo. It has always been well kept and its large docks have long been famed in the far East. It contained a naval school and many factories and a vast amount of goods is handled daily at the port. All the consulates except the American were burned in the fire which started Monday.

GREAT FLOODS.

During the last week serious floods have also occurred in the interior of Japan. It is estimated that five thousand lives were lost. Whole towns were inundated and the houses swept away. The floods rendered the people homeless and the latest advices say that those without shelter will total fifty thousand. The government sent nurses and food supplies as soon as the news of the floods reached Tokio.

One report says 300 lives were lost at Hakodate.

Thousands of people are also reported to be homeless in Tokio as the result of the floods. The loss from the floods is estimated as high as $75,000,000.

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By H. P. KREHBIEL.

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The Mennonite.

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Vol. XXII. BERNE, INDIANA, SEPTEMBER 12, 1907. No. 36.

The Sowing Time.

Now is the seed-time: God alone,
Beyond our vision weak and dim,
Beholds the end of what is sown;
The harvest-time is hid with Him.

Yet, unforgotten where it lies,
Though seeming on the desert cast,
The seed of generous sacrifice
Shall rise with bloom and fruit at [last.

And he who blesses most is blest;
For God and man shall own his [worth
Who toils to leave as his bequest
An added beauty to the earth.

—John Greenleaf Whittier.

Items of News and Comment.

In the far northwest there is a large harvest. 20,000 men are needed to assist in harvesting the grain.

The Anti-Saloon League of America will hold its annual convention at Norfolk, Va., September 16-19.

More than $1.000,000 worth of property of brewers accused of violating the prohibition laws in Kansas has been confiscated by the state.

"Life is too short and too sacred to be spent in the indulgence of things, the only argument for which is that they do no harm."

The 16th Western District Conference is announced to convene at the Johannestal church at Hillsboro, Kan., Oct. 16th, 9:30 a. m.

Miss Emma Wittrig, of the Noble (Iowa) congregation, left on September 2, to enter the Missionary Training Institute in Chicago to prepare for the work in our missions.

Mr. Alexander Forbes is a "native Christian," born and raised in India. He has been a worker (teacher, preacher, etc.) for years in several orphanages and at present is employed as teacher of the Hindi language, at Champa, India, teaching Missionary Wiens. Mr. Forbes states that in his experience and work he had many opportunities to observe how Hinduism and Mohammedanism are decaying, and that through the efforts of the foreign and native preachers Christianity is slowly but surely gaining ground. In his "letter from India," in this issue, he narrates a wedding of two natives at the Mennonite mission, which took place at Champa in August. The writer mentions also that he is deeply interested in the Mennonite church and is at present studying the Articles of Faith.

Sister Rachel Burkhalter, of Berne, Ind., who is taking a course at the Christ Hospital in Cincinnati, O., spent her two weeks' vacation at home. She will leave on Sept. 12th to take up the work again. There are at present six of our young women taking courses in hospitals or deaconess homes.

A German doctor wrote to 150 eminent German poets and authors, asking if they found alcohol an aid to their work. He received 115 replies, and all but seven of these were to the effect that alcohol in any shape or form was a hindrance, destroying concentration and playing havoc with mental labor.

Wisconsin is the latest state to prohibit the use of tobacco by boys under sixteen. Commenting on this the New York World says: "The way for any state to stop the smoking habit would be to apply its prohibition to persons over sixteen. No boy under that age would dream of cigarettes, cigars or a pipe if he had no inducement to 'do what a man does.'"

A timely "peace resolution" passed at the Convention of Teachers of the United States held at Los Angeles, California: "We believe that the forces of the world should be organized and operated in the interest of peace and not of war. We believe that the material, social, and commercial interest of the people of the United States and the whole world demand that the energies of the governments and of the people be relieved of the burdens of providing at an enormous expense the armaments suggested by the desire for supremacy in war. We further believe that the fear of war and the possibility of war would alike decline if the governments would rely more on the sentiment of the people and less on the strength of their armies and navies."

Prof. N. C. Hirschy and family returned from their trip to Europe to their home at Bluffton, Ohio.

In regard to the "Plan for Tri-Church Union" between the Congregationalists, United Brethren and Methodist Protestants, The Record of Christian Work states "that it has received careful and calm consideration by local bodies and various more or less representative associations. Some of the laymen are a little doubtful as to the practical gain to come of the movement, but the plan proposed is not being considered in any captious or contrary spirit. If enthusiasm is lacking there generally prevails an earnest desire to do whatever the progress of Christ's cause may suggest should be done in the line of ecclesiastical consolidations. In any case, many very decided concessions have been made which evidenced a thoroughly Christian spirit on the part of the leaders of the three denominations concerned, and which afford an object lesson in brotherly love to other groups of Christian believers in America."

A Letter From India.

CHAMPA, C. P. India, Aug. 9, 1907.

Last week a marriage took place here of which I send you a brief account. The young man by name Panchhkasi and the young woman Lalli were united in marriage by Rev. J. F. Kroeker, of Janjgir. May God's choicest blessings attend them through life.

The small church was beautifully decorated with different kinds of Jungli flowers, by Miss Funk and the Mrs. Wiens and Kroeker. The church was filled to the last available seat by all the Christians of Janjgir and Champa, and also by the heathen men and women. The ceremony was very impressive. O dear friends and readers of the MENNONITE, think of the thousands of young lives rescued from surroundings and environments saturated in superstition, degradation and spiritual darkness! Think of this tremendous influence, set as an object lesson before non-Christians in India by this wonderful exhibition of your American Christian charity!

In many places I have seen this influence manifested in the changed attitude of the community toward the missionaries and the preaching of the blessed Gospel. As a worker I can speak unreservedly of the good work being done in different orphanages, schools and workshops, in regard to the physical, spiritual and intellectual training the children are receiving. There is not the least doubt that the orphan work will be a mighty factor in the regeneration of India, and a great, powerful lever in the spiritual uplifting of its millions, and in ushering in the reign of the Lord Jesus Christ. From these orphans are coming the native Christian preachers, teachers and Bible teachers, doctors, nurses and artisans.

At 6:30 p. m. all the native Christians of Janjgir and Champa were called by Rev. P. A. Penner to dine at the mission bungalow, because this marriage feast or dinner was prepared by your worthy missionaries. All of us, the native Christians and the foreign missionaries, sat on the ground and ate the delicacies and rich food: rice, dhal, flesh, puri and sweetened with great pleasure. Here was fulfilled the Lord Jesus' beautiful saying, "They may be one." We native Christians and Americans were "one" in eating and drinking, and in religion. After singing the doxology and short prayer the assembly dispersed at about 8 o'clock p. m.

All we native Christians are very thankful to all the European and American Churches that are aiding us in supporting our orphan girls and boys, and are sending their good and kind missionaries to our country for preaching and curing the sick. We shall endeavor to keep in mind what we are here for, namely to preach the blessed Gospel, and thus win souls into God's kingdom.

I shall be very much pleased

to correspond with any of the readers of the MENNONITE, who are interested in the work here or in general. If you have not much to write you can simply state that you have read my letter.

The prayers of all that are interested are asked, that it may be a time of real and definite blessing for all Christian workers of the Mennonite Church Society in India before the end of 1907. Yours in His name,

ALEXANDER FORBES.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

VII.

LUGANO, Schweiz, Aug. 16.

Wish I could have you spend a week with our relatives at the Weierhof, Rheinpfalz, or a few days with the other relatives at Jetzendorf, Bayern. After spending over a month in different hotels where they only care for your money and tips it does you good to shake hands and sit down with a friend and figure out that from your grandfather's or your grandmother's side you are second cousins. Since our visit I am convinced that I am second cousin to everybody living on the Weierhof and also to all the people who once lived there and have since gone to America. Being first settled by Krehbiels centuries ago I cannot understand why they did not call it Krehbielsdorf. It has a beautiful location and the people are as kind and generous as the location is beautiful. The pleasant little chapel lying in an elevation to the west is approached by 5 flights of stairs of eight steps each. In this sacred place where my ancestors, even my father as a boy, worshipped God, it was my privilege to preach. We also visited the house built in 1714 in which my father and grandfather were born. It was of great interest to me to see this place, for hardly any changes haye been made. When I had seen it I said: "It may have been all-right for 1714, but the succeeding generations ought to at least to have put a window into the kitchen to admit the light and also remove either the kitchen or the cowstable so there would be more than a batten door separating them." The house across the street, now occupied by Galles, where my grandmother was born, has been remodeled and modernized so that only the arched cellar and the old stairway remain. The best part of the Weierhof is the "Real Anstalt" where they had 125 students last term and the "Hallerbrunnen," a large spring issuing beneath a giant oak and sending its refreshing stream through the village. We visited the old mill for which it formerly furnished the power. Now part of the supply is used for the "Anstalt," the rest flows down in crystal floods through the village and man and beast can slake their thirst.

Better than either the "Anstalt" or the "Brunnen" is the sage and poet David Krehbiel and his kind-hearted wife, who were our hosts during our stay. Seldom, if ever, have I seen two people more congenial and never have I heard grander poetry than that written by this man upon subjects ranging all the way from the creation of the world to the oak that has stood sentinel over the "Hallerbrunnen" for four centuries. Though he says that he does not desire to have his poems published yet I hope that his son Dr. Albert Krehbiel will some day fulfil his threat to have them published after his father's death, for I should like very much to have a copy.

At the Weierhof we also met Rev. Otto Lichti, from Pandora, Ohio, who had come to Europe to see his dying sister. One day he took a party of us out to Biedesheim and Quemheim where his and his wife's relatives live and we made an avalanche visit, i. e. we visited one home for 15 minutes and then took them along to the next home, visited there 20 minutes and then took them along to the next home etc. I have forgotten just how many homes we visited, I only remember that when we got to the last place we had two rooms full of people and it was impossible for me to to tell which home each belonged. I hope they knew and found their way back each to his own home. The days at the Weierhof all linger with us long as a pleasant memory.

From there our way lead via Worms, Spyer, Heidelberg and München to Jetzendorf, Bayern, the former home of my mother and the last German home also of my father's folks, for they had moved to Bayern four years before they emigrated to America. This route was chosen because we wanted to see the Luther Denkmal at Worms, wanted to call upon Mr. Trost's brother, who is consistoralrat at Spyer; wanted to see the great "Fass" at Heidelberg and meet the lady whose acquaintance mother and Emma had made at the World's Fair; wanted to see München because the best and the most beer in the world is made there and then too it has one of the finest art galleries in the world. With some difficulty we found and saw them all. I was not afraid of the Luther statue on the Denkmal at Worms, for I knew that he would not ask me about the history of Germany before the time of the Reformation, but I must confess that I had some misgivings about the "Herr Consistorialrat" at Spyer, for although I had been practicing that term for a few days I was yet hardly able to speak it fluently and as to the meaning of this immense title I was still in the dark although I had made inquiries of several Germans. But he was a brother to the Trost whom I knew at Summerfield and that being the case I knew he would not turn us down whatever his title or position might be.

We found him in his home, or rather his sister first, who keeps house for him, and a little later on he himself appeared and in less time than it takes to write it we felt quite at home, almost as though we were among friends and Mennonites. We stayed to take coffee with them and then the young man who married the girl they raised went with us to the "Gedäechtniss Kirche," a magnificent gothic structure built at a cost of nearly a million dollars to commemorate the protestation at Spyer 1529. Gifts for the erection of this building were received from all parts of Germany and from all other protestant countries. The U. S. gave its quota and J. P. Morgan did himself the honor of presenting the pulpit which is near the center of the church and cost over $5000. We were there on Monday and the day before Herr Trost had preached from this pulpit, something which occurs only four times a year, and judging from the eloquence of his brother in America I am sorry that we did not get away from the Weierhof in time to spend Sunday in Spyer, for I know the hearing of that sermon would have done me more good than preaching an American sermon to the German Weierhöfer and I guess they would not have missed much.

(To be concluded.)

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Tithing.

Tithing is not of recent date, so that some people believe it to be "antiquated," and therefore not to be considered seriously in the New Testament dispensation. This, however, is a wrong conception. Rev. C. J. Rose gives the following in The Herald and Presbyter:—

We are often told that the law of tithing has been abolished; that the New Testament nowhere renews the command to tithe; that the practice of it in Old Testament times was purely Jewish, based on the law of Moses, and, hence, is not binding upon Christians to-day. We believe that all of this kind of teaching is misleading, dishonoring to God, and harmful to the church, and preventing the rapid progress of the work of the kingdom. There is no doubt that people hide behind it as a refuge from responsibility to give what they ought to give to the work of the Lord. Unless we lay some definite obligation upon the hearts and consciences of Christians, they will not come up to the full measure of their duty in the matter of giving.

There is some truth, and a good deal of error, in the claim that the law of tithing has been abrogated. It is true that the statutory law of Moses requiring tithing has been abrogated, just as the statutory law of Moses for keeping the Sabbath has been abrogated. But the "moral" law remains for the one as it does for the other.

Evidently, the moral law for tithing existed long before the Mosaic enactment of it into a statutory law. Abraham gave tithes; so did Jacob. There seemed to be a universal recognition of the duty of tithing among the nations of the earth away back before Abraham's time, before the dispersion. All this warrants us in inferring that there must have been some commandment or revelation that it was the will of God, and the Mosaic law only confirmed what already existed, and gave specific directions what to do with it. We are asked for some specific statement in the New Testament concerning the duty of tithing. We answer that there is just as much specific teaching regarding it as there is regarding the observance of the Sabbath. The Mosaic law, in both cases, has been abrogated, but in both cases the moral law remains, and is as binding on us to-day as it ever was on the people of God.

It is true, as Mr. Gladstone said, "to constitute moral obligation, it is not necessary to have a positive command"; but, nevertheless, the New Testament is not without teaching on this matter. We believe that the duty is clearly implied when Jesus said: "Woe unto you scribes and Pharisees, hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." This is about as clear a statement of the duty as we have for the observance of the Sabbath. Besides this, the New Testament clearly teaches the duty of systematic giving. As one says: "Whatever moral authority was in it in the Old Testament times is in it now." If the Jews should give a tenth, surely our obligation is not less than theirs. The only difference between now and then is, that while we should not give less than one-tenth, we are not necessarily confined to this amount, but are required to give as the Lord has prospered us. We must start with one-tenth as a minimum, and then go up as we are prospered, until perhaps we are not doing our whole duty in giving unless we are giving all of our income.

A writer has summed up the arguments in favor of the Christian's duty to pay at least one-tenth unto the Lord, as follows:

1. This was the custom among the ancient Hebrews, and many other ancient nations, and, hence, it must have been based upon some revelation or command.

2. It was not abolished with the Mosaic law any more than the law of the Sabbath was, for both of these existed previous to, and were independent of, the Mosaic law.

3. There is no knowledge of its ever having been abolished.

4. Even if the written law had been repealed, the natural obligations would still stand. By virtue of many blessings, we owe at least as much as the ancients. Even if it had been repealed, it is not to be supposed that a lower standard would be set in its stead.

5. Christ commended tithing.

6. The early churches through many centuries commended and practiced tithing.

But, after all, as one has truly said, "we are sure that multitudes of devout Christians who love the Lord supremely will have little interest in the matter of proof; their love outruns arguments, and they have long ago made up their minds that they can not, for love's sake, give less than a tenth.

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Objectionable Post Cards.

The transmission of objectionable post cards through the mails is so well guarded against by law that the display and sale of these in the stores is evidently an evil that must be scotched in another way. An act of Congress was approved on September 26, 1888, which provides in part as follows:

"All matter otherwise mailable by law, upon the envelope or outside cover or wrapper of which, or any postal card upon which, any delineations, epithets, terms, or language of an indecent, lewd, lascivious, obscene, libelous, scurrilous, defamatory, or threatening character, calculated by the terms or manner or style of display and obviously intended to reflect injuriously upon the conduct or character of another may be written or printed, or otherwise impressed or apparent, are hereby declared non-mailable matter, and shall not be conveyed in the mails nor delivered from any postoffice nor by any letter carrier, and shall be withdrawn from the mails under such regulations as the Postmaster General may prescribe; and any person who shall knowingly deposit, or cause to be deposited for mailing or delivery, anything declared by this section to be non-mailable matter, and any person who shall knowingly take the same to be taken from the mails for the purpose of circulating or disposing of, or aiding the circulation or disposition of the same, shall for each and every offense, upon conviction thereof, be fined not more than five dollars, or imprisonment at hard labor not more than five years, or both at the discretion of the court."

Two years ago (September 28, 1905) when picture post cards were becoming popular, the Postmaster General issued an order directing postmasters "to exercise all possible vigilance in the enforcement" of the above regulation. Every post card bearing a picture or language that is obscene, or indecent or improperly suggestive is to be immediately withdrawn from the mails and forwarded without delay to the First Assistant Postmaster General, Dead Letter Office. If there is doubt as to whether a card is sufficiently objectionable to warrant its exclusion it is to be forwarded to the Assistant Attorney General, Division of Correspondence, for decision.—The Institute Tie.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

Home Circle.

A Child's Question.

The shepherds had an angel,
The wise men had a star,
But what have I, a little child,
To guide me home from far,
Where glad stars sing together,
And singing angels are?—

Christ watches me, His little lamb,
Cares for me day and night,
That I may be His own in heaven,
Where angels, clad in white,
Shall sing their glory, glory,
For my sake in the height.

—Christina G. Rossetti.

The Sin of Unkind Speech.

"One trouble with me," said a young man, confessing his spiritual weakness, "is that I say hasty things about men. I see so much that I don't like, and I can't help condemning it; and I say a great many things that are not kind." We all do; and we ought not.

Unkind speech is not. Christlike. He never said anything unkind about a single soul. He denounced certain classes, but he welcomed and acknowledged the smallest flash of worthiness in individuals even of those classes.

Unkind speech is unjust. There is more good than evil in our acquaintances; and what we condemn is more than balanced, if we would but see it, by good; and probably the one we condemn is struggling against the very thing we are criticising; and if untrue, how wrong our unkindness is!

Even if true, unkind speech about others harms ourselves. It discloses in us the capacities for what we condemn in others. It confirms our evil and unkindliness of heart. It blunts our sense of generous perception of good. It throws us out of sympathy with the kindly Jesus.—Exchange.

What is the Secret of Success.

"Push," said the button.

"Take pains," said the window.

"Never be led," said the pencil.

"Be up to date," said the calendar.

"Always keep cool," said the ice.

"No business on tick," said the clock.

"Never lose your head," said the barrel.

"Do a driving business," said the hammer.

"Aspire to great things," said the nutmeg.

"Make light of everything," said the fire.

"Make much of small things," said the microscope.

"Never do anything off-hand," said the glove.

"Spend much time in reflection," said the mirror.

"Do the work you are suited for," said the flue.

"Be sharp in your dealings," said the knife.

"Find a good thing and stick to it," said the glue.

"Try to make a good impression," said the seal.—Sel.

Never Refuse God Anything.

Florence Nightingale said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. You would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.

Number One Boy.

"He is a number one boy," said my grandmother proudly. "A great boy for books; indeed, he would rather read than play, and that is saying a good deal for a boy of seven."

"It is certainly," returned Uncle John, "but what a pity it is that he is blind."

"Blind?" exclaimed the grandmother, and the number one boy looked up, too, in wonder.

"Yes, blind, and a little deaf also, I fear," said Uncle John.

"Why, John, what put that into your head?" asked grandmother, looking perplexed.

"Why, the number one boy himself," said Uncle John. "He has been occupying the one easy-chair in the room all the forenoon, never seeing you or his mother when she came in for a few minutes' rest. Then when your glasses were mislaid, and you had to climb upstairs two or three times to look for them, he never saw nor heard anything that was going on."

"Oh! he was so busy reading," apologized grandmother.

"That is not a very good excuse, mother," replied Uncle John, smiling. "If 'Number One' is not blind and deaf, he must be very selfish, indeed, to occupy the best seat in the room and let people run up and down stairs while he takes his ease."

"Nobody asked me to give up my seat or run errands," said Number One.

"That should not have been necessary," urged Uncle John. "What are a boy's eyes and ears for, if not to keep him posted on what is going on around him? I am glad to see you fond of books; but if a pretty story makes you forget all things except amusing 'Number One,' better run out and play with the seven-year-old boys and let grandmother enjoy the comfort of her rocker in quiet."—Youth's Evangelist.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

A Stranger in Church.

The editor of one of our largest magazines determined to give the public an idea of the kind of a reception a poor stranger would receive in the churches of several large cities, he therefore arranged to have a young woman dress plainly and go from city to city visiting churches. The result of these visits is being published in the magazine and furnishes interesting reading. The visitors' method was to present herself at the service and permit the usher to show her a place; after services she lingered about to give the pastor and such of the worshipers who cared to do so an opportunity to welcome her and speak an encouraging word to her. In the majority of churches the only attention she received was being shown a place, no one speaking a word or shaking hands with her. Her comments of the way she was ignored give the impression that strangers in a strange church do not get what they have a right to expect. She particularly calls attention to the fact that the churches displaying placards in their vestibules announcing the fact that strangers are welcome are the most deficient in making strangers feel at home.

At first glance one is inclined to think that the fault is all on the side of the church and that strangers are shabbily treated. Surely a body of people who profess the highest regard for the one who said "I was a stranger and ye took me in," should cultivate hospitality as a first duty. If one strange and alone in a big city cannot find it in the house of God he is likely to depart with a poor opinion of the people who worship there. As a rule city churches are not cold and formal, in spite of what critics may say, but the congregations as a whole can only portray the spirit of the individuals who make up that congregation. If they happen to be exclusive the church is likely to resemble a close corporation. If, on the other hand, they are open hearted and social their church home will be permiated with an atmosphere of hospitality. We hold that by far the greatest number of city churches is made up of plain people who are only too glad to extend the hand of fellowship to the stranger within their gates.

The way in which a church fixes its plan of work has much to do with the way a stranger is treated. If the church seeks to make itself attractive to the stranger by placing a preacher of reputation in the pulpit or by catering to the musicial appreciation of the visitor that church is most likely to feel that it has done its full duty when the visitor has been given an opportunity to hear an eloquent discourse or a soul inspiring selection of music. The visitor has gotten all that the church professes to give him. Should it be the policy of the congregation to appeal to the heart rather than to intellect or the artistic tastes of the stranger one will find that hand shaking and friendly greetings and open hearted welcome are made more of than brilliant sermonizers and trained singers.

The wealthy churches with stately buildings located on fashionable avenues generally belong to the former class, while the smaller and poorer churches on side streets supported by the working people are likely to belong to the latter class. The investigator might have found plenty churches of both classes in every city she visited but she made the mistake of going to the churches of the wealthy and expected to be greeted after the manner of the churches of the common people. A stranger wishing to purchase an article in a town in which he is not very well acquainted inquires for the shop in which he may find the kind of an article he wants. In matters of church he must know what he wants and seek out the church in which he may find it.

It is not a safe thing to follow one who criticises people for what he thinks they ought to have done to him or for him, especially when no one but the complainer knows exactly what is expected, and, while we have no particular sympathy for the churches which permitted the investigator to escape without the greeting she thought was her right, we feel that we ought not be too harsh in our judgment of these churches. Her's, after all, was but an isolated experience. At any rate such an investigator is insincere. The editor's representative did not attend church with the worship of God as her sole motive. She was there to get material to show that strangers were not properly treated and she proceeded to create conditions that would most likely result in a way favorable to the view she wanted to take of the matter. One visit to a church where great numbers of people worship, many of them as much a stranger as herself, does not prove the inhospitality of that church even though the visitor departed unnoticed.

The article criticises pastors for ignoring the presence of this one sent to spy out the land. They did not seek her out, therefore they failed in their duty. It has become a mania with very many people to injure the influence of pastors by circulating reports of what they should have done but didn't do. Were they to devote their attention to the excellencies of his work they might be of greater use and honor to the Kingdom of God. After all, the social work of the church, and caring for strangers belongs to this end of the work, ought not to be thrown upon the pastor, especially on a Sunday when his thought ought to be occupied with loftier matters than the mere frivolous hand shaking and how do-you-do that people are so persistent in demanding. G.

Oldest Mennonite Sunday-School

Celebrates its Fiftieth Anniversary in a very successful manner, and a large congregation attends, of which the Quakertown Free Press gives the following interesting account:—

A Sunday-school fifty years old is a record which the fewest churches in this section of the country can look back upon. This is the case with the West Swamp Mennonite church, which is located on the turnpike about a mile and one-half north of Milford Square.

The fiftieth anniversary and reunion was appropriately celebrated on Saturday, August 31st, when the Sunday-school, and members of the church and many people who at some time or other were connected with the school assembled and participated in or listened to exercises commemorative of the event.

The exercises were held in Weinberger's grove near the church, where the school has often held its summer outings. There were forenoon and afternoon sessions, with a noon intermission for dinner and social intercourse. The attendance, especially in the afternoon, was large and the meetings of old time friends and acquaintances afforded joy and pleasure to many of the visitors.

The exercises commenced at 10:30 a. m. and were ably conducted by Joseph Meyers, the present superintendent. Programs, with the words of hymns used in the Sunday-school long ago, were distributed so that all could participate in the singing. "Come thou fount of every blessing" was sung for the opening after which former superintendent F. R. Rosenberger read the 146th Psalm and offered a fervent prayer.

Superintendent Meyers made everybody feel at home with his hearty words of welcome for all and to everything the occasion had to offer. The old German "Nun danket all' und bringet Ehr" with the chorus "Dort ist das Lob ewig" was sung with its old time spirit. The pastor, Rev. A. B. Shelly, made a German address in which he called attention to the causes for rejoicing and gratitude on this occasion, and expressed his own great joy in being permitted to be instrumental in organizing the blessed work of the Sabbath-school at this place and witness its growth, development and progress for fifty years, having been the first superintendent of the school, and pastor of the congregation to the present time.

The forenoon exercises closed with singing the hymn "Happy Day."

Dinner was served on a long table, bountifully laden with all kinds of good food, prepared by the good mothers and daughters of the congregation. The intermission until 2 o'clock was thoroughly enjoyed by all.

The afternoon session was opened by singing the German hymn "Auf, O mein Geist, mit Lobgesang," after which William Gehman, of Macungie, spoke in the Pennsylvania German dialect. Mr. Gehman alluded to the neighborhood as his cradle, his boyhood home having been close to the church, and he one of the original members of the Sunday-school. His address was reminiscent. He knew all the Shellys then with their various distinctive by-names. He remembered the primitive ways of the first school years when teaching was very meagre, and consisted of reciting (uf-saaga) from the scriptures and question books; and he did not forget the good effect from even these weak and imperfect methods.

"A crown of glory bright" from one of the older singing books was sung by Rev. and Mrs. A. S. Shelly, Rev. A. B. Shelly and Mrs. I. T. Clymer.

Prof. S. M. Rosenberger, of Philadelphia, representing the younger generations, spoke of the experiences of his connection with the school and of the good influence of the Sabbath-school, often not realized by the children while they are pupils.

After the hymn "We won't give up the Bible" was sung Rev. A. B. Shelly read an historical sketch of the school. This sketch was replete with interesting facts concerning the organization of the school and its development during the fifty years of its history. The paper follows this account.

Addresses were also made by Rev. A. S. Shelly, of Bally; L. S. Schimmel, professor in the Harrisburg High School; Rev. James M. Shelly, of Lucknow, Pa., all of whom spoke very appropriately, interesting and entertaining the audience.

The exercises closed with singing. "Praise to God the great Creator" and the benediction by the pastor.

Several hours more were spent in social intercourse and the people wended their way homeward pleased and gratified with the experience of the day.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 22, 1907.—GOD'S OMNIPOTENCE. 1 Chron. 29, 9-13.

QUESTIONS.

1. What is omnipotence? 1 Chron. 29, 9-13; Ps. 115, 3; 135, 5-6; Matthew 19, 26.

2. How does omnipotence show itself in the creation of the world? Jer. 32, 17; Ps. 33, 4-7; Hebr. 11, 3; Rom. 1, 20.

3. How do the miracles show God's omnipotence? Ps. 72, 18; 135, 8-9.

4. How does God show His omnipotence in history? Ps. 33, 8-22; Ps. 135, 10-12; Acts 17, 26.

5. What comfort is for the suffering in God's omnipotence? Ps. 77, 7-15.

6. What encouragement is for the Christian worker in God's omnipotence? Ephes. 1, 18-19; 3, 20; Rom. 4, 20.

7. How are we participants of God's omnipotence? Mark 9, 23; Matth. 17, 20.

MEDITATIONS.

Omnipotence is the power to do whatever one pleases. God alone is omnipotent, He can do all that He wants to do. He cannot do wrong because He does not want to do it. He cannot convert a man against his own will, because He wants children who love Him and voluntary serve Him.

God's creation shows His omnipotence to him who believes; for only the eye of faith can see God. Everywhere in nature God's omnipotence is apparent, since no power short of omnipotence could create such a world, full of mysteries and full of grandeur.

The miracles show God's omnipotence, since only He who created the worlds could do such signs and wonders substituting higher laws for the laws known to us.

God's omnipotence is shown in history, for no one can understand history, who does not believe in God. Paul says:. "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations.

In suffering and distress it is a comforting thought, that God our loving Heavenly Father is able to help us or sustain us, as He sees best, and that to them that love God, all things work together for good.

Sometimes the Christian worker, the child of God is discouraged, it seems unsurpassable difficulties are in his way, but the assurance that to God nothing is impossible encourages him; he knows, that He who has sent him has promised to be with him and help him.

We become by faith participants of God's omnipotence. If God lives in us through faith, we are able to do anything which is according to His will and we do not want to do anything which is not in accordance with God's will.

QUOTATIONS.

Power is that glorious attribute of God Almighty, which furnishes the rest of His perfections. 'Tis His omnipotence that makes His wisdom and goodness effectual, and succeed to the length of His will. Thus His decrees are immutable and His counsels stand, this secures His prerogative, and guards the sovereignty of His being; 'twas His power which made His ideas fruitful and struck the world out of His thought. 'Twas this which answered the model of the creation, gave birth to time and nature, and brought them forth at His first call; thus, He spake the word, and they were made; He commanded, and they were created. 'Tis the Divine power which is the basis of all things, which continues the vigor of the second causes, and keeps the sun and moon in repair. This holds everything constant to appointment, and true to the first plan; thus, the revolutions of the seasons, the support of animals, the perpetuity of species, is carried on and maintained. Without this, things would soon run riot, and ramble out of distinction; the succors of life would be cut off, and nature drop into decay. Omniscience and goodness without a correspondent power would be strangely short of satisfaction; to know everything, without being able to supply defects and remedy disorders, must prove an unpleasant speculation to see so many noble schemes languish in the mind and prove abortive, to see the most consummate wisdom, the most generous temper, fettered and disarmed, must be a grievance; but when omnipotence comes into the motion, the grandeur is perfect and the pleasure entire.

JEREMY COLLIER.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 22.

SUBJECT: The death of Moses. Deut. 34:1—12.

GOLDEN TEXT: Precious in the sight of the Lord is the death of His saints. Ps. 116:15.

The chapter of our lesson is a postscript to the last of the books of Moses. That the writer of this postscript is not made known, subtracts nothing from its trustworthiness; nor does the addition of such a chapter give the slightest reason to question the Mosaic authorship of the book itself. The chapter harmonizes completely with the accounts preceding it and links closely with what follows in the book of Joshua.

KNOWN AND ANNOUNCED.

The death of Moses, as here given, came in exact fulfilment of the word of the Lord, rehearsed by Moses himself (Deut. 3:23—28; 32:48—52). He not only knew that he would die there and why, but he had frankly told the people, and he had appointed and blessed his servant Joshua to be his successor according to the direction of the Lord. And then when he had made an end of setting before the people all the laws of God and had given them his parting blessing in the order of the tribes, he deliberately went up into the mountain to receive from the Lord His last gracious revelation, which was to be vouchsafed to him before his departure, and then to yield up his life into the hands of Him who had given it, and who had called him to the work that was now completed.

JUDGMENT AND GRACE.

Naturally, Moses desired to go over with the people into the promised land, and he prayed for this privilege (ch. 3:25). But the Lord said, No, and the servant meekly acquiesced. Moses had failed, at a critical point, to act according to God's word and had thus not satisfied the Lord in the eyes of people (Num. 20: 7—13). That the right of His government may be maintained, the judgment then pronounced upon this act of disobedience must stand, though the Lord tempers it with the grace of the view from Pisgah and of the glorious taking off to his eternal reward. His reappearance on the Mount of Transfiguration and the conversation there held with Christ is evidence of the exalted position he occupies in the heavenlies, by the grace of God.

THE VIEW FROM PISGAH.

The first verses of our lesson describe the land seen by Moses. The names given to different parts are those which they afterwards received when the land was divided among the tribes, and by which the writer of this chapter knew them in his time. The beautiful land as it thus stretched out before his view, was a sight that, no doubt, filled his heart with joy as he thought of the happy consummation of the hopes that had been their inspiration in their wilderness journey. In his imagination he could see his people, whom he loved and for whom he had labored and suffered and prayed, happily settled amid luxurious plenty, God in their midst, worshiped in holiness, and held in reverence by the nations around. His prophetic vision would take in the world-wide, yea heaven-wide blessing included in the promises to Abraham, Isaac and Jacob, the heavenly glories of a redeemed world, of which these earthly glorious of a chosen people should be but as a foretaste and pledge. But Moses saw before him also evidences of the conflicts awaiting the people before they could rest in their promised possessions; and knowing the people as he did, his rapture was no doubt tinged with apprehension of possible failure on their part through unfaithfulness and disobedience—failure to realize the benign purpose of God for them and through them for all the world. So we, as from our New Testament Pisgah we look forward to the time of His coming to bring His people into their promised possessions, in view of the desperate

opposition of the enemy and the fickleness of perverse human nature, find ourselves asking with Jesus (Luke 18:8), "shall He find faith on the earth?" But we know, even as also Moses knew, and as the parables of Jesus plainly teach, that the Lord will have His remnant to enter with Him into glory, and we rejoice for the people of God as it will then be made up out of every tribe, and tongue, and people, and nation (Rev. 5:9) to the glory of His name.

NONE LIKE MOSES.

There are no two prophets alike. In a sense Joshua was like Moses (Deut. 18:15) but this likeness was only in a general way—in those characteristics that are common to all prophets—and perhaps in a few more special points. Each had his own peculiar work to do for which he was peculiarly endowed. Moses was called to be the mediator of a covenant of God with man, in which capacity he was admitted to the audience of God and spoke with Him face to face in a way no other man ever did, and was given the wielding of wonder-working power in a remarkable measure as the accredited representative of Jehovah both before Pharaoh and with his own people. He is called a prophet, which means that he was one who spoke in the name of the Lord. This is very conspicuous in all his work. As the greatest law-giver in the history of the world, he claims throughout to be only the mouthpiece. The laws that he gave were the words of God, and were spoken as by divine authority. Moreover, the moral law sets up a standard that is clearly divine and the ceremonial law of sacrifices, feasts, etc. is such a wonderful shadowor type of the truth as it was afterwards revealed in Jesus the Christ, that no human mind could ever have conceived it. The law was given by or through Moses and pointed to the grace and truth to be brought within man's reach by Jesus Christ (John 1:17.)

A PRECIOUS DEATH.

The words of the Golden Text present a paradox. Death being the wages of sin, how can the death of anyone of God's noblest creatures, made in His image and inbreathed by His life, be precious to the Creator, least of all the death of a saint? But even herein lies the explanation of the paradox. The death of the saints, the redeemed of the Lord, is, because of their redemption, so different from the death of the sinner in his sins. It is indeed no more death but a change from the limitations of sin-cursed surroundings and conditions to the glorified life. It marks the end of probation and the beginning of the entering into the inheritance. It is as if God said in this verse, How precious it would be if all would meet death as do the saints.

Moses had been wonderfully preserved, though 120 years old, he was still in full enjoyment of vigorous health. For him death was a sudden transition. For the saint it may be regarded a precious privilege to pass beyond as one falls asleep. The Lord took him, and so he was, and is, with the Lord waiting with Him and all His home gathered saints for the final consummation.

Announcement.

Notice to prospectiye visitors to the Middle District Conference to be held Sept. 18—20, 1907.

The Salem church (Sonnenberg) is situated 4 miles southwest of Dalton, Ohio, and 7½ miles southeast of Orrville, Ohio. Conveyances will be at both places on Sept. 18 to meet guests, but it would be well for them to announce their coming by writing in advance to J. H. Tschantz, Dalton, O., stating time and place of arrival and aproximately the number of persons from their place, especially is this necessary if they will arrive earlier or later than the 18th.

Time of arrival of trains are: At Orrville—

On P. Ft. W. & C. R. R. east bound 1:58 a. m., 12:03 noon, 4:52 and 8:10 p. m.

C. A. & C. R. R. south bound 10:25 a. m, 2:53 p. m.

Wheeling & Lake Erie east bound 1:15 p. m. Same train at Dalton 1:30 p. m.

The church extends a cordial invitation to all.

D. KIRCHHOFER,
Dalton, Ohio.

PROGRAM

of the Ministerial Association of the Middle District Conference.

The Program begins at 9:30 a. m. and again at 2:30 p. m. Sept. 18, on the day the Conference begins at Dalton, O.

1. The call to the ministry.
   a. God's part.
   b. Man's part.
2. The Minister.
   a. His qualification.
   b. His training.
3. The work and influence of the minister outside of the pulpit.
4. The pulpit supply.
   a. When?
   b. Who?
   c. What shall the compensation be?
5. Pastoral visiting.
   a. When?
   b. Where?
   c. How?
6. For whom should the regular Sunday sermon be designed, for the Christian, or the non-Christian or both?

Let every minister make it a point to be there and take part in the discussion of these timely subjects.

Committee { E. F. GRUBB. A. A. SOMMER. P. P. HILTY.

PROGRAM

Of the Sunday-School Convention

Of the Mennonite Sunday-Schools of Central Illinois,

TO BE HELD AT THE WASHINGTON MENNONITE CHURCH, SEPTEMBER 18, 1907

FORENOON SESSION.

9:30 Prayer and Praise Service.. ..... Lee Lantz
10:00 Importance of the Sunday-school..... John Gundy
10:15 Co-operation in the Sunday-school..... John Kennel
10:30 How to Present the Lesson Truths to a Class..... ..... Sam Stuckey
Open Discussion.
10:50 Lesson Preparation .....
(a) How?—Clarence Stutzman;
(b) When?—Aaron Rosehart;
(c) Where?—Aaron Engle.
11:20 The Bible in the S. S..... ..... Jacob Sommers
11:40 Business.
Adjournment for Dinner.

AFTERNOON SESSION.

1:30 Praise Service..... ....Louis Schwartzendruber
2:00 A S. S. Lesson Taught to Children..Mrs. Lydia Engel
2:20 Primary Work..... ....Mrs. Mary Maurer
2:35 Drifting
(a) How to Prevent It— .....M. L. Ramseyer.
(b) How to Reclaim— .....Benj. Sharp.
3:05 Temperance Department in the Sunday-school ....J. S. Raynor
3:35 Profitable Pleasure..... ....Dan. Augspurger
Open Discussion.

CHRISTIAN ENDEAVOR SESSION.

7:00 Praise Service.....Claud King

PROGRAM

of the Twelfth Annual Conference

of the Mennonite Churches of Central Illinois.

TO BE HELD AT THE MENNONITE CHURCH, THURSDAY, SEPTEMBER 19, 1907.

FORENOON SESSION.

8:30 Special Prayer Service..... .....Rev. J. H. King
9:00 Praise Service.....Lee Lantz
9:30 Exposition of Romans 12:1 .....Rev. John Kohler
10:00 Christian Liberty in the Light of Christian Love .....Lee Lantz
10:30 The Great Need of Our Church—Matt. 9:36—37.. .....Rev. Peter Schantz
11:00 Can We Know that We Are Saved....Rev. Val. Strubhar
11:30 Business.
Adjournment.

AFTERNOON SESSION.

1:30 Praise Service..Peter Sweitzer
1:50 What Should Church Service Mean?...Rev. J. H. King
2.10 What is Holiness?..... .....Rev. Aaron Augspurger
Rev. Jno. Gingerich
2:40 How Can We Create More Unity in Our Churches? ....Rev. Dave Augspurger.
3:00 The Attitude the Church Should Take Against the Liquor Traffic..... .....Rev. Jno. Lehman
3:40 Home Missions..... .....Rev. Mike Kinsinger.
Adjournment.

EVENING SESSION.

6:30 Praise Service..Monroe Lantz
7:00 African Inland Mission.... .....Rev. Lee H. Downing
7:30 Report of Mission Band.
7:40 Evangelistic Address..... .....Rev. Lee H. Downing
Adjournment.

REV. JOHN KOHLER, President.
LEE LANTZ, Secretary.

Contributions.

For Home Mission of the General Conference.

Bethel Cong, Mt. Lake Minn. $38; Alexanderwohl Cong., Kan. $22.64; Cong. at Tiefengrund, Sask. $50; Bethel Cong., Mo. $14.25; East Swamp. Cong., Pa. $1.75; Springfield Cong., Pa. $2.30. Received by Bro. Jacob Quiring:—Ritzville, Eckeland $10 91; Ritzville, Stahl. $11.40; Ritzville, Jul. Siemens $20; Albrecht, Pasadena, Cal. $1; Colfax Cong., Wash. $15; Mission collection, ditto $33.40; Conference collection, ditto $59 20; Added by Conf. Treasary, ditto $40.80; Herbert, Sask. $11.15; Rosthern, Sask. $53; Winkler, Man. $19.25; Plum Coulee, Man. $10; Gretna, Man. $52 05; Humbolt, Sask. $ 25; Upland, Cucamonga, Cal. $11.95; Los Alametos, Cal. $3.05; Los Angeles, Cal. $3.03; Paso Robles, Cal. $20; St. Markus, Cal. $20; Salem Emanuel, $11 82; Zion cong., Dallas, Ore. $13.81; Nightingale Dallas, $2 50; Menno, Wash. $29.90; Allert's schoolhouse $3.-50; Sautersch schoolhouse $6.70; Janzen schoolhouse $10 40; Quincy $15.65; Odessa, Wash. $6 20.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

Deaths.

FRANK.—On Aug. 30, in Center Valley, Pa., Lovina, widow of Thomas Frank, aged 73, years 8 months and 16 days, of paralysis. Interment at Soucon Mennonite cemetery. Funeral services were conducted by Revs. J. G. Dubbs and W. S. Gottshall assisted by J. S. Moyer.

GEHMAN.—On July 23, near Zionsville, Pa., Ida, wife of John S. Gehman, aged 33 years, 11 months and 23 days, of cancer and consumption. Interment at Zionsville Mennonite Cemetery. Funeral services at the house by Rev. A. S. Shelly and at the church by Rev. W. S. Gottshall.

HELLER.—On Aug. 18, in Bath, Pa., Theresa, wife of Horace Heller, aged 24 years, 10 months and 15 days. Funeral services at the house by Rev. W. U. Heifrich and in the Mennonite church at Allentown by Rev. W. S. Gottshall assisted by Revs. Helfrich and A. B. Shelly. Interment in West End Cemetery, Allentown.

FAUST.—On Aug. 31, in Frederick, Pa., Hon. Samuel Faust, aged 78 years, 10 months and 22 days, of paralysis. The deceased was for 4 years a member of the Pa. Legislature. The funeral was largely attended and was conducted by W. S. Gottschall. Interment at Keelor's church cemetery.

News of the Week.

Domestic.

Hague Too Slow for Roosevelt.

WASHINGTON, Sept. 7.—President Roosevelt is not satisfied with the amount of work done or likely to be done in the interest of peace by the conference at The Hague, so he is going to have one of his own. Its delegates are to be the ambassadors accredited to him by the several powers.

The underlying idea is that the ambassadors, by means of informal talks among themselves, will be able to come to an understanding about questions in which are interested all the big powers of value in settling disputes. Disarmament, limitation of armament, new rules of war—the so-called larger questions which the conference at The Hague is handling—will not be touched. Disputes are not likely to arise on account of them.

The application of the "Monroe Doctrine," or the Drago doctorine, the exercise of so-called rights by Japan over Corea, Japan's interest in China, as distinguished from the rights of other powers, the Congo question and matters of live interest in diplomatic exchanges are the things the ambassadors are expected to talk about.

A meeting of ambassadors the latter part of the month or early in October will be held to arrange for more formal meetings.

The greatest subject for the conference is the death or abdication of the Empress Dowager of China. When that happens it is feared there will be trouble, either on account of China's jealousy of Japan or Chinese hatred of the Manchu dynasty. Reports from China indicate unrest among the Chinese and a determination among some Chinese statesmen to force to the front questions of Japan's right to the Kwanto region. Others talk of expelling the Manchu dynasty, and this talk is not mere vaporing. The southern viceroys, notwithstanding the inhibition on the important arms, have organized armies and are potential trouble makers.

A Railroad Horror.

WATERLOO, Ia., Sept. 6.—Twelve persons were killed and twelve injured in the wreck of an express train on the Rock Island railroad at Norris, Ia., to-day. The train, which was northbound, jumped the track while going at full speed, collided with a freight standing on a siding.

May make District of Columbia "Dry."

WASHINGTON, Sept. 8.—That congress may make a dry town out of Washington is beginning to be feared by liquor interests in the Capital city. The great temperance wave which has been sweeping over the country for the past two years is bound to have an echo in Washington, and it is already apparent that temperance advocates in and out of congress propose to carry on an active campaign this winter to suppress the sale of liquor in the District of Columbia.

There are not twenty members in the house who would have the temerity to vote against such a bill, and if Speaker Cannon allows it to be voted upon, its passage through the lower branch of congress is assured. In the senate, the situation, of course, is different, and it is upon this body that the temperance advocates intend devoting most of their attention, in the hope of forcing a vote.

British Subjects Attack Foreigners.

VANCOUVER, B. C., September 9.—Following a riot Saturday evening in Vancouver, in which Chinatown and the Japanese quarters were raided and damage done approximating $15,000, a further demonstration occurred in which Kicki Yiro Ishii, chief of the Bureau of Foreign Commerce and head of the Japanese consular service, and Consul Saburo Hisamidzu, of Seattle, were the central figures and in which riot a number of people were bruised and injured by broken bottles and flying bricks in the hands of a frenzied mob. Baron Ishii and Consul Hisamidzu finally made their escape from the mob and a report of the affair was immediately cabled to Tokio.

Coincident with the riot was the arrival of a steamship having on board at least five hundred Japanese. With a common impulse the mob surged to the water front and as soon as the Japanese came down the gangplank they were met by the rioters. Seven or eight of the Japanese were unceremoniously picked up and thrown into Burrard Inlet.

The news of the attacks did not surprise the colonial and foreign office officials at London who had long feared an outbreak against the Asiatics in Western Canada, but they have the greatest confidence in the ability of the Canadians to supress any disturbances and protect aliens. At the same time the officials realize that a most serious problem has arisen, particularly as the feeling appears to be strongest against the subjects of Great Britain's Eastern ally and that it will require most careful handling, for whatever action is taken is likely to be resented, either by the colony or by Japan.

Baron Ishii visited the United States for the purpose of investigating the recent anti-Japanese demonstrations in San Francisco. While this was given out as the specific object of his visit, it was generally understood that his mission was to make a thorough study of the whole Japanese question in the United States and to ascertain the cause and extent of whatever prejudice might exist against the Japanese. He spent some time in San Francisco, and, after traveling through the country, came to British Columbia, where the conditions arising from the recent inflow of Japanese and Hindoos into the Northwest has caused serious disturbances of labor conditions.

Foreign.

Ocean's Queen Starts Across to Make Record.

LONDON, Sept., 7.—At 4:30 o'clock this afternoon began the greatest ocean race the world has ever seen. Three hours later every craft in Liverpool harbor was screaming its whistle as the Lusitania, the biggest ship in the world, steamed out on her maiden voyage to the United States.

The Lusitania is expected to break this record and startle the world with her speed. The ship is a giant and carries more power than anything afloat. On her trial trip she steamed twenty-six knots an hour—about thirty miles. This is tremendous speed for a vessel with a displacement of 38,-000 tons.

There is no doubt here that the new Cunarder will establish a new record. Experts are of the opinion that she will steam past the Kaiser Wilhelm II, the North German Lloyd company's ship which held the record in both size and speed until the Lusitania was built.

A trip through this ship was too remarkable to adequately describe. It seemed as if some mammoth hotel instead of a boat expected to carry its population of 3,150 across the Atlantic in little more than five days.

The Lusitania is 785 feet long and 80 feet wide. She stands out of the water like a municipal building and viewed from the dock a man is a very small speck when he walks the deck.

It is the fittings of the boat that interest most. The rooms are like those in first class hotel boats. There are suites of them—apartments—just as you find in one of the fine Riverside drive apartments in New York. Every electrical device of known convenience is arranged in the suites as well as the single state rooms. Even the sheets will be warmed in winter by electricity.

Passenger elevators travel up and down like those in an office building. There are Turkish baths, vapor baths, barber shop, gymnasium, nursery—everything. And all this achievement will go plowing through the Atlantic at a rate of speed never before known and not possible a few years ago.

Afloat the Lusitania will show lights from 1,200 windows. At least 5,000 electric lights will glow when darkness arrives. The vessel is equipped with wireless telegraph instruments and a daily paper is published containing the news from the shore received fresh through the air.

Some idea of what such a test will be may be conjectured by reflection on the dimensions of the new giant of the seas. The Lusitania is of 32,500 gross tonnage. Her indicated horse power is 68,000. She is propelled by four propellers and four funnels are required to carry off the smoke of over 2,000 tons of coal a day.

She is the first of the Cunard line's turbine boats.

Another Artic Vessel Disappears.

ATHABASCA LANDING, Canada, September 6.—News of the probable loss of the schooner Duchess, of Bedford, the ship belonging to the Anglo-American Arctic expedition, which hoped to find a new continent north of the Mackenzie river, has been brought here by Alfred Harrison, who has been in the Artic circle for two years, and who came here on the steamer Midnight Sun.

Mr. Harrison said Ernest Stefansson, of Harvard University, after whom the expedition had been called, himself brought the news of the loss of their boat to Herschell island. He also brought the news of the disappearance of three members of the party and expressed the fear that they had met death in the frozen north.

Another Bumper Crop

ready for harvest in the ***Quill Plains District, Saskatchewan***—, and the wheat market higher than for many years.

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By H. P. KREHBIEL.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, SEPTEMBER 19, 1907. No. 37.

Live For Something.

Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou can'st ne'er to life be true.
Half the wrecks that strew the ocean
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide.

Live for something and be earnest,
Though the work may humble be,
By the world of men unnoticed,
Known alone to God and thee.
Every act has priceless value
To the architect of fate;
'Tis the spirit of thy doing
That alone will make it great.

Live for something—God and angels
Are thy watchers in the strife,
And above the smoke and conflict
Gleams the victor's crown of life.
Live for something; God has given
Freely of His stores divine;
Richest gifts to earth and heaven,
If thou willest, may be thine.

—*Ex.*

Items of News and Comment.

Bethel College opened this year with one hundred students.

At the Mennonite Orphanage at Flanagan, Ill., there are now 71 orphans.

Sunday meetings.—After the Conference and S. S. Convention held at the Salem church, Dalton, Ohio, closing services will be held on Sunday, Sept. 22, in the morning, afternoon and evening.

The ministers Joseph Rediger, of Milford, Nebr., and C. R. Egle, of Flanagan, Ill., were holding protracted meetings at Sterling, Kan. On Aug. 25th twelve persons were baptized.

The Brethren H. J. Krehbiel and S. K. Mosiman—now on the Atlantic Ocean—are expected at the Salem church, Dalton, Ohio, on Sunday, Sept. 22. If their ship is on time it will reach New York by Friday, Sept. 20.

The dedication of the Ebenezer church at Gotebo, Okla., is announced for Sept. 22. Services will be held in the morning, afternoon and evening. All are cordially invited. Thanks are extinded to all that assisted to build this church.

Mistakes are easily made, but a single mistake or sin, though forgiven, may cancel precious prospects, and cause great grief and irretrievable loss. Every one should be prompted to implore earnestly God's guidance and help.

A look forward.—The exclusion of Moses from entering Canaan, the cherished hope during his hardships and wanderings in the wilderness, seems at the first look a very severe act of Jehovah. It had a penal purpose for the coming generation. Yet Moses closed his life in the most fitting, sublime and hopeful manner. He was not looking back on foiled hopes and shattered plans, but forward to the still better "Promised Land". He saw the glorious triumph of his life struggles, the eternal home of the chosen people of God.

The eleventh World's Anti-Alcohol Congress closed its sessions at Stockholm, Sweden, August 6th. One of the notable results of the Congress is an International Bureau Against Alcohol, the purpose of which is to collect anti-alcoholic documents, and supply them to Governmental, Municipal, Sociological and Scientific Societies and others interested, and to work for international anti-alcoholic reform. Dr. Crothers, of Hartford, Conn., is the American representative in the Bureau. Its head office is to be in Lausanne, Switzerland.

Prof. Hirschy Back to C. M. C.

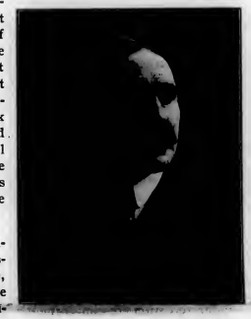
Prof. N. C. Hirschy, who returned from Europe recently where he spent a year in study and travel, was in Berne, Ind., on Sept. 11 and 12. The committee on teachers of Central Mennonite College has recommended that he again be employed as president of that institution. This recommendation will be considered by the Board at its session this week. But it is practically an assured thing that the Board will vote favorably on this recommendation. This statement is made on authority of the two members of the Board residing in Berne.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

A Great Evangelist.

By George C. B. Davis.

During the past ten or twelve years a great evangelist has been going up and down the United States conducting evangelistic campaigns in many cities, great



REV. J. WILBUR CHAPMAN. D.D.

and small, through which scores of thousands have been led to begin the Christian life. This power in evangelism is Dr. J. Wilbur Chapman. He is not merely an evangelist, but is the author of a score of books, and is also the convener and director of the largest annual gathering of ministers in the world. Each year at Dr. Chapman's invitation about three thousand clergymen meet together for ten days at Winona Lake, Indiana, in what is known as the Winona Bible Conference. From all parts of America ministers, assemble—some coming a thousand or more miles to spend the days studying God's Word and listening to the foremost religious leaders of England and America.

Dr. Chapman's method of approach to the cities he visits is different from that of almost every other modern evangelist. He employs continuously the "simultaneous campaign" plan. He goes to each city with a company of ten to twenty or more evangelists and gospel singers, and instead of conducting meetings in one central auditorium, he assigns his associates to large churches in the various districts into which he divides the community. Then a number of churches unite in the meetings conducted by the evangelist in each section. In this way the city is dotted with centers of revival effort, and the Christian workers in each church concentrate their efforts upon those in their own district. The plan has wrought wonders in scores of cities.

The preaching of this twentieth century evangelist is simple, plain, direct. He preaches no thundering invectives, but his practical and sympathetic proclamation of the Gospel is in demonstration of the Spirit and of Power. He is a modern Great-Heart—a man of love. And it is this Spirit-born love that is the secret of his power. The following brief extract from a sermon on "After This, the Judgment," gives an excellent illustration of the style in which his message is clothed:

"Every man who has faith in Christ, is judged already; this text is not for him. He shall not come into condemnation. I am looking into the faces of men to whom I want to say that if they should close their eyes in death to-night they would have to face the judgment of God. If I should prove to you that before the end of this week you would have to meet your sins, your conscience, and your God, you would not close your eyes in sleep to-night.

"I have chosen the subject because it makes men think. You can never bring a man to Christ until you make him stop and think. I see men here to-night with smiles on their faces, while behind those smiles there is already sweeping over them the awful thought of judgment. Start to think, and you never stop till this question is settled. You may not be afraid to die; oh, no; but remember, after this—the judgment.

"I have chosen this text because it makes a man honest. Don't say that you are waiting for feeling to become a Christian. The feeling won't come. Be a Christian by faith. You say that Christians are hypocrites. Well, that is not an honest excuse, and I know better about the hypocrisy in church, because I have been at headquarters. My mother was no hypocrite. She was the

sweetest Christian mother that God ever gave to a boy.

"The day of judgment makes a man honest. It is where you will meet your conscience, that same thing that approves when you are right and disapproves when you are wrong. Wherever you meet a fallen woman, I say it in the name of Jesus Christ, somewhere you will find a fallen man. If you will lay hold of Christ and confess and forsake your sin, there will be no judgment."

It was my priyilege some time ago to attend the Winona Bible Conference at Winona Lake, where more than three thousand ministers, missionaries, and evangelists gathered at the invitation of Dr. Chapman to spend ten days on a mountain top of spiritual inspiration. At the close of the conference, in the course of a talk with Dr. Chapman about his work, I asked what he thought of the religious conditions of America to-day as compared with ten years ago. He said in reply:

"It is far better. In some respects the clouds are darker—sin is more openly practised; but there is a better evangelical spirit than I have ever seen in America. There is a more intense desire to see the work of God forwarded, on the part of both ministers and laymen, than I have ever known."

When I asked Dr. Chapman how such a condition could be reconciled with the recent scandals in public life, such as the insurance revelations, he said:

"They existed years ago, but were not discovered. It is the moral conditions of the country that makes these revelations possible, in my judgment. Such men as President Roosevelt, Bryan, Governor Folk, and others have simply brought these records to light."

When asked whether he thought a national American revival was near and how it could be brought about, Dr. Chapman said: "We can have a national revival, because God has given us indications of His willingness to bless His people. I have been in evangelistic work for fifteen years and have never seen more remarkable conversions—I have never seen cities more thoroughly stirred for God, I have never seen more striking acceptances of Christ than during the past two years, and last year was better than the preceding year, which shows that God is willing. It is just as easy to move a large city as it is a small one, if the preparatory work is proportionately greater, and if the consecrated spirit on the part of the pastors, elders, and members of the churches is correspondingly larger. Revivals have never begun with crowds, but have always begun with a few. God always moves in judgment before He moves in grace, and I think the revelations that have come to us are simply God's judgments. If we take advantage of them, we will have what we have been praying for.

"The way for the revival to come is for churches to come together, for leaders to be sympathetic with each other, for the spirit of criticism to cease—just the same way that reviyals have always come, by the way of prayer and consecrated effort. I think that America is going to have her revival as a reflex influence of the work that has begun in foreign fields.

Dr. Chapman now refuses to go to any city unless the crusade shall be preceded by prayer and followed by work. In speaking of his methods, the evangelist said:

"We make it absolutely plain to the people when we go into a city that the real soul winner is the pastor and his helpers; we are merely there as servants to make their work possible and their burdens easier to bear."

In answer to my query as to what he considered the most valuable results of his evangelistic campaigns he replied:

"The creation of an atmosphere in a community and the fact that it is made possible for the local forces to do their own work in an easier way. The most valuable accessions to the churches are not those who come during the meeting, but those that follow. Within six weeks—I think it was in Minneapolis—more than three thousand people joined the churches. We do not emphasize numbers at all. We will not give figures to reporters."

As our conversation turned to one's private devotions and the value of the study of the Bible, Dr. Chapman make this significant statement:

"The Bible has been helpful to me absolutely, independently of my evangelistic work. Just in proportion as I have found myself filled or saturated with the Word of God, I have been able to influence other people."

Dr. Chapman is still a comparatively young man, being only forty-seven years of age. Before entering the evangelistic field he held important pastorates in Philadelphia and New York. His congregation in the former city was the famous Bethany Church, in which the millionaire merchant, John Wanamaker, is an elder, and is superintendent of the Sunday-school, which is the largest in America, having a total membership, including its branches, of nearly five thousand. In this church Dr. Chapman was so full of reviyal fervor that eleven hundred persons were added to the church on confession of faith in three years, one-half of them being men.

During the past summer Dr. Chapman has been called upon to mourn the death of his beloved wife, who passed away, after a most trying illness, at their home at Winona Lake, on June 24, 1907. How much of his splendid success in evangelistic labors has been due to her helpful sympathy and coöperation can never be told. Her life was literally given to God, and alike in the loving care she bestowed upon her children and in her devotion to her noble husband she revealed the spirit of true Christian consecration, which has made her name and influence a blessed and a fragrant memory.—*American Messenger.*

Sketches of Trip to Europe.

By H. J. KREHBIEL.

VII.

LUGANO, Schweiz, Aug. 16.

(Concluded)

At Heidelberg we had a little trouble in finding the lady referred to above. The porter at station told us that it was only about a 5 minutes' walk to the Schloss Str. where she lived and as she is keeping a "Pension" (rooming house with breakfast) we intended to stop at her place. We walked about 15 minutes up grade then when the ascent became yet steeper I said sister and mother should sit down upon a rock until I went to reconoiter. I climbed the hill to Schloss Str., found the specified number, entered an arched portal, ascended about 20 steps, reached the first story and inquired if Miss Witstein lived here. When I was told that she lived in the 3d story of the building I turned back and told sister that I had found her home but that mother would die if she tried to walk up there at that time of the evening without supper. So we turned round and started down the hill foot sore and hungry at 9 o'clock looking for something to eat and a place to sleep. You who have traveled some and been in a similar position will agree with the tramp who, after a day of sad experience, said: "This here ain't what it's cracked up to be." But we were rewarded, for we found a lodging and next day we saw Heidelberg, of which Scheffel sings: "*Alt Heidelberg, du Feine; du Stadt an Ehren reich; Am Neckar und am Rheine, Kein' Andre ist dir gleich.*" We saw the Schloss or rather the ruins of it for the French blew it to pieces in 1689. This is one of the grandest ruins we have seen thus far. The wall in one of the towers is 22 ft. thick and when the French blew it up part of this tower fell on the city below and crushed several houses. On the opposite corner is the powder tower, with walls 18 ft. thick; when this was blown up about ⅓ of the tower fell into the moat which is 40 ft. deep and is still lying there, the mortar holding the stones together, a chunk of solid wall weighing perhaps 75—100 tons. One German lady said: "No wonder it holds so for they mixed the mortar with human blood." Though not literally true yet in a sense it is true for it certainly cost human blood to erect these piles. Oh yes! I must not forget to mention the "Fass," the largest in the world. It holds just 55,500 gallons and the wine was pumped on feast days from this barrel to the banqueting room above with a pump that is larger than any I have seen on a mill in America. If the French were over there 1689 blowing up useless things I can't see why they missed this barrel, for it was a nuisance then when full of wine and it's a nuisance still for they have a dance on top of it occasionally. We also succeeded in bringing Mother up to the heights of her acquaintance from the World's Fair, who was overjoyed to see us and was very friendly and spry though she is now 73 years old. She asked if we were not going to have another World's Fair at New York 1913 for she wanted to come to America again. She said: "*Wes sich den guten Humor bewahrt, der wird zwar alt, doch nicht bejahrt,*" and in her case it seems to be true.

München is not only renowned for its beer. It is a splendid city of 500,000 inhabitants and as to the university and art is almost equal to Berlin. Of the many splendid things which we saw in the galeries I will mention only one lest I weary you. There are three pictures representing three petitions of the Lord's Prayer by Walter Firle. The first: "Forgive us our debts." I have seen an enlarged copy of this in some gallery and may have described it in a former article: The return of a shoemaker's daughter from her wanderings. The mother weeps, the brother looks askance, the father sternly continues his work. "Give us our daily bread," meager meal upon the table consisting of one dish of pottage and a loaf of bread; grandmother, father, mother and five children standing with folded hands in different parts of

the room; the grandfather sitting upon a home-made bench his head bowed upon his staff, all asking God's blessing. The most touching of the three is "Thy will be done," a dying boy lying upon a bed, the mother has watched through the weary night, the candle is burning low, signs of approaching dawn are seen through the window; the hour of his departure has come and the mother sitting upon a chair by the side of the bed is bowing her head upon her folded hands and saying with a bleeding heart: "Thy will be done."

The Mennonite and Christlicher Bundesbote to a new subscriber from now until Jan. 1, 1908 for 75 cents.

Report of S. S. Convention.

The thirty-fourth annual Mennonite Sunday-school Convention of the Eastern District was held in the Springfield Mennonite church, Bucks Co., Pennsylyania, on August 21, 1907. Although it was a very damp and disagreeable morning, the weather improved and by nine o'clock, when the carriages and coach loads of delegates arrived at the church, the sun was shining brightly. It was a very pleasant sight to see the delegates coming from every direction, all happy and enthusiastic, the only fear expressed being that the church would not hold them all, and the building was indeed crowded.

The program was very interesting and would easily have furnished discussion for a two-day session. The following topics were discussed:

How to Promote Bible Study among the Scholars.

What can Teachers and Superintendents do to help those under their instruction to make a definite decision for Christ?

The danger of planting evil seed in Sunday-school scholars by the customary public renditions on festive occasions.

These topics were ably discussed, and will no doubt prove helpful to the delegates in solving these problems in their own schools.

An interesting paper was read by Rev. A. B. Shelly on The Semi-Centennial of Mennonite Sunday-schools.

The Question Box was full to overflowing with questions, and the answers to them must have cleared up many a doubt or misunderstanding.

Important resolutions were adopted by the Convention which should prove effective in raising the standard of our Conventions and Sunday-school work in general much higher.

New officers were elected, as follows:

President: Andrew S. Bechtel, of the First Mennonite Sunday-school, Phila.

Secretary: Anna G. Stauffer, of Bethany Mennonite Sunday-school, Quakertown.

Treasurer: Warren C. Funk, of Hereford Mennonite Sunday-school, Palm, Pa.

The Hereford Sunday-school sent a large delegation, which extended a hearty invitation to the Convention to meet at the Hereford church, Bally, Pa., next year. The invitation was gladly accepted.

A hearty vote of thanks was given the Springfield congregation and Sunday-school for their entertainment and hospitality.

ANNA G. STAUFFER, Sec'ry.

ENCOURAGING REMARK.—We are glad to see the statement that Rev. F. B. Meyer, the well-known Baptist minister of London, said in Northfield recently in one of his lectures: Dipping or sprinkling doesn't matter. The heart is what counts in baptism, not the formal expression." Of course, he does not mean by this to depreciate baptism as an institution, but to depreciate the spirit of strife and division over the mere matter of form. In this attitude he is certainly right. It is the attitude of the Presbyterian Church. We say that sprinkling is the correct form and adhere to it. But we are not ready to unchurch those who immerse, nor refuse to commune with them. We are ready to recognize them as a part of the Church of Christ and to affiliate with them in every way. We should consider ourselves as small specimens if it were otherwise. The stand taken by Mr. Meyer is essentially that of Robert Hall, the greatest of all English Baptist ministers, and of the late Charles H. Spurgeon, and to this all the really great-minded Baptists are sure to come. —Herald and Presbyter.

If as a Christian you are not adding to the power of the church to which you belong, something is radically wrong with your Christianity.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
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Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Home Circle.

The Sword of the Spirit is Gaining the Day.

Never teach any boys
To drill or to fight;
But let them stand firm
For peace and the right.

When war clouds arise
We hear men repeat
"Just stand your own ground
And do not retreat."

A small imposition
We think is the cause,
But none should intrude
On National laws.

We have a brave Army,
Our Navy is strong
And ready to show it;—
We think they are wrong!

Now farther apart
And wider the breach
And not in the love
Our Saviour would teach

Both sides in the combat,
While ending in strife,
Spend millions of dollars
And sacrifice life.

With Army and Navy
Foes never should meet;
With spiritual weapons
We hope to defeat.

The day is just dawning
The night nearly o'er:
So all of the Nations
Should learn war no more.

To peaceful tribunals
All powers should go
To settle their troubles,
And stop killing men so.

The march of refinement,
The people now say,
Is leading to friendship,—
Let nothing delay.

We are tired with Army
The fife and the drum,
Since nearer the Prince
Of Peace we have come.

War cannot abide
In a heart full of love,
While looking for help
And strength from above.

The spirit of war
Is on the decay;
No peace loving Nation
It ever can sway.

Not swiftly but surely
'Tis passing away,
The Lamb and His Spirit
Are gaining the day.

His peaceable kingdom
Is coming to stay;
The sword of the Spirit
Is gaining the day.

JOSHUA P. SMITH, in The Friend.

The grandest work in the world is helping to build up God's kingdom. What rich dividends are paid! To every worker there comes peace, joy, and the hope of still better things. And these dividends come daily, hourly, every moment! Learn to work for God's cause. Be active every day.

Those who receive all God's bounties, but do not give for His work in the world, are like the Dead Sea. Not all the fresh floods of the Jordan can sweeten its bitter waters. So, all the streams of God's bounty cannot sweeten a heart which has no outlet.

A Smoky Chimney.

"Yes," said the man who had come to do some repairing on the house, "that's a large, well-built chimney. Plenty of brick and mortar in it, and it's as plumb as a hair; but then it draws the wrong way, and is worse than no chimney; for a hole in the roof would let the smoke out better, and you could have some fire."

"It draws the wrong way, does it?" thought I to myself. "Then there are lots of other smoky chimneys in the world," I said to the man; "but where are you going now?"

"I have to wait a bit for my helper to come with the cart that has the tools and mortar in, and I'll just step over to the corner, and see my old friend, Mike."

"I see," I said again; "I hope you can do something for the smoky chimney your friend Mike has over there."

"I didn't know he had one," answered the man, in some surprise; "does it give him much trouble?"

"It's just like some other things that draw the wrong way," I replied; "it takes away good, hard money, and gives you back a smutty face and a bad temper instead of heat. It costs just as much to run a smoky chimney as a good one, doesn't it?"

"More," said the man; "for you must put on that much more coal to get the results."

"And then don't get them," I laughed back.

"And then don't get them; no, sir. I've known some that cost as much as two good ones."

"I calculate," said I, "that your friend Mike's cost as much as two grocery stores, and all the neighborhood gets back from it is broils and fights and lawsuits and ragged children and empty cupboards; it draws the wrong way, you see."

The man looked at me a minute in bland dismay, and then he began to scratch his head and look sheepish.

"Come," said I, "am I right in thinking your friend's place is a smoky chimney?"

"It's as true as the Bible," he said, "but I never had it put that way before. It draws out of my pockets instead of into them, and out of what belongs to my wife and children; and, as you say, I get nothing but a smutty face and a bad temper for it."

"And do you think you can fix that chimney as easy as mine?"

"Not so easy, sir; not so easy; but, God helping me, I mean to try and stop its smoking as far as I am concerned. I'll sit down and wait a bit till the cart comes.—The Young Crusader.

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Editorial.

A CALL

TO THE CHURCHES OF OUR CONFERENCE AND ALL FRIENDS OF MISSIONS.

We call upon the beloved churches of our Conference to apprise them of the fact that our missions are forced to incur a much heavier outlay of money this fall than usual, and that therefore the congregations and friends of missions, as the love of Christ constraineth each and every one, may make an *extra* offering now for the support of our missions.

We deem it our duty here to explain how these increased outlays are just now occasioned.

1. Our Arapahoe station at Cantonment (our only station among this tribe) must be moved seven miles S. E., whither the Arapahoes are gradually removing, upon the land assigned to them by the government, since the distribution of rations to them heretofore has now been discontinued. For this reason their church attendance here at Cantonment has suffered a lapse. Our Arapahoe Christians (70 to 75 in number) used to meet in summer time in a temporary chapel, a sort of arbor; in winter this was a difficult matter. Then too, we must follow the heathen in their own haunts.

Our Arapahoe missionary, Bro. Funk, heretofore lived in our large mission schoolhouse in Cantonment; hence his labors became quite a burden on account of the aboye mentioned situation. The removal of our Arapahoe station necessitates the erection of a dwelling house for Brother Funk and family on the new station, and also the moving of the church building thither.

All efforts to sell the old schoolhouse at Cantonment have proved futile (it having stood empty for years, since the close of our Arapahoe school) and the necessary repairs were a constant source of expense, and by increasing age it depreciated in value. Hence it has now been torn down and the good material from it saved for the erection of our new buildings on the new station.

2. A new dwelling is being built at Cantonment near our Cheyenne station there for our Cheyenne missionaries, the Sisters Bertha Kinsinger and Agnes Williams. Our mission among the Cheyennes there now numbers nearly 100 baptized members.

3. The missionary dwelling at the Cheyenne station at Haoenaom near Clinton, recently destroyed by fire, is to be rebuilt.

4. A chapel will be erected in the camp of the heathen Cheyenne chief, Mower, about 12 miles west of Missionary Petter's station at Cantonment. These people belonged to the most savage faction of the Cheyenne tribe and for a long time resisted all efforts to civilize them or to missionary work among them; they were more uncontrollable and unproachable than the other Cheyennes. But about a year ago the chief of this tribe, Mower, came to Missionary Petter and begged of him to come and teach him and his people the word of God, eyen though only once every other week.

So we could not refuse and it was decided to build a chapel at this outpost even before the other (above mentioned) building enterprises were decided upon. The lumber and the numerous windows and doors of the old schoolhouse shall be utilized in these new building as far as they reach.

So we are to erect three dwellings and one chapel, and move the Arapahoe church to the new station 7 miles southeast. For all this work an architect with a force of eight carpenters from our own congregations is already at work since about the 20th of August. Of course, the old material will saye buying much of the otherwise necessary new material, nevertheless the costs will be considerable until all is finished.

Besides this we must buy two building lots, one for the moved Arapahoe station. The deal has already been closed these days. The other is at Haoenaom where we had been renting a 40 acre piece of land from a blind old heathen Indian woman, and our buildings there heretofore stood on that land. To avoid future difficulties and possible costs after the death of this woman, which may occur at any time, negotiations are already under way for the purchase of that part of this land, (i. e. one half or twenty acres of it) on which the station is located. These two building places will also cause an outlay of from $1200 to $1300.

All these expenses, as said above, will augment the regular running expenses this fall, of our stations in Oklahoma, Montana, Arizona and India. Trusting in the Lord, who has laid the mission cause on His churches, and who so far has made our congregations willing at all times to furnish the funds necessary to propagate the work, we have undertaken this new and necessary work this fall, and we hope and pray that the necessary funds may be sent in to cover these extra expenses. Our faith sustains our courage. The cause is the Lord's and since it is His cause it can not be subdued. So, dear reader, if you are like-minded, you are ready to bring this extra necessary offering. The Lord has again in many quarters bountifully blessed the crops of His children, even in places where hope had already vanished. In spite of a late spring, in spite of the new destroyer, the "green bug," and in spite of the impending drought, the harvest has proven a good one. Surely Christians who have thus been blessed are now willing cheerfully and gratefully to bring this extra offering of thanks. Besides this many a man who is especially blessed with this world's goods, is willing and ready to open a generous hand where he finds opportunity to do good. The Lord loveth a cheerful giver.

PETER BALZER, Pres.
(Translated).

Correspondence.

STERLING, O., Sept. 10. Rev. A. Shumacher, who has been acting as pastor of this congregation the past two years and preaching regularly every two weeks until Sept. 8, delivered his closing sermon on that day using as text on which he based his remarks, John 6:68. "Lord, to whom shall we go? Thou hast the words of eternal life." Bro. Shumacher will again resume his studies at Oberlin College. May God richly bless him in his work.—Rev. Penner will preach for us the coming year.

A S. S. teachers' meeting was started under the leadership of Rev. Shumacher, which meets every Thursday evening. We expect to continue these meetings as they prove to be a great help to the teachers. P. Krabill and C. Amstutz were elected as delegates to the conference to be held at Dalton, O.

BALLY, Pa.—On the first Sunday in September the members here and at Boyertown had the opportunity to hear a native Christian young woman from Berar, C. P., India. The speaker, Miss Minnie Davis, became a Christian through the instruction of missionaries into whose home she came as an orphan when seven years of age. She has been spending the last three years in this country studying at the Missionary Institute at Nyack, N. Y. preparing for work among her people when she returns, which she expects to do shortly. She came here at the invitation of the Pastor who found her spending several weeks in the home of Daniel Meschter, whose daughter was a schoolmate of hers at Nyack. Her simple but telling story of the great need of the Gospel among the people of her country and of the joy it has already brought into the lives of some, touched her hearers. The result of her visit can hardly fail to be a deeper interest in the work of our missionaries in that country.

The Sunday-school teachers of the Union school at Bechtelsville haye started weekly meetings for the study of the lesson. By their invitation, our Pastor meets with them and leads them in their studies.

One Sunday morning recently, when the seryices at Boyertown had just begun, a number of the Bowmansville brethren and sisters walked in having left their homes about 4 o'clock that morning to pay a fraternal visit to their friends here and worship with them. Such visits strengthen the bonds of fellowship in the faith.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Temptations.

My memory often runs back to the good-bye, not long since, to a dear sister, when she in tears said to me, "I have so many temptations." I said to her, if we had no temptations we might think we were none of His who also bore temptation.

Yes, Jesus was tempted forty days in the wilderness by Satan, but did not sin, because He did not yield to the tempter.

Yes, if we follow Jesus closely, we need not be discouraged if temptations come, for, "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment." 2 Pet. 2:9

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love Him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He Himself tempteth no man: But each man is tempted when he is drawn away by his own lust and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death." James 1:12—15.

May we ever, like Jesus, say, Get thee behind Me, Satan. Let us be wholly given up to God, spirit, soul and body. Jesus bids us to watch, and to pray, that we enter not into temptations: the spirit indeed is willing but the flesh is weak.

Let us not tempt the Lord by wrong-doing and think we can do as we please, lest we perish as others.

"Wherefore let him that thinketh he standeth take heed lest he fall. There has no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10:12, 13.

ANNA R. FRETZ, Souderton, Pa.

Sin.

The awful realism of evil can be met and matched only by tremendous realism in the remedy. We are trying to argue out of our minds the validity and force of the most potent beliefs that have ever been arrayed against the wickedness of the world just when we ought to be strengthening them. Do men know what they are doing when they attempt to overturn the barriers which the Bible has reared against this sin of the world? But the barriers will not be overturned. What the Bible says about sin is so tremendously true that it will stand. It does not depend upon scholarship for its proof, but alike in the storm and the sunshine of life it proclaims its truth.—Sel.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunduy, September 29, 1907.—Home Missions. RELIGIOUS PROGRESS IN OUR CITIES. Jonah 1, 1-3; 3, 1-10; 4, 9-11.

QUESTIONS.

1. What is the religious condition of our cities? Jonah 1, 2.
2. Has there been any religious progress in our cities? Jonah 3, 7-10.
3. What can we do for the religious progress of our cities? Jonah 3, 2.
4. How did Abraham pray for a city? Gen. 18, 23-33.
5. The heavenly city. Rev. 21, 1-4.

MEDITATIONS.

The crowding of thousands and millions of people into a comparatively small space increases the danger of contagion as well in moral diseases as in physical.

Being severed from the home influences, a stranger among strangers, it is easy to forget the home religion. Many, who come from the country and from Christian surroundings, if not well founded and true children of God, lose by and by their religion or become negligent.

On the other hand there is concentrated in the cities much Christian activity and especially in the last twenty-five years much has been done to evangelize the cities. House to house visitation, tent services in many places, chapels and churches in the suburbs, mission Sunday-schools and other agencies have helped to increase the progress of Christianity in our cities.

We can pray for the cities, we can help that preachers and evangelists are enabled to preach the gospel. If we are in a city, we can help by our attendance in Sunday-school and church, by teaching in mission schools, by playing or singing for evangelists. Abraham interceded for wicked Sodom, though it was of no avail, since not even ten righteous were to be found in the city. When the new heaven and earth will come, the holy city, the new Jerusalem, will come down out of heaven from God, God will dwell with them and they shall be His people and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying nor pain, any more.

Alternate Topic for September 29, 1907.—THE MEANING AND PURPOSE OF THE LORD'S SUPPER. 1 Cor. 11, 23-28.

QUESTIONS.

1. How is the Lord's supper a remembrance of Christ? 1 Cor. 11, 24-26.
2. How is the Lord's supper a communion with Christ? 1 Cor. 10, 16: Rev. 3, 20.
3. How is the Lord's supper a communion of believers? 1 Cor. 10, 17; John 13, 34.
4. How ought we to prepare for the Lord's supper? 1 Cor. 11, 27-32; Matth. 5, 23.24.
5. What blessings do we receive in the Lord's supper? 1 Cor. 11, 26; John 6, 53-56.

MEDITATIONS.

The Lord's supper was instituted instead of the Jewish passover; a remembrance of Christ's work of redemption. The Lord's supper shall remind us of Christ's suffering and death. It shall be a communion with the living Christ, that we shall partake of His body and His blood, his body broken for us, His blood poured out for us.

The Lord's supper is also the communion of believers, all partaking of His body and blood and being in communion with Him the head, they are in communion with each other as members, being united in love with Christ and with each other. We ought to prepare for the participation of the Lord's supper by examining ourselves, repenting of our sins, longing for righteousness, praying for God's forgiveness and grace.

If we thus partake of the Lord's supper, it will be spiritual food for us, we will be strengthened by communion with Christ, will find forgiveness of sins, new life, encouragement and strength, joy and happiness. And John 6, 57 lets us even hope, that by the Lord's supper our spiritual body is fed, because Christ says, that at the last day, He will raise him who eateth His flesh and drinketh His blood, though the eating and drinking refers mostly to the spiritual participation of Christ and His atonement.

The Lord's supper comes to us like a ring plucked off from Christ's finger, or rather like His picture from His breast, delivered to us with such words as these. "As oft as you look on this, remember me."

JOHN FLAVEL.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Sept. 29.

SUBJECT:—Review.

GOLDEN TEXT.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Ps. 103:8.

To bring the lessons of this quarter into one, let us give them (or it) a subject. The subject that we shall adopt is suggested at several points in the course of this history. It is this:

ISRAEL ON PROBATION.

This probationary object lesson stretches from the Red Sea, which separates them from Egypt, to the Jordan, crossing which would bring them into the land of promise, and covers, in point of time, the space of forty years. God had called this people out of Egypt that He might have them for His own peculiar people, in order to manifest in them before all the nations of the earth His thought for the race. He would make of them a conspicuous example of the exalted possibilities open to all who will come unto Him in faith and obedience, and through them bring to all the world His message of redemption by the promised one. In the words of the promise given to Abraham, He would bless this people and make them a blessing.

But blessings from God depend on the fulfilment of conditions—not conditions arbitrarily imposed, but such as the very necessity of the case demands, without which the intended blessings would not, yea could not indeed be real blessings. Thus for Israel to have the blessing of God's presence in their midst as a nation, guiding, protecting and providing for them, the indispensible condition was that they made this relation possible by trusting Him and yielding obedience to His commands. Indeed, the same conditions are of universal application,

"For there is no other way
Than to trust and obey."

The secret of a happy life, and of a useful life, lies in the condition of being at one with God by faith that enables its possessor to rest in trustful confidence in Him, and by obedience that springs out of a heart full of love to Him. And God in His dealings with men is continually proving them along these lines, manifesting to them His love and mercy that they may believe and trust in Him, and urging upon them the claims of His holiness that He may bring them into conformity with His good and perfect will, all the while bearing in wonderful long suffering and patience their weaknesses and correcting their faults.

Thus He proved Israel during all those years. And to this day He is still proving them as a people, and will continue to prove them till His final purpose with them will be accomplished (Rom. 11:1, 12, 15). Let us now look at our lessons in this light.

Lesson 1.—God fed Israel with manna saying, "that I may prove them whether they will walk in my law or not" (Ex. 16:4). At Marah also where He had made the bitter water sweet, "He made for them a statute and an ordinance and there He proved them" (Ch. 15:25, 26). With these miraculous provisions of food and water He proved His loving kindness toward them and put to shame their disposition to doubt and to murmur. His merciful dealings called for repentance on their part and a willingness to trust Him for all.

Lesson 2 and 3.—The ten commandments were given to prove

them on the moral side of life. This law is the rule by which the straightness or crookedness of the moral life is proved. It does not occasion or give rise to crookedness but simply reveals it. It proves what man is in his debased nature, and what God would have him be.

Lesson 4.—While the law of love to God and love to man was being written, the people proved the fickleness of their faith in God, and how contrary to God's thoughts their thoughts did run. The making of the golden calf as a representation of their God and the disgusting orgies they engaged in as worship before that image, show how much they needed a change of heart in order to measure up to God's purpose for them.

Lessons 5 and 7.—The ceremonial law of which the tabernacle (afterwards the temple) was the centre sets forth God's holiness, man's sinful uncleanness, and the divine provision for his cleansing so that God in His holiness can dwell with man and man may come in true worship to God. It holds out God's offer of forgiveness as the basis of atonement and calls for man to enter into this covenant of mercy by faith. - The acceptance of the salvation here shadowed forth and fulfilled in Christ is the shibboleth of the true Israel. By it God's people are proved.

Lesson 6.—Nadab and Abihu either thoughtlessly or defiantly disregarded God's specific direction for the offering of incense. They thus proved their unfitness for their position and the swift retribution visited upon them proves God's inflexible insistence upon compliance with the spirit of His requirements. Only they that worship Him in spirit and in truth are accepted.

Lesson 8 and 9.—Here the people were tested in their confidence in God's guidance and their willingness to follow His lead. They were not to find the way themselves nor to calculate the difficulties to be encountered. God would go *before* them and that was enough. The words that Moses spoke when they set out, beautifully expressed the right thought. But they allowed the thought of human expediency to creep in, which soon developed into fearful doubt, outspoken unbelief, and point blank refusal to go forward in the way the Lord pointed out. They proved themselves unfit for the intended favor and were so adjudged of God.

Lesson 10.—The pain and death caused by the bite of the fiery serpents brought home to the hearts of those chronic grumblers, with no uncertain emphasis, the conviction of the sinfulness of their grumbling. In this judgment for their ingratitude God was proving them. Likewise in giving them a remedy which called for the exercise of faith rather than taking away the serpents, He brought the sincerity of their repentance to proof. Those who looked in faith, and those only, were healed.

Lessons 11 and 12.—The parting words of the great leader rehearsing all the Lord's wonderful dealing with the people, pleading for greater faithfulness on their part, and warning them against the sin of forgetting or neglecting their duty of gratitude towards God and of witness bearing for Him—all this emphasizes the thought of probation. According to their faith or lack of it would be their success or failure. Moses having too been proved in a long and trying leadership, was now discharged with most honorable mention and gathered to his reward.

PROGRAM

For the 20th Annual Conference of the Middle District

to be held at the Salem Church near Dalton, Ohio, Sept. 18—20, 1907.

(All by Sun Time).

I. Wednesday evening 7:30.
Conference Sermon by Otto Lichti, Pandora, O.

II. Thursday Forenoon, 9:30.
1. Praise Service.—P. C. Suter, Pandora, O.
2. Organization, 9:45.
a) Certificates of Delegates.
b) Minutes of the last Annual Conference.
c) Receiving of new Congregations.
d) Reports of Congregations.
e) Order of the Day.
f) Delegation of Votes to Visitors.
g) Appointment of Temporary Committees.
3. Report of the Conference Treasurer, A. S. Hoover, Goshen, Ind.
4. Topic: How should we study the Bible? Exposition of John 5, 39.- German—Joel Lehman, Berne, Ind. English - E. F. Grubb, Wadsworth, O. (Discussion after each topic.)

III. Thursday Afternoon.
1. Praise Service.—Albert Schumacher, Oberlin, O.
2. Should not an annual Series of Meetings be held in every congregation of the Middle district?—If so, when, how and by whom? English—D. D. King, Fortuna, Mo. German—P. P. Hilty, Donnellson, Ia.
3. Report of the Committee on Ordination of Ministers.—J. W. Kliewer, Berne, Ind.
4. City Missions: a) Necessity and Opportunity; P. W. Penner, Berea, O.; b) How can our Young People's Societies assist? M. A. Niswander, Goshen, Ind.
5. Report of the Committee on Evangelization.—J. W. Kliewer.
a) Discussion.
b) Resolutions.
c) Election of a Committee member.

IV. Thursday Evening.
Services.—German, C. v. d. Smissen; English, W. W. Miller, Pulaski, Ia.

V. Friday Forenoon.
1. Praise Service.—E. J. Hirschler, Bluffton, O.
2. Our Publishing House: Its Relation to the Church and the Conference.—J. F. Lehman, Berne, Ind.
3. Catechetical (Baptismal) Instruction: a) Why is it necessary?—b) When, how, by whom, and in what language should it be given?—S. M. Musselman, Wayland, Ia.
4. Systematic Support.—P. D. Amstutz, Pandora, O.
5. Business.
a) Selection of place for the next Conference.
b) Election of: 1) Chairman, 2) Secretary, 3) Treasurer, 4) a Member of Program Committee.

VI. Friday Afternoon.
1. Praise Service.—A. N. Sprunger, Berne, Ind.
2. Why should we give the Tenth?—C. van der Smissen, Summerfield, Ill.
3. Report of the Trustees of C. M. College.
4. Should we not put forth efforts to raise an Endowment Fund for C. M. College? Why and how?—N. C. Hirschy, Bluffton, O.
a) Discussion of 3 and 4.
b) Resolutions.
c) Election of College Trustees.
5. Unfinished Work.
6 Miscellaneous Questions handed in.—1. Sleeping in Church—how caused and best removed?—2. What is our mission in the Temperance movement?
7. Report of Committee on Resolutions.
8. Closing Remarks.
9. Adjournment.

Program Com. { J. H. Tschantz. W. W. Miller. I. A. Sommer.

PROGRAM

For the Festival of the Mission Sewing Societies to be held in connection with the Middle District Conference at Dalton, Ohio, Sept. 20, 1907.

Song, by the audience.
Opening, by the President.
Music, Swiss Church Society, Bluffton, Ohio.
Essay: Why shall we hasten to put in practice Jesus' command, "Go ye therefore, and teach all nations-?—Bethel church, Mo., Society.
Declamation, Bluffton Society.
Music, Berne, Ind., Society.
Mission story, Pandora, O., Society
Declamation, Goshen, Ind., Society.
E-say: What is the blessing of Mission societies?—Wadsworth, O., Society.
Music, Dalton, O., Society.
General Remarks.
Music, Collection, Close.
The Committee:—
Barbara Lugenbuehl.
Helena Liechty.
Hillegonda van der Smissen.

PROGRAM

of the Sunday-School and the Young People's Convention

to be held in connection with the Middle Conference at Dalton, Ohio, Sept. 21, 1907.

1. Saturday morning at 9:30 opening.
(a) Song Service.
(b) Devotion lead by the president.
(c) Divison of time.
(d) Appointing of Committees.
2. Topic—Three good qualifications of the Sunday-school teacher and his influence.—Discussion.
3. Topic—How can the Sunday-school scholars be induced to study their lessons?—Discussion.
4. Topic—Who is held responsible for the nature of the instruction in the Sunday-school?—Discussion.
5. Afternoon Session.
1. Song Service.
2. Topic—The graded Sunday-school.—Discussion.
6. Is the religious training which the Sunday-school offers sufficient for a child?—Discussion.
7. The Normal Class.
(a) What is it.
(b) What are the advantages derived from it.
8. Round Table.
9. Evening Session 7:30 Sun Time.
(a) Song Service.
(b) Topic—How can a greater spiritual life be created in the Young People's Meeting.
1. By preparation.
2. By conducting the meeting.—Discussion.
10. Topic—What field is open to the Young People's Meeting.
(a) In supporting the sick?
(b) In mission?
11. Question Box.
12. Election of Officers.
13. Close and Benediction.

Committee { Peter Krabill. Albert Schumacher. Peter P. Hilty.

Deaths.

Roth.—Mrs. Fannie, wife of Chris. W. Roth, of Wayland, Ia., died suddenly on Monday morning, Sept. 9. Her maiden name was Augsperger. She was aged 54 years, 7 months and 28 days. Funeral held on the 11th and interment made in the Sugar Creek cemetery. Services conducted by Revs. Musselman and Stuckey, assisted by Graber and Getig.

Contributions.

For Foreign Mission.

During the month of August the following gifts were received:

I. For General Fund.—Wages for workers at Cantonment, Okla. $51.50; from a mission worker in Oklahoma for the new building at the station Haoenaom $50; Bertolet congregation, Pa. $11 61; Salem Cong., Dalton, O. $11.40; Deep Run congregation, Souderton, Pa. $11.26; Eden Men. Cong., Schwenksville, Pa. $36.88; Hillsboro, Kan., Men. Cong. $19; S. S., Palm, Pa. $20.71; collection at the close of the German school at Deer Creek, Okla. $7 95; Hoffnungsau Cong., Kan. $22.22; anonymous, a part of the tenth, Marion Jct., S. Dak. $25; Junior mission S. S., Halstead, Kan. $5.

II. For Orphans Fund.—Collection of the Hoffnungsau congregation S. S., Kan. $43 51.

III. For Lepers.—From Mrs. H. Stobbe, Brooklyn, N. Y. $5

Gratefully acknowledged,
Gustav Harder, Treas.
By H. H.

One copy "Mennonite Articles of Faith" postpaid and the Mennonite now to Jan. 1, 1908, to a new subscriber for 65 cents.

News of the Week.

Domestic.

Lusitania Not the Fastest, After All.

New York, September 13.—The giant turbiner Lusitania, of the Cunard line, came into port to-day on her maiden voyage with a new record of five days and fifty-four minutes between Queenstown and New York. The Lusitania failed to lower the hourly speed average of 23.58 knots made by the Kaiser Wilhelm II, of the North German Lloyd line, though she covered the distance between ports in an average of 23.01 knots, which is a record for maiden voyages.

Captain Watts said when the time comes for record-making, after her machinery is in thorough order, the Lusitania will be the "queen of the seas."

The Lusitania, the largest ship afloat, received a royal welcome on her arrival here to-day, and it was a continual ovation from the time she sped past the Sandy Hook light vessel and made her way through the Ambrose channel, the first ocean liner to enter the new fairway until she was safely warped into her dock.

Engines Worked Perfectly.

The Lusitania was never pushed to her top speed during the entire voyage, according to her officers. She encountered pleasant weather from port to port and arrived almost at the hour designated by the directors of the Cunard line.

The Lusitania burned considerably less than 1,000 tons a day.

Behind in Average Speed.

The Lusitania left Queenstown, the neareft transatlantic port to New York, at 12:10 p. m. Sunday and arrived at Sandy Hook lightship at 8:05 a. m. to-day, making the time for the trip five days and fifty-four minutes. The is six hours and twenty-nine minutes better than the previous Queenstown New York record of five days, seven hours and twenty-three minutes, held by the Lucania, of the same line.

While the Lusitania made a new record for the time a passenger is actually on board ship, she did not beat the average speed an hour recorded, both the Kaiser Wilhelm II, which made 23,58 knots an hour from New York to Plymouth, and the Deutschland, with a record of 23.15 knots an hour to Plymouth, having made better time.

Another Railroad Horror.

White River Junction, Vt., Sept. 15.—A fearful head-on-collision between the south bound express and a north bound freight train on the Concord division of the Boston & Maine railroad occurred four miles north of Canaan station early to-day, due to a mistake in train despatcher's orders. From a demolished passenger coach there were taken out twenty-four dead and dying and twenty-seven other passengers most of them seriously injured. Nearly all those who were in the death car were returning from a fair at Sherbrook, Quebec, sixty miles north.

The conductor of the freight train was given to understand that he had plenty of time to reach a siding by the night operator at Canaan station, receiving, according to the superintendent of the division, a copy of a telegraph order from the train dispatcher at Concord which confused the train numbers thirty and thirty-four.

The wreck occurred just after the express had rounded into a straight stretch of track, but owing to the early morning mist neither engineer saw the other's headlight until too late.

To be Tried for Heresy.

Cleveland, September 12.—A formal charge heresy was made against the Rev. C. W. Tinsley, of Youngstown, by Presiding Elder O. W. Holmes, at to-day's session of the East Ohio Methodist Episcopal conference. It is alleged that the Rev. Tinsley expressed disbelief in the book of Genesis and doubt as to whether Moses wrote the book of Moses. He is also charged with an unministerial attitude. Nine presiding elders have been named to try the case.

The Rev. Mr. Tinsley came to the First M. E. church, Yorkstown, from Terre Haute, and formerly preached at the Fletcher Place church, Indianapolis. His father, the Rev. Charles Tinsley, is pastor of the Mapleton M. E. church, Indianapolis.

Hindoos are Homeless.

Vancouver, B. C., September 14.—More serious race troubles than any thus far are likely to occur unless Premier Laurier and Baron Ishii agree at Monday's conference regarding the limitation of Japanese immigration. The conference was arranged to show the unionists that the government is acting in their behalf. Special agents will also be sent from Ottawa to investigate conditions in various cities.

The fact that 500 homeless Hindoos are wandering the streets a subject for the gibes of all unionists makes the situation decidedly ticklish. An assault upon them is liable at any moment. The City Council last night turned down a request from the Hindoos for a place to sleep, as the cold weather makes it dangerous for them to sleep out of doors.

Liquor Question Before Congress.

Washington, September 13.—The liquor traffic, which is getting so many hard knocks from States just now, is to be dragged before Congress at the coming session for examination. For years the traffic has been able to prevent the enactment of a Federal law under which States would be permitted to exercise control of interstate shipments of prohibited liquors as soon as they reached the State border. The Littlefield-Dolliver bill has made its appearance at every session of Congress for years. The National Association of Brewers, the National Liquor Dealers' Association, and various other organizations were always on the lookout for it, and they always succeeded in blocking its passage.

At the coming session the Anti-Saloon League of the United States, which has become a powerful organization, will make a strenuous effort to get legislation through. The league believes the time is ripe for the long-delayed Federal legislation. With the fight against the liquor power raging successfully in more than half the States in the Union, the league officers feel encouraged to believe that Congress will no longer refuse to enact the desired legislation.

States Are Going Ahead.

It is asserted by the Anti-Saloon League that the Federal Government has for years thwarted the will of the people of the States by preventing the success or even a fair trial of State liquor laws.

According to the latest statistics, the temperance uplift has gone on until about 30,000,000 people in the United States are now living in "dry" territory Four States now have prohibition law and twenty-one have local option. The "dry" area in local option States has recently been increasing rapidly, and ever in many of the license Sates, like Indiana, where there is a provision which enables a majority remonstrance to defeat a saloon, the "dry" area has shown a remarkable growth.

Foreign.

Half Million Jews to America.

St. Petersburg, September 14.—The Jewish emigration bureau to-day published statistics showing that over 500,000 Jews have emigrated from Russia to the United States since 1899, the number having increased from 24,275 in that year to 200,000 in 1906. In addition, many Jews emigrated to England, Canada and South America.

Dash to North Pole Postponed for Next Year, Says Wellman.

Trondhjem, Norway, September 13.—Walter Wellman, the head of the Wellman-Chicago Record-Herald expedition, arrived at Tromsoe last evening, on board the Frithjof, from Spitzbergen, on his way home. He announced that he definitely abandoned for this year, after a disastrous trial of his airship, the proposed attempt to reach the North Pole.

The airship made an ascent September 2 in a strong northwesterly wind which drove her southeastward over the land. It was found necessary to cut the ballon adrift from the other parts of the airship, but it was recovered after two days' search.

Mr. Wellman says he will make another attempt with a new airship in 1908.

Many Moors Killed.

Paris, September 12.—An official message from General Drude, commanding the French forces in Morocco, states that he has captured and burned the Taddert camp. Heavy losses were inflicted on the Moors in the fighting, while the French lost one killed and six wounded.

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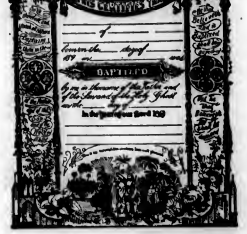

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Vol. XXII. BERNE, INDIANA, SEPTEMBER 26, 1907. No. 38.

Hour By Hour.

God broke our years to hours and days
that
Hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the
future, rife
With woe and struggle, meet us face
to face
At just one place,
We could not go;
Our feet would stop, and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep
Or pathways lie so steep
But we can go, if, by God's power,
We only bear the burden of the hour.
—Ex.

Items of News and Comment.

The fall term of the Goshen college, at Goshen, Indiana, began yesterday.

Yesterday was the opening day of the fall term of the Central Mennonite college at Bluffton, Ohio.

The next session of the Middle district conference will be held at Wayland, Iowa,—probably for some the midway station to Beatrice, Nebr., to attend the General Conference there in 1908.

I think that, with all that we know of the divine heart of Jesus, He would far rather see a soul trust Him too much, if that is possible, than to trust Him too little, which we know is possible enough.—PHILLIPS BROOKS.

Nothing can cure you of the desire of receiving glory from men, or of the sensitiveness and pain and anger which come when it is not given, but giving yourself to seek only the glory that comes from God.—ANDREW MURRAY.

Rev. P. P. Hilty, of Donnelsson, Iowa, visited his old home near Bluffton, Ohio, Saturday, Sept. 14, attending a reunion of the Hilty family, and Sunday evening he preached in the First Mennonite church, at Bluffton, to a large audience.

With a number of the district conferences of the General Conference B the following expression is gaining ground and a firm hold, "This conference favors the church's owning and controlling her publications."

Bro. H. J. Krehbiel, of Trenton, O., and his party on the trip to Europe arrived at New York on Sept. 19, and from there left for Washington, D. C., and later on for Trenton, O.

Efforts should be put forth in all of our congregations to solicit the members to subscribe to our church papers at this time, as every new subscriber gets the paper "gratis" till New Year.

Rev. J. S. Hirschler, of Hillsboro, Kan., who delivered his valedictory sermon on Sept. 15, will soon start with his family for Upland, Cal., where he intends to make his future home.

The Sunday-school of the Sonnenberg congregation at Dalton, O., was held for the last time in the old church building on Sunday, Sept. 22, as the new church is to be dedicated on Sept. 29. Services are announced for the forenoon and the afternoon.

The passion to possess, the sin of covetousness dominates many a life and rages in many a soul. The gambling in business, in parlors and in dens of crime bears strong witness to the unholy desire of possessions. These, however, can not satisfy the soul even as liquor and opium can never satisfy the appetite.

Bro. Martin Nissley, who died recently in East Hempfield, Lancaster Co., Pa., bequeathed by will $2,000.00 to the Mennonite Home near Lancaster City, to be held in trust by that institution and the income applied to the relief of indigent poor. He also left to the Mennonite church at Kraybill's $100.00.—HERALD OF TRUTH.

Are you undergoing the chastisement? Do not regard the human agent with any feeling but of love and pity; do not expend your strength in resistance and threatening; do not faint when you are rebuked; but lie still at the feet of God receiving meekly the strokes, and thankful that He loves you well enough to take such pains. Thus the bitter discipline will produce the fruits of righteousness which are to the praise and glory of God.—F. B. MEYER.

Peace.—Every heart that has beat has been searching for peace. Some have thought that if they could get money to buy all they wanted they would have peace. Many have failed to get that money. But have those with money got peace? Ask any of them, and they will tell you that they spent the first part of their lives in getting money, and the last part of their lives in keeping other people from getting it away from them.—W. J. Bryan.

Said a very bright and successful lawyer, commenting on the low grade of some college speaking he had listened to: "When my boy is ready for college, which will be very soon, I shall send him to some place where he will find cultivation of his head and speech rather than of his heels, the calves of his legs, and the muscles of his arms. I want him to go to some place where athletics and fraternities have not been allowed to kill the literary societies." It would be well if this good father's words were laid to heart. Brain rather than brawn ought to be that for which every college stands. And a victory won in an intellectual contest, as a great debate, an oratorical contest, or a series of essays or written discussions, ought to foreshadow all the glory won in baseball or football.—Southern Presbyterian.

The Christian college is of great importance at the present. It is estimated that one single revival in Yale resulted in the conversion of 50,000 people in a single generation. Two hundred graduates of one of our institutions led 12,000 people to Jesus Christ in eighteen months. The Christian college is the Church's greatest agency for controlling the world. Bishop Simpson once said: "Educated mind rules the world, and if Christianity shall ever gain control of the world it must establish and maintain colleges where educated minds are trained." The founders of Christian colleges have created the ruling influence in life and society. President King of Oberlin declared at Yale that the prominence of the Ohio man was due to the prevalence of the Ohio colleges more than to any other single cause. Those colleges nearly all were founded by the Churches.

The Southwestern Pennsylvania District Conference, at its late session in the Stahl M. H., Somerset Co., Pa., decided to retain the ruling of conference, which requires that the congregations of the district get the consent of conference before ordaining a bishop, minister or deacon, and that the same be added to the rules and discipline. This is indeed a commendable decision, a step in the right direction and one that will go far in preserving a wise and prudent course of action in the important work of ordaining ministers. It will prove a valuable measure in preventing a course of favoritism and partiality which is sometimes brought into play by individual members or by small factions who have an ambition to rule and have things their own way without regard to the wishes and rulings of a united congregation. It will also do much toward maintaining harmonious relations between the congregations and the conference throughout the district. It is indeed a subject which should be carefully considered and adopted by all our conferences. It is a measure which should be incorporated into the discipline of every conference in the land.—Herald of Truth.

Giving to God.

We need never fear that giving to God and to God's work will make us poor. "God is able to make all grace abound unto you." There are some things of which the more we give the more we have. We do not lose them ourselves in passing them on to others. In giving our lives to God, we obtain life more abundant. And the more we give, the more we get. The handful of meal and the cruise of oil diminished not through all the long months that the prophet fed from them. The more we

show sympathy to others in their sorrow or need, the more sympathy we will have in our own hearts. Sympathy is not exhausted by exercise. The more love we give out, the more love we will have to give. Love grows in loving. The way to empty our hearts is not to give. Then the powers of sympathy and the love in us will grow less. The way to get more love in our hearts is to love. We grow in giving. SELECTED.

Gipsy Smith on Religion in America.

Gipsy Smith is alarmingly impressed with the drift in our American church life, where so many Christians neglect the weekly prayer-meeting entirely, or attend but one service of the church. He says, too, that the craze for pleasure is killing all real hunger for God and the salvation of others. He fears that too much of the preaching has been along the lines of lectures on current topics, evenings with the latest novelists or poets, and that the proclamation has lacked the ringing, certain, evangelistic note of the past. He believes that what is needed is a John the Baptist, with his startling, piercing cry of "Repent ye!"

Nevertheless, he sees signs of much promise. He says he never saw ministers, anywhere in the world, more desirous of seeing the churches revived and the people saved than here. There is a willingness, too, to follow a sane, wise, and Scriptural evangelism. Many pastors have assured him that they will henceforth preach the Cross as never before, believing that nothing can attract like it. He puts it before the American people whether the godless condition of those around us, the ruin of drink and lust and divorce, the love of money, the pleasure-loving spirit, and the formal, useless lives of so many who call themselves Christians, do not call loudly for a humble confession of sin, and a definite putting away of self-indulgence and worldliness.

Extracts from Report of Arizona and New Mexico Missionary Conference.

The opening address on Thursday evening by Rev. F. C. Reid, of Flagstag, Pres. of conference, voiced the thought in spirit of the conference, namely, the willingness to make any personal sacrifice necessary to work *unitedly* and *effectively* in bringing the gospel to the Indians.

Deep interest was manifested in the daily Bible studies and there was delightful unity in the discussion of various topics.

About 35 delegates were present, representing 7 different religious bodies and 6 Indian tribes. Together with visitors the number was about 60 that attended this conference in the desert country.

A strong committee was elected by the conference to at once proceed to the work of unifying the Indian languages of the southwest by adopting a common alphabet, and among separate tribes a common form of pronunciation, so as to make the language and translation work of each missionary available to all.

From beginning to end the gathering was characterized by a spirit of prayer and praise and by the desire and purpose to extend the work among the various Indian people of the southwest, until they are evangelized. All those present at this conference seemed to share the feeling that the spirit of unity, prayer, praise and faith which characterized the various sessions, not excluding the business sessions, was entirely beyond that to which we are accustomed. Praise be unto His name! By J. B. EPP.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

VIII.

GENOA, Italy, Aug. 20.

Thank God, I have seen the Alps! But before I tell you about them I must mention the short but pleasant visit at Jetzendorf with Mrs. Miller, a cousin of my mother, and her son, who has rented a "herrschaftliches Gut" of 330 acres and is living in one part of the "Schloss" built 900 years ago. To run 330 acres in America with the working force which he employs would bankrupt a man in a single year. On the 10th of August, when we arrived there we found them in the midst of harvest and learned to our astonishment that he had a regular force of 14 men and women and besides these had employed an extra force of 26 to help during harvest, making a total of 40. What would an American farmer do on pay day? "Get machinery"—you say, but that's expensive too, for he had paid $225 for the American binder which he intended to use for the first time on the level fields during this harvest. Next day was Sunday and we had a very pleasant service in the friendly white chapel on the hill top, now nicely renovated at a cost of $125. Quite an expense for the six remaining Mennonite families, so it gave us much pleasure to report that friends in America who had once worshiped here had contributed $20 for this cause. After the service we visited the home in which mother had lived as a girl, then the place where father had lived and in the afternoon called upon a few Mennonite families, also a Mr. Hirschler, who is a brother to the old Daniel Hirschler, who for many years was a deacon in the Summerfield church. From his home we walked across the street to the Protestant school where father and mother had attended. Here, too, changes have taken place, says mother. At one time 70 children, now only 8, consequently a living room for the teacher has been cut off the school room and the room made that much smaller. Mother wanted to see more of the country in which she had spent her childhood, so she remained at Jetzendorf, but I was impatient to get into Switzerland and see the Alps and so the rest of us started south on Monday afternoon. On the train to München I had occasion to notice how little it takes to make some people happy. At one of the way stations an old man got into the coupe with a heavy basket in his hand and a small sack suspended from his shoulders by a gray twine. Assisting him with his basket I entered into conversation with him and found that he was an itinerant merchant, who had walked around among the farmers, bought up a basket full of eggs and butter and was taking them to the market. In the sack hung about his shoulders he had 3 large "Fettküchelchen" which he had bought for 2½c a piece and he was so delighted with the prospective feast that he took the string from over his head, opened the sack and showed me the "Küchelchen" in order that I might see how delicious they are. No Standard Oil dividend of $4,000,000 ever delighted J. D. Rockefeller like the 3 "Fettküchelchen" did that old Bavarian. I must pass over the difficulty we had in sending some of our baggage back to Hamburg, for it was only small compared with the trouble I had in ordering a meal in Italy, about which I intend to tell you some time. Incidentally I might say that when you travel in Europe it's best to leave your trunk in America.

My joy in seeing the Alps was somewhat modified by my physical condition. In going over the "Bodensee" we had taken dinner on the ship, and because they expect you to take some drink with your meal and in all Europe do not seem to know that you can drink coffee with a meal, we ordered, in order to be true to our temperance principles which we had violated at München, two bottles of mineral water. We got them, but they were the two which had been left over from 1906 when the last American temperance people had crossed on that boat. We drank some of the water and it did me up, so that I thought of the little couplet we used to say as children: "Geboren an dem Bodensee, Gestorben an dem Leibweh." At Zürich I felt bad and when we got to Luzern I was lying on a bench in the waiting room with a raging headache and pain in other parts of my anatomy and insisted on finding a hotel and going to bed while Sister Emma and Samuel stood before me and tried to persuade me to go to the Rigi Kulm in order to see the sun rise up there in the morning. After a short nap on that wooden bench and the assurance that it was only a few steps to the boat I yielded to their persuasion, reached the Kulm i. e. the top of the mountain, found a room in the hotel and went to bed and to sleep surrounded by the peaks of the Alps bathed in the glory of the setting sun. Next morning we arose at 4:30 to observe the sunrise and wrapped in our overcoats walked about in a chilly wind waiting with about 500 other people until the glorious orb of day would come out of his secret chamber in the East, rejoicing as a strong man to run a race. That he must soon come we could tell by the increased glow on the peaks round about us. People were chatting gaily and moving about in the dawning to keep themselves comfortable, but when finally the upper disk of the rising sun was seen above a peak in the distant East a shout of joy arose from the waiting multitude and then as if in a sacred temple with hushed silence we watched the rising sun until the whole orb could be seen above the mountain top and all the snow covered mountain peaks round about us were bathed anew in a sea of golden glory. After buying view cards to assist us in telling our friends about this scene and place we returned to the hotel and having taken breakfast we descended to the level of other mortals thanking God that he had permitted us to witness this stupendous scene of grandeur and had favored us with a cloudless morning. Going down a Chicago man said to me: "I left home on June 1st but I have seen nothing like this in all my travels." Later on a man said: "What shall I tell them when they ask me about it? I'll say to my son, 'Jimmy, save your money and when you have enough come and see the Alps if it takes your last cent.'" The boatride on the Vierwaldstätter See" with its blue waters, the snow capped mountains on the right and the rugged peaks on the left was fine. At "Tell's Tablet," the place immortalized by Schiller in his William Tell, we got off and ascended about 60 ft. to the "Axenstrasse" and walked toward Fluelen. We soon came to a place where the rugged rocks 500 ft. high were overhanging the driveway and looking over the 3 ft. Wall we could see the light green water of the sea 500 ft. below us. We cast a few stones into the sea and then hastened on, for said I, "If this terrible mass of threatening rock hanging over our heads should break loose they would never know in America where we are buried."

A little farther on the road has been tunneled through the rock and several openings made on the seaside at which we stood for some time looking on the snow crowned peaks beyond and the passing pleasure steamers beneath with their hundreds of tourists. The return trip to Luzern was equally interesting for we saw a storm flashing its lightnings and hurling its thunder bolts around the head of the rugged "Pilatus," which rises to the height of 7,000 ft. opposite Luzern. It seems to me that all the Swiss people in America ought to pay their native land a visit some time; first, because in scenic beauty it is unsurpassed, then too, they would feel quite at home in the language. At Luzern a man inquired in English for a vegetarian restaurant, (you can get anything in the line of hotels or restaurants, for that is the principal industry of this city,) finally the trunk hustler at the depot understood him and gave him the necessary directions. When he had gone another Swiss asked the trunk lifter, what the man wanted and he replied: "So en's Hus, wo se nur G'müs ässe." On the other hand though, there are reasons why the Swiss farmer in America should thank God that he need not till the soil of his native land. I may mention some later, but now let me speak of the Alps. The next morning we started south for the St. Gotthard and Italy. We wound through valleys, along mountains, through tunnels. Some times we had a mountain stream and deep gorge on one side and snow capped peaks on the other, so that you would want to look out of both windows at the same time. Most of the passengers felt the same way so we got all mixed up and as we were a set of congenial tourists we had a good time and enjoyed all we could see. At one place we passed a village in a deep mountain valley and then rushed into a tunnel. When we emerged into daylight we saw a village on the other side and then again passed into a tunnel; after a few minutes we again flew into daylight and saw a village in the valley, then I noticed by a church built on a promontory, with a small triangular cemetery at one side of the church that it was the same village and we had only seen it from different angles and been circling around it through the tunnels to reach a higher level. We entered the St. Gotthard tunnel in a rain storm and after rolling through the darkness in the heart of the mountain for 19 minutes we passed out on to the south slope into beautiful sunshine, the storm had not passed over the mountain top. Our descent was similar to our going up and as you looked down some of those grades you prayed that nothing might happen to the air brake, for if it refused service you would get a pass to eternity at the next curve. We also passed by overhanging rocks when you realized that if one should break loose from his anchorage and fall down the whole train would be crushed like a pasteboard toy. Our ride through the Simplon, the longer tunnel just completed two years ago, was on a moon light night and if possible, especially in the preliminary valleys and tunnels of the approach, was grander than the sunrise on the Rigi. If I were a Morillo or Böcklin I would paint the Simplon by moonlight. If I were a Beethoven or Wagnee I would set it to music, and you would hear the roar of the mauntain stream, the sighing of the night-wind as it fans the sleeping evergreens, you would hear the breathing of the somber moonlight as it falls over the crags and hear the rumbling of the train in the tunnel, and even this monotony would be broken by the stops at the cross tunnels. But painted or written by the greatest human genius it would be only a faint reproduction of the wonderful picture which God has painted on the Simplon mountains.

I have seen much of the great things wrought by the hands of man from the time of Rameses II of Egypt down to the time of William II of Germany, but when I saw the Alps, especially the Gornergrat, with the eternal peaks round about it, the snow covered Monte Rosa, and the rugged heaven defying jaws of the Matterhorn with immense glaciers sliding down, I felt like another American who when amidst the grandeur of the Alps exclaimed: "Hurrah for G."

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Home Circle.

Little Things.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire—
A little thing, but her mother smiled,
And banished all her care.
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'Twas only a little thing to do
For sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed;
But his father was glad to find at night
The chores were all well done.
"I am thankful," said he,
"As I can be,
For the gift of such a son."

Only small things, but they brighten the life,
Or shadow it with care;
But little things, yet they mold a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labor brings,
Comes to him who uses,
And not abuses,
The power of little things.

Nail Up the Hole.

A father tells this interesting story:

"I took my little boy on my knee and told him the story of the lost lamb, how it found a hole in the hedge and crawled through, how glad it was to get away, how it skipped and played in the sunshine, until it wandered so far it could not find its way back.

"And then I told him how the wolf chased it, and how finally the Good Shepherd rescued it and carried it back to the fold. The little fellow did not say a word until I got to that part of the story where the shepherd had carried the lamb, all wounded and bleeding, back to the fold, when he exclaimed, 'I say, father, did he nail up the hole where it got out?'"

A wayfaring man, though a fool, knows that the worst hole of all is the open saloon.—*Selected.*

"Gentleman" and "Lady."

As to the rather subtle question of "gentleman," "lady," "man" and "woman" there is a difference between the sexes. A duke must always be a man, unless he be, for the purpose of conversation, a "gentleman" with great emphasis of voice. Without emphasis, every man of gentleman's rank is a "man" always and in every social circumstance. But with women it is entirely a matter of the adjective. Without an adjective a woman is a "lady." Who ever asked, on hearing that a friend was to marry, "Who is the woman?" Nor do we say that we met a woman at dinner who told us so and so. But introduce the adjective, and the "lady" is at once a pretty woman, a well-dressed woman, rather a dull woman.

The "man" and "gentleman" difficulty was responsible recently for an unintentional aspersion upon a youthful undergraduate friend by a young la—that is to say, a girl. He was at the end of his teens, not quite arrived at man's estate. That was what she intended to convey to a stranger who had heard his name mentioned and who inquired as to his approximate age. But as she was a polite young la—girl, what she said was, "Oh, he's not quite a gentleman."—London Chronicle.

The Boys We All Like.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say, "No," when asked to do a wrong thing.

The boy who never quarrels. When your tongue gets unruly lock it in.

The boy who never forgets that God made him to be a joyous, loving, helpful being.

Wasteful Ways of Saving.

Do not try to save money by:

Doing without your luncheon, even if only for once. This will injure your health.

Walking home after a day's shopping. You can get more money, but you cannot get a new constitution after yours has been undermined.

Sewing in the twilight. Artificial light is cheaper than oculist's bills.

Wearing thin clothing. Flannel is cheaper than druggists' prices.

Using cheap soap. It will cost you something in cold creams and suffering to remedy the harm it does.

Going about in thin shoes. Leather is cheaper than quinine and porous plasters, also than a case of pneumonia.

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Editorial.

Minister's Sons.

It has become a by-word that ministers' sons and deacons' daughters turn out badly. We never could agree with such a sentiment, but it remained for a writer in one of our popular periodicals to enlighten the world on the former part of the subject. The writer shows that a very large percentage of the world's most intelligent men to day are the sons of clergymen. Many places of high honor, from the presidency of the United States down, have been occupied by sons of preachers. For attainments in scientific and intellectual circles the preacher's son has always distinguished himself while in matters of education, politics and finance he has often made his mark. We are glad to see that the world is beginning to appreciate the efforts that ministers make to give it sons well equipped for great usefulness. No class of people sends more of their children to the colleges and universities than do the clergy of this country and upon no other class is the financial burden of equipping their children with a higher education heavier than upon ministers. Widely as the ideas of ministers may differ on other points, they are one on this, and they have demonstrated it again and again, a child should be given every possible educational opportunity that the finances and sacrifices of the parents can afford. We must regret to observe that ministers' sons no more care to follow in their fathers' profession. Perhaps it is because of their surroundings. Their familiarity with books, culture and the things which go to make up the superior man creates in them an appreciation of the best opportunity for worldly advancement. The chance to become rich or an influence in the world seldom is permitted to slip by the youth who has his wits sharpened. One thing is certain, the self-respecting boy who is only too familiar with the shifts to which ministers' families are driven will not take very kindly to a calling which imposes the distasteful conditions with which he has so long been compelled to struggle.

Should We Vote.

In a review of the corrupt conditions in the politics of Pennsylvania where the thefts have reached into the millions Mr. Owen Wister writes that the Pennsylvania Dutch are greatly responsible for conditions as they happen to exist. "No Dutch community," he writes, "was ever known to throw off a boss." This may all be true. We know that the tightest hold on anything on this earth is the hold of the Pennsylvania bosses on their power. Early Mennonite life and customs had much to do with the making of the characteristics common to the Pennsylvania Germans, the socalled Pennsylvania Dutch. Our forefathers considered the holding of public office a sin and a just reason why the offender should be severely dealt with in the congregation. If one was permitted to vote, voting was not concouraged. It cannot but follow that a community in which a large part of the population does not concern itself about public affairs is bound to become a promising field for the scamp in politics. We believe that our fathers who would neither vote or hold office were alltogether wrong no matter how honest and free from vice their private lives may have been. We hold that, for the good of the community, it is just as necessary for the Christian to go to the polls and vote as it is for him to go to church and pray for the safety and prosperity of the country. Sometimes it is charged that people don't vote as they pray, the election returns often prove this charge to be quite true; but it is just as wrong not to vote at all. The Christian citizen who does his duty as a Christian and as a citizen will cultivate that fine sense to honor which will not permit him to neglect his duty to either church or state. G.

Correspondence.

FLATLAND CHURCH, Lower Richland, Pa., Sept. 22. Our Harvest Thanksgiving services were held on September 1, and well attended. A new feature, heretofore not enjoyed by us, was the bringing of the best of grain, vegetables, fruit and flowers by friends and members of the church. Rev. Andrew B. Shelly preached a good sermon.

To-day our Sunday-school started another new thing, with which the superintendents hope to cultivate the missionary spirit. They took their first missionary offering, which was very encouraging. They expect to take a missionary offering one Sunday in each month.

The temperature of the weather here is good, only we are having much rain just now. Wishing you all success in the future, until at our journey's end here below.

STEVENSVILLE, Ont., Sept. 22. —The work of the Lord at the Stevensville and Riverside churches has been blessed greatly of the Lord the past six months. Services were regularly held at each placed every other Sabbath, by Bro. Oberholtzer, which were very well attended under the many trying circumstances. On Sept. 14, the Riverside S. S. had a very pleasant outing, to Niagara Falls Park. The entire school turned out in full on the very favorable weather, as it was indeed an ideal day. Many other people of the community accompanied the school. Mr. Franklin Sherla conveyed most of the scholars to the park on a big wagon.

Niagara Falls (Ontario) is an ideal place to take a Sunday-school as there is no gambling or shows of any kind allowed on the grounds. The government furnishes free hot water, coffee and tea, to all visitors. The S. S., which was started last May with 28, has now 40 members, and great interest is manifested.

We expect soon to hold a series of meetings here which we pray may bring about a blessed reviving of our members and we earnestly desire the prayers of the brethern, that the Lord may in a special manner bring such results.

It is decided to have Sunday evening services at Stevensville and prayer services alternately.

A S. S Convention will be held here on Oct. 2nd for which a program consisting of prominent S. S. workers is prepared.

UPLAND, Calif., Sept. 20.—The cool September breeze seems to have wafted the last of our resorters back into our midst and now work begins anew, we trust, with new joy and new strength. We also have the pleasure to report that the two families, Brandt and Weber, of Summerfield, Ill., have arrived last week and are now pleasantly located in our midst. Rev. J. S. Hirschler and family, from Hillsboro, Kansas, we are informed, will arrive next month sometime. Also Jacob Schmidt and family, from Kansas, are expected in a few weeks. Then we are told that a number of our people from near Pandora, Ohio, are planning to be here sometime in October. Good! we extend a hand of welcome to you all! We hope you will all be here to attend the conference which is to be held in our church at Upland this year and begins October 20th. The congregation held a business meeting a few weeks ago to make arrangements for the preparations in the different phases for the coming festivities. Delegates were elected and committees for the different work appointed. Do not hesitate to come, you will all be properly taken care of.

The choir has for weeks been practising and preparing for the rendition of the needed music. A few weeks ago we organized a ladies' choir and last Sunday evening they made their first appearance in public and the music was pronounced a success. Our Mission Sewing Society also has arranged for a program for a ladies' meeting to be held one evening during the conference and has invited the different societies of the conference to join in the program. The main part of the program however will be given over to Missionary J. B. Epp and his wife, from Arizona, who, God be willing, will also attend the conference. We would kindly ask our brothers and sisters far and near to join us in invoking God's richest blessings for these coming days.

In August we were happily surprised to greet the brethren Rev. Buller, from Goessel, Kans., and Rev. J. J. Kliewer, from Gotebo, Okla.. who came through here on their trip to Colorado, Idaho etc. Their stay, however, was of very short duration and no meetings could be arranged.

The German schools closed the last week in August with the customary outing into the mountains. We are happy to state that here, with a few exceptions who can not leave their posts, the whole congregation, young and old join in these German school picnics and thus help inspire the interest in this branch of the church work. The day was an ideal one and the place for the outing chosen was Stoddard's canyon where things are adapted especially for a picnic of that kind. Play and eating grounds at the entrance of the canyon. Swings for the children, tables to eat on, benches and chairs to rest. But the best part is going up the trail in the canyon climbing height after height on ladders over the cool splashing waterfalls. Such gatherings and occasions are a great help for a congregation to cultiyate the kindly and friendly spirit towards each other and further sociability and acquaintances with one another.

Our brother David Dahlem, who has been afflicted with typhoid fever for a number of weeks, has suffered a relapse and has been quite weak ever since.

The work of our church with all its different branches is progressing and we look to the Master for guidance and blessings in the days to come. The church itself, the Sunday school, Young People's Society and Mission Sewing Society all are steadily growing.

Materially the year also had brought many blessings, the fruit crop with a very small exception was an abundant one.

Sincerely,
S. C. SPRUNGER.

We will send the Mennonite from now to Jan. 1, 1908, and one copy Songs of Faith and Hope postpaid to a new subscriber for 60 cents.

Goodness has first claim upon a life, but attractiveness has second. We owe it to the world to be winsome; to give pleasure in all the little ways that we can devise. The soul that is tender and tactful, as well as true, is the really strong soul. Cultivate the little arts of helpfulness, and a life of great helpfulness will be the result.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

The Bible and the School.

There is a growing apprehension that something is wrong with our people, morally. The many crimes of violence throughout the whole country reported from day to day cause us all to shudder wiih terror. The forcible robberies, the sneak-thieveries and the astounding defalcations show that multitudes of men are dishonest and are only waiting an opportunity to steal. Too many are ready to kill, and if a little excited or drunk, will take life without compunction. Crimes against the weaker sex, in city and country, North and South, show that the brute has the upper hand and that conscience lies dormant in many a breast. What shall be done about it? How shall crime be repressed, vice diminished, and the persons and property of our people be made secure?

The police of at least one great city assert that they are powerless to secure safety for the people. Crimes are being committed in secret, and in unexpected quarters, and in so many different ways that it seems to call for a policeman to guard each family while at home, and to accompany each individual while away from home. The safety of the people depends on the virtuous and honest and honorable character of all the individuals of the nation. The facts show that we have seriously deflected from this condition. Society is infested with vicious ones ready to be criminals at a moment's opportunity. What shall be done?

It is time for our whole nation to wake up to the importance of securing moral health and character for our entire community. We must see to it that every member of our nation is trained in morality. If we can not train the adults, we must at least go to work and safeguard ourselves by training the entire community of children, or we are irretrievably overwhelmed.

The children in all our schools, public, private and parochial, must be taught the principles of moral life. Many of them are carefully trained, or are supposed to be so, in religious homes; and yet out of many of these, even, come men and women to break unblushingly all the commandments. Many of these children are in church schools, but our prisons show that a very large percentags of their inmates come from the membership of a body which lays great stress on its parochial schools. It is increasingly and emphatically impressed upon us that we must go right down to fundamental principles, all over this broad land, and see that the commandments of God are clearly and forcefully taught to all the members of the oncoming generation. There is no time for trifling. Something must be done, and that the right and the best thing.

Of course our churches are at work to give instruction and to tone up the conscience of the nation, but there are multitudes that never darken the doors of the church. Our Sabbath-schools are doing something, and our various Christian Associations are joining in helpfully, but there are millions of people who are not under the influence of these divine institutions.

We must have better moral training in our public schools. There has been too much deference paid to the disorganizing forces of our nation in this matter. Infidelity, unbelief, irreligion, immorality, anarchism, atheism, and all the paralyzing hosts of every name have cried out against the teaching of religion in our public schools. It is not the desire to teach sectarianism in our public schools, but the Bible must be taught there, throughout the length and breadth of our nation, or we are going to see a generation grow up with increasing disregard for good morals and increasing tendencies to evil. Unless we are to degenerate as other nations that have morally decayed and perished, we must see that our children are taught and trained to know the teachings of the Bible.—Herald and Presbyter.

S. D. Gordon's Books.

Quiet Talks about Jesus
Quiet Talks on Personal Problems
Quit Talks on Power
Quiet Talks on Prayer

Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 6, 1907.—RALLY TO THE WORK, Ex. 14, 15; 2 Chron. 31, 20-21.
(Consecration meeting.)

QUESTIONS.

1. When were the children of Israel commanded to go forward, when there was no way for them to go? Exod. 14, 15.

2. What is necessary to make us successful in our work? 2 Chron. 31, 20-21.

3. Where do we find the help necessary against such strong and wicked enemies? Ps. 94, 14. 23.

4. Why is perfect decision necessary? Ex. 32, 25-29, Matth. 10, 32-39.

5. Why shall we rebuke wrong and how will it succeed if done with love? Josh. 22, 7-34.

6. How does Paul encourage the workers? 1 Cor. 15, 58; 16, 13-14.

7. What example of a faithful worker does Paul give us? 2 Cor. 11, 21-30.

MEDITATIONS.

The time is approaching, when all who had the privilege of a vacation have returned, the heat of summer is passed and with new vigor, new resolutions we ought to return to our work; even though difficulties are in our way and we cannot see our way clear.

When Israel had left Egypt and had reached the Red sea, mountains were on two sides, the sea in front or on one side and the Egyptians in the rear, then they cried to Jehovah and God commanded Moses to tell the children of Israel to go forward. They obeyed and God opened a glorious way for them. So God will open a way for us, even if we cannot see how and when, if we only implicitly obey His command and are willing to work where and how He wants us to work. To make us successful in our work, we must do the work of God, we must do, what is good and right and faithful before Jehovah our God and in every work, we must do it with all our hearts and God will prosper us.

The enemies, with whom we have to contend, are strong, wicked and wily, we in our strength and wisdom can never overcome them, but God has promised to be our strength and our fortress, our wisdom and our help.

We have to make a full decision, because God's work demands the whole heart. Halfhearted seryice will never succeed, because the sacrifices demanded of us, we can only make, if we love Christ more than anyone or anything on earth. In rebuking wrong we show our love for the right and in doing it with love, we will be able to convince the wrong doer and to bring him to the right side.

Paul in his renowned chapter about the resurrection encourages the workers and closes by saying: Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know, that your labor is not vain in the Lord.

He himself gives us the example of a faithful worker, telling us, how he worked and prayed and suffered in and for his congregations, with and for his Master.

QUOTATIONS.

Weep with them that weep, if you cannot relieve them. Bestow personal service, if you cannot give gold. Teach children, if you be not competent as an instructor of men. Be a support to the household, if you are not able to become a pillar of the state. Be a lamp in the chamber, if you cannot be a star in the sky. Gladden the circle of home, if it transcend your powers to illumine the town. Talk to the few, if you have no vocation to preach to the crowd. S. COLEV.

In the museum at Rotterdam is the first piece painted by the renowned Rembrandt. It is rough, without marks of genius or skill, and uninteresting, except to show that he began as low down as the lowest. In the same gallery is the masterpiece of the same artist, counted of immense value. What years of patient study and practice intervene between the two pieces! If all have not genius, all have the power to work; and this is greater than

genius.

Unless we put heart and soul into our labor we but brutify our actions. H. W. Shaw.

It is our actual work which determines our value.

George Bancroft.

Patience, persistence, and power to do are only acquired by work. J. G. Holland.

The Sunday School Lesson.

By A. S. Shelly.

Lesson Notes for Oct. 6.

Subject: — Joshua, Israel's New Leader. Josh. 1: 1—11.

Golden Text:—I will not fail thee nor forsake thee. Josh. 1: 5.

Joshua was a descendant of Joseph, belonging to the tribe of Ephraim. It is instructive to recall in this connection the scene down in Egypt when the aged Jacob or Israel adopted Joseph's two sons and blessed them (Gen. 48). Joseph had placed them before his father in such a position that in blessing them, Jacob's right hand would rest on the head of Manasseh the first-born; but Jacob, though his eyes were dim so that he could not see, "guiding his hands knowingly" placed his right hand on Ephraim's head and spoke of him that he should be greater than his elder brother, thus "setting Ephraim before Manasseh." This choice was evidently of God and part of its meaning may be discerned in God's choosing out of this tribe the one that should lead His people triumphantly into their promised earthly possession—a type of the triumphant Christ, bringing redeemed Israel into their heavenly possession.

The first mention of Joshua is made in connection with the conflict with Amalek in the early part of the wilderness journey. There he was appointed by Moses to lead the army of Israel in the battle. In the events at Mount Sinai he appears as the minister of Moses in close and confidential association with the great leader. In this capacity he continued faithful to the last, being never found among those who troubled the man of God with their ambition and jealousy, as were even Aaron and Miriam, but being jealous rather for the honor and respect of Moses' authority, on one occasion overzealous in this direction (Num. 11: 28-29). His case illustrates the truth that "faithfulness in a lowly position is the true preparation for a larger service."

Joshua Commanded.

He had been solemnly ordained as Moses' successor and publicly charged with the duties as such (Num. 27: 18-23; Deut. 31: 14, 23). But when Moses was gone there was no ambitious haste to assume authority: he waited for the word of the Lord. He had not long to wait, however. The word that came to him was a stirring call to arise and go forward. Moreover, the command not only said what he should do, but also in what spirit he should undertake the task. Repeatedly he is commanded to "be strong and of good courage" (v. 6, 7, 9). In the work of the Lord courage is a duty. To be fearful then, betrays a lack of faith, and utterly disqualifies.

Good Backing Promised.

"I will be with thee; I will not fail thee nor forsake thee." Here is good solid ground for courage to stand on. If God be with us and for us, who can be against us to make us afraid? The outcome of any undertaking made in His name can not be in doubt. The whole land, every foot of it, should be theirs (v. 3, 4). "Wherefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

Conditions of Success.

One of these has already been mentioned. Faith in God and implicit dependence upon Him. This would inspire them with the needed courage.

Another condition was obedience, v. 7. All the law given through Moses must be faithfully observed. Thus they should go forward in a straight course to success. Turning from this straight course would mean failure. It is the same always and everywhere. If we are to have God on our side, we must walk with Him in glad submission to His revealed will. In this as in all things Christ is our perfect example. He was obedient, even unto death, that He might be the Captain of our salvation.

A third condition was daily meditation in the word of God. This is needful, to the end that the other condition may be fulfilled. Only as we keep the word of God in mind will it become and continue to be the ruling principle of our lives. Daily practice with this sword of defense alone will make and keep us ready to use it with effect when the temptations arise.

Joshua's Prompt Action.

There was no hesitation on his part to take up the responsibility laid upon him. He had been waiting for this moment nigh unto forty years. He and Caleb would fain have led the army to the conquest at once when they had returned from spying out the land. Finding himself now, after all these years, at the head of a new generation of warriors ready to follow him, and having received the definite command from God, he acted with a promptness that is greatly to his credit. Much is to be gained in such cases by prompt action. It inspires courage and enthusiasm, while by dilly-dallying many an otherwise easy victory has been frittered away. May we be as prompt to seize the opportunities as they come, striking in the service of the Lord "while the iron is hot." Procrastination wins no laurels and hesitation is fatal to success. "Let us do with our might what our hands find to do."

Marriages.

Lora—Diller.—At the home of the bride's parents, David D. Diller's, near Columbus Grove, Ohio, on Sept. 12, 1907, by Rev. C. Hege, Oscar Lora and Florence Diller.

Diller—Davis.—At the home of the groom's parents at Bluffton, Ohio, on Sept. 10, 1907, Calvin, son of Rev. and Mrs. Benj Diller, to Rosa Davis, of Pandora, Ohio, Rev. J. B. Baer officiating

Contributions.

Donations to the Mennonite Home for the Aged at Frederick, Pa.

Mrs. Ben. Yost, man's suit; Sarah H. Kaske, $5; Ben. Bertolet, $1; towards new pulpit for chapel, Hirman W. Stetler, 4 yds. ingrain carpet @ .50 a yd; Mrs. Emanuel Hoffman, basket apples, ½ gal. jar pickaillile, 2 pans scrabble, lot apples, lot rhubarb, smoked meat of 4 hogs, lot soap, 2 mess salad, 200 cabbage plants, lot celery plants, lot salad plants; Mrs. Dr. G. A. Welda, baskct apples, lot cucumbers, 2 bus. crab apples; Mrs. I. W. Stetler, $3 for repairing organ, 1 bus. apples, lot seed beans, rags for 13 yds. carpet, 6 qts. gooseberries, lot tomatoes, lot onion sets, 1 basket sweet apples, basket elderberries; Geo. Slemmer, lot radishes, lot salad, 2 hrs. mowing grass with machine; G. P. Shaw, ramber rose bush, lot soap and soap powder, 2 pie. sand soap, 2 pack. boraxine, 3 glass jelly, 2 pie. soap, 2 lbs. rice, lamp for the lawn; Mary Carrichner, 3½ doz. lemons; Mrs. Frank Leister, lot celery plants; Mrs. J. S. Stetler, lot tomatoes; John R. Grubb, ½ bus. apples, post for lawn lamp; Ben. Bertolet, 1 tree crab apples, small load 2nd crop hay, lot elderberries; Henry Gaugler, lot elderberries; Mrs. Daniel Mohr, lot elderberries.

The following persons each donated the hauling of one load of coal from Boyertown to the Home: August Rhoads, Clement B. Bechtel, Harvey S. Bechtel, Emanuel Hoffman. Jacob Gaugler, Dr. G. A. Welda, Ambrose T. B. Stauffer, Aaron L. Bauer, Jacob L Bauer, Isaac Hunsberger, George Slemmer, Irvin Gilbert, I W. Stetler, Joseph Wile, O. A. H. Jacobs, James B. Stauffer, J. L. Band.

Schwenksville Congregation:—Cash $22 79 for bread, butter and meats; Mrs. Hannah Kratz, 1 lb. coffee, 4 lbs. gran. sugar, 2 fancy cakes, 1 jelly roll; Miss Minnie Clemens, 2 fancy cakes, 1 ham, 3 bouquets; Miss Florence Gottshall, 1 bouquet; Mrs. Kate Allebach, 1 bouquet, 4 lbs. sugar, 1 lb. coffee; Nathan Umstead, 1 pot beets, 1 pot pickled cabbage, pot spiced tomatoes, 1 pot peach butter, 1 fancy cake, basket of tomatoes, 15 cans fruit, 4 qts. corn, 8 qts. lima beans, 1 bouquet; N. K. Ziegler, 2 cakes, lot corn; Mrs. Johnson 1 bouquet; William Umstead, 1 fancy cake; M. C. Gottshall, 1 pot potato salad, 1 pot cabbage, 1 pot apple butter, 1 bag oats; I. H. Smoyer, 18½ lbs. ham, 2 fancy cakes; M. A. Kratz, 41 lbs. ham, 2 fancy cakes; Warren Bossert, 1 beef roast; Congregation, 3 hams; Mrs. Moses Gotthall, 2 lb. coffee, 5 lbs. sugar; Miss Hannah Wismer, 1 doz. bananas; Mrs. Horace Kratz, 1 fancy cake, 1 lb. coffee, lot celery; Mr. and Mrs. M. B. Rosenberger, $2; J. R. Allebach, 2 hams, 2 cakes, 2 doz. bananas, 6 lbs. cheese, 1 bottle mustard; Mrs. Dr. H. F. Scholl, 10 lbs. sugar, 3 lbs. coffee; Miss Clara Kremer, 3 lbs. coffee, 3 lbs. sugar; Mrs. M. M. Kremer, 1 pot pepper hash, 1 pot apple sauce, 1 pot potato salad, 2 cups jelly, 1 can chow chow, 3 lbs. coffee, 3 fancy cakes; Mrs. Richard, 10 lbs. sugar, 2 lbs. coffee; Mrs. Harvey Clemens, 2 fancy cakes; Miss Copenhafer, 1 bouquet; Horace Kratz, 130 lbs. oats.

Boyertown Congregation:—Mrs. Frank Gottshall, 4 cinnamon buns, 2 loaf cakes, 1 chocolate cake, lot sausage; Jarias Stauffer, 1 ham; Mrs. Shealer, basket of grapes, 1 bouquet; Mrs. Thomas Renninger, 2 fancy cakes, 2 lbs. cakes; Mrs. Will H. Rose, 3 lbs. peaches, 3 fancy cakes, 1 pot beets; J. B. Wile, 2 bus. oats, 10 qts. corn, 4 qts. lima beans, 14 lbs. ham, 4 lbs prunes, 16 qts. milk, 3 pks. potatoes, 2 fancy cakes, 2 bouquets; Mrs. Mensch, 1 bouquet, lot grapes.

Bertolet's Congregation:—Mrs. I. S. Stetler, ½ doz. cans fruit, 2 pots apple sauce, 1 fancy cake, 2 bouquets; J. B. Gilbert, 1 fancy cake, 1 jar pickled cabbage, 1 jar apple sauce, 1 bag grapes; Isaac Hunsberger, 2 bus. oats, 3 lbs. butter, 7 loaves bread, 12 lbs. sugar, 2 cakes; Congregation $1.79 used in paying provisions for anniversary dinner; Mrs. I. W. Stetler, 1 bu. potatoes, 4 gal. spiced pears, 7½ doz. cans corn, 4 qt. apple butter, 15 lb. beef, 2 boxes cocoa, 7 qt. milk, 1 lb. pepper, 1 bag salt, lot beets, 6 fancy cakes; Mrs. M. H. DeHaven, 8 lbs. coffee.

Frederick and Vicinity:—Miss Annie Bardman, 1 cake, 2 lbs. sugar; Mrs. Gresh, 1 bouquet; Mrs. John Grubb, 1 pot potatoes, 1 pot beets, 2 cakes, 3 bouquets; Mrs John Knerr, 1 cake; E. Hoffman, 2 cakes, 7 qts. milk; Miss Amelia Richard, 1 bouquet; Mrs. Dr. Welda, 18 lbs. roast beef, 1 pot beets, 1 pot preserved peaches, 1 pot apple sauce, lot tomatoes, 1 bouquet; H. W. Stetler, 15 lbs. peaches, 15 lbs. gran. sugar; Mrs. L. Y. Meschter, East Greenville, 6 lbs. beef, 2 cans corn, 1 lb. butter, 1 fancy cake; W. O. Bieler, East Greenville, beef roast, bologna, celery, jelly, etc; D. O. Bieler, East Greenville, lot bread, cake; G. P. Shaw, Pennsburg, 8 lbs. ham; A. C. Stetler, Layfield, 12 lbs. beef; Jacob Landis, 2 lbs. butter; H. W. Stetler, Pennsburg, 8 lbs. sugar; Mrs. O. F. Hetrick, Souderton, 1 cake, ½ doz. doughnuts, 1 bouquet; Mrs. H. D. Detweiler, Soudertown, 1 cake, 1 bouquet; Ambrose Shantz, lot of flowers; Jesse Hallman, pot of apple butter; Mrs. Francis Shelly, East Greenville, 1 fancy cake, ½ ham; Mrs. Wallace Croll, Souderton, 12 lb. bag grapes, 1 bouquet; H. B. Weiss, 5 lbs. butter; A. S. Shelly, 3 qts. apple butter.

Gratefully acknowledged,

John L. Bauer, Financial Sec.

News of the Week.

Domestic.

Killed Woman to Drive Out a Devil.

Chicago, September 20.—Five people, members of the sect of Parhamites, are under the arrest in Zion City, accused of torturing to death Mrs. Letitia Greenbaugh, sixty-four years old, a cripple for twenty years, to show their belief in the religion they profess.

The people under arrest are Walter and Jennie Greenbaugh, the son and daughter of the woman; Harold Mitchell, Mrs. Harold Mitchell and a Mrs. Smith.

The sect of Parhamites was founded about a year ago by Charles F. Parham, and numbers about two hundred persons. The members of the sect originally belonged to Dowie's church, and believe in the gift of tongues, and especially in diabolical possession. It is their theory that sickness is an evidence of the possession of the body by evil spirits.

The condition of Mrs. Greenbaugh convinced her son and daughter and the three persons arrested with them that she must be possessed of the devil, and they determined to drive out the evil spirit. The five knelt by the bedside, and, after prayer, began their work.

Twisted Her Arms.

The arms of Mrs. Greenbaugh, stiffened by rheumatism, were twisted about in order that the devil might be driven out. The cries of the aged woman were declared to be those of an evil spirit, and were greeted with triumphant shouts. After a course of this violent treatment, Mrs. Greenbaugh not only became so weak that she could not use her limbs, but became incapable of making any motions. Then her neck was twisted, and for some time this treatment was kept up.

Greenbaugh broke down and cried as he told his story. He said that for some time his mother bore the treatment bravely, but at last the agony became so great that she could not retain herself, and she cried, "O Lord, help me!" a number of times. According to Greenbaugh, Mitchell said that her cries must not be heard by outsiders, and he put his hand across her mouth to smother them.

The five worked over the victim until she died, shortly before noon. After that, according to Greenbaugh, Mrs. Smith became the leader in a "resurrection scene." In this efforts were made to restore the dead woman to life. When these had failed, the announcement of her death was made. The case will be further investigated by the authorities of Lake county, in which Zion City is situated.

Mrs. Greenbaugh Not First Victim.

Zion City, September 21.—By his own confession, Harold Mitchell, chief torturer at the death of Mrs. Letitia Greenbaugh, is a strangler. Enough testimony was adduced by Coroner Taylor and Deputy coroner Conrad in two hearings to convince them that many deaths in Zion City that should have been investigated have been hidden by a cloak of religion.

On Mrs. Greenbaugh's throat were found contusions made by fingers so strong almost that they burst the flesh. The testimony showed that another victim, a Miss Young who was choked to exorcise "demons," died several days after Mitchell administered the treatment, and seven others.

On the stand, Mitchell confessed that at times he is seized by a bad spirit which causes him to grasp people by the throat. In the case of Mrs. Greenbaugh, he said it made him strangle her.

STANDARD'S PROFITS.

More Than $61,000,000 a Year on a Capital Stock of Only $98,000,000.

New York, Sept. 17.—Delving into the financial workings of the Standard Oil company of New Jersey, the holding company of all the subsidiary organizations of the so-called oil trust, Frank B. Kellogg, conducting the federal suit for the dissolution of the company, brought forth to-day to public view for the first time the enormous profits made by the Standard Oil company. In a period of eight years, from 1897 to 1906 inclusive, the Standard Oil company, on a statement spread upon the record of today's hearings, was shown to have earned the total profits of $490,315,934, or at the rate of more than $61,000,000 a year and distributed to its shareholders in the same period $308,359,403.

While the company was earning these vast sums in the refining of oil, the statements adduced at the hearing to-day show that between 1899 and 1906 the assets of the company grew by leaps and bounds from $200,781,523 to $381,314,531. The capital stock is $98,338,382.

Financiers and those seeking knowledge of the exact profits of the Standard have striven vainly to obtain the figures which Mr. Kellogg succeeded to-day in placing upon the record of the court. The Standard Oil company makes no statement of its business other than the declaration of a dividend; it makes no public announcement by which its business may be guaged.

Capitol Scandal Comes to a Head.

Harrisburg, Pa., September 18.—Warrants for the arrest of fourteen persons involved in the State Capitol scandal were issued to-day by two Harrisburg alderman on information furnished by Attorney-General Todd. Each of the defendants is charged on several counts with conspiracy to cheat and defraud the State by making false invoices, and four of them are also charged with obtaining money under false pretenses.

The State Capitol arrests are based on the report made to Governor Stuart by the commission created by the recent Legislature to investigate the Capitol scandal. They will be followed by civil suits for the recovery of a part of the $9,000,000 collected from the State by the contractors for the furnishing and equipping of the Capitol.

Socialists Oppose Beer Drinking During Working Hours.

Essen, Germany, September 21.—The temperance question was discussed to-day at the Socialist national convention in this city. Only one vote was cast against a resolution whose main feature was an expression of opposition to the use of alcohol in any form during working hours, thus setting the full strength of the Sollalist party against the German factory custom of beer drinking at regular intervals throughout the day.

In many workshops the drinking of eight to ten pints of beer while the men are at work is usual. The prevailing opinion among the delegates to the convention is that the intemperance of the laboring classes will gradually cease with the betterment of their conditions, the shortening of the hours of work and the abolition of night work.

The Bergmann electrical-works in Berlin, which is owned by Americans, was one of the first concerns in Germany to prevent its employes from drinking beer during working hours. This followed a long and hard fight with the employes some years ago, and the result has been that the product of the works is increasing appreciably.

Oklahoma Votes for Constitution and Prohibition.

Oklahoma City, Sept. 18.—The returns from yesterday's election that arrived to-day and to-night continue to be of the same effect—that the constitution had been adopted, 3 to 1, that prohibition has carried by at least 30,000 and that the whole Democratic state ticket, headed by Charles N. Haskell, of Muskogee, has been elected by a majority of more than 20,000.

In the congressional election the Democrats seem to have chosen four of the representatives, according to returns received to-night.

The legislature is Democratic by a large majority and will elect as United States senators, Robert L Owen, a Cherokee Indian, and T. P. Gore, the famous blind orator. They were nominated by the primaries in June.

The new state must await the constitution's indorsement by President Roosevelt, who will either confirm or reject it upon his judgment as to whether or not it conforms to the enabling act of congress and the constitution of the United States.

In the enabling act congress provided for prohibition in the Indian Territory for twenty-one years from Jan. 1, 1906. The prohibition clause voted on to-day applies the same provision to the Oklahoma side of the new state. If it has carried, as seems possible, state wide prohibition will be a part of the constitution for twenty-one years and at the end of that period will remain in force indefinitely unless repealed.

Steunenberg Indicted.

Boise, Idaho, September 23.—In beginning the work here to-day of impaneling a jury to try United States Senator William E. Borah, charged with conspiracy to defraud the Government of valuable timber lands, District Attorney Norman M. Buick announced that former Governor Frank Steunenberg, who was murdered, was one of the men indicted with Senator Borah for conspiracy. Steunenberg is represented in the indictment as John Doe.

Russian Radicals Win.

St. Petersburg, September 23.—First returns received to-day from the elections for the third Douma indicate a sweeping victory for the radicals. It is expected that the complete results will show that the radicals will have a controlling power and there is every indication that the new Douma will be even more irreconcilable to the government than the last.

A hard struggle is predicted between the Czar's advisers and the radicals and it is believed the third Douma will be the scene of stormy demonstrations if the government tries to force the issue. Despite the unprecedented precautionary measures taken by the radicals and popular organizations, many persons entitled to vote were afraid to cast their ballots.

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Vol. XXII. BERNE, INDIANA, OCTOBER 3, 1907. No. 39.

God's Loving Care.

Every little floweret
Which growing up you see;
Every little pink shell
You've gathered from the sea;
Every little thing that lives,
In earth, or sea, or air,
God has made and watches over
With his loving care.

Items of News and Comment.

On October 13th Rev. W. H. Grubb will preach for the Flatland congregation near Quakertown, Pa.

On September 25th the Central Mennonite College, Bluffton, O., opened its eighth year with thirty students.

On October 6th Rev. W. H. Grubb will preach for the congregation at Bowmansville, Pa. Rev. Harvey Shelly will fill his appointments at Quakertown and Perkasie.

The Annual Meeting of the National Reform Association will be held this year in Columbus, Ohio, during the first week in December next. A three days' convention will be held in connection with it. The central thought of these meetings will be "A Revival of National Religion." All reform movements, such as Temperance, Divorce Reform, Political and Municipal Reform, will be discussed in their relation to and their bearing upon the greater question of a real turning of the whole nation to God.

Faithful steward.—It is reported by the "Bluffton, Ohio, News" that Mrs. Louisa Snavely who passed away on Sept. 22, at the home of Rev. M. S. Steiner near Columbus Grove, O., aged nearly 80 years, made very many contributions for charitable purposes and missions. Her donations during the past fifteen years of her life amounted to over $50,000 making her possibly the largest Mennonite contributer to the Lord's cause in America and probably in the world. The Mennonite Board of Missions and Charities (of the General Conference B) received by far the greater part of Mrs. Snavely's gifts. The Board holds $10,000 to be used for sanitarium purposes, $5,000 for a girl's cottage at the orphan's home at West Liberty, O., $3,000 towards the Fort Wayne, Ind., mission building, and $1,000 each for the Kansas City mission and for the education of missionaries. $28,000 is held by the same board to be applied where most needed. Aside of these gifts she has given several thousands in smaller amounts for various objects. She was considerate to place her earthly possessions where they would do most good for time to come in the Lord's service. It can be said of her, and that truthfully, that in this particular she proved herself to be a faithful steward, and a good example for others to follow.

There is a bill now before the legislature of Texas which makes it "a misdemeanor, punishable by a twenty-five-dollar fine, to give a tip, fee, or gratuity to any servant, waiter, or porter on a railroad train or at a hotel or restaurant." It is surely an important step in the right direction and should be taken by all the other States as well. The "tip" custom is a nuisance of vile, degrading character. It degrades the ones who give it, and degrades and injures the ones who receive it, in that it furnishes employers a ready excuse for screwing the wages of such employees down to a low, starvation notch. The custom is un-American and beggarly, and every State should abolish it by enacting and enforcing a law to that end.—Ex.

Seeing the Invisible.

When Stephen had finished his wonderful address before the Council, which was going through the mockery of trying him for his life, he did not look around on the faces of the crowd, to see what impression he had made, that would sway them for his own safety. But he "looked up steadfastly into Heaven." He did not care what the people would say about him or do to him. So intent was he on God's glory, that the thought of self-preservation never entered his mind. So they "saw his face as it had been the face of an angel," and he "saw the glory of God and Jesus standing on the right hand of God." If we keep our own eyes steadfasty fixed in the right direction, and are not drawn aside by what our neighbors say, there will be no necessity to advertise that we are Christians.—Ex.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

REPORT

Of the 20th Session of the Middle District Conference,

Held at the Salem Church near Dalton, O., Sept. 18-20, 1907.

The conference sermon was preached on Wednesday evening, Sept. 18, by Rev. Otto Lichti, of Pandora, O.—Since neither the president nor the secretary of the conference were present, the program committee proposed Bro. J. W. Kliewer as temporary chairman and C. van der Smissen as temporary secretary. This was adopted.

The program was then carried out. The sessions were opened by a praise service and closed by prayer. The topics were introduced as assigned and afterwards discussed.

THURSDAY FORENOON.

The certificates of delegates were handed in and resulted as follows:

Berne, Ind., congregation, 739 members, 25 votes represented by J. W. Kliewer, I. A. Sommer, Joel Lehman.

Bluffton, Ohio, congregation, 31 members, 2 votes represented by N. C. Hirschy and E. J. Hirschler.

Bethel, Mo., congregation, 142 members, 5 votes represented by D. D. King.

Clarence Centre, N. Y., congregation, 26 members, 1 vote represented by A. A. Sommer.

Salem church, Dalton, Ohio, 150 members, 5 votes represented by John Schneck, John Badetscher, John Tschantz, Peter Schneck and A. A. Sommer.

Zions church, Donnellson, Iowa, 175 members, 6 votes represented by P. P. Hilty.

Silver Street church, Goshen, Ind., 217 members, 8 votes represented by M. A. Niswander.

Emmanuels church, Noble, Iowa, 200 members, 7 votes represented by S. M. Musselman.

Niagara Falls church, N. Y., 8 members, 1 vote represented by A. A. Sommer.

Pandora, Ohio, congregation, 241 members, 9 votes represented by Otto Lichti, P. B. Hilty, P. C. Suter, P. D. Amstutz.

Pulaski, Iowa, congregation, 229 members, 8 votes represented by W. W. Miller.

The following letter from the Swiss congregation near Bluffton, Ohio, was read:

To the Middle District conference to be held September 18-20, 1907, near Dalton, Ohio.

In a congregational meeting of the Swiss Mennonite Church near Bluffton and Pandora, Ohio, held August 19, 1907, after deliberate consideration we resolved, that every member that would like to attend the Middle District conference this year is at liberty to do so, but we deem it advisable not to have the congregation represented at the conference for this time.

With greetings to the conference, wishing you God's blessing,

PETER BIXEL Jr.,

Secretary of the congregation protem.

Sterling, Ohio, congregation, 45 members, 2 votes represented by Peter Krabill and Chris Amstutz.

Summerfield, Ill., congregation, 145 members, 5 votes represented by C. van der Smissen.

Trenton, Ohio, congregation, 250 members, 9 votes represented by Ed. Mosiman.

Wadsworth, Ohio, congregation, 156 members, 6 votes represented by E. F. Grubb and A. M. Overholt.

Wayland, Iowa, congregation, 160 members, 6 votes represented by S. M. Musselman.

1. Resolved: Not to read the reports of the congregations, but to publish them.

2. Resolved: The time for the meetings shall be: 9:30 a. m. —12 m., 1:30—4 p. m., 7:30 p. m.

3. Resolved: To give a complimentary vote to the following brethren: D. C. Bixel, D. G. Geiger, Chris Steiner; P. W. Penner, Gideon Lehman, J. F. Lehman.

4. Resolved: To request the treasurer to send as soon as possi-

ble his report to the secretary for publication.

5. Resolved: That the conference ratify the action of the Program Committee by electing as permanent chairman and secretary the president and secretary pro tem.

As Committee on Resolutions were appointed: E. J. Hirschler, A. M. Overholt and P. P. Hilty.

THURSDAY AFTERNOON.

The praise service, conducted by Bro. P. P. Hilty, was changed to a "memorial service" in remembrance of the late Bro. Christian Showalter who for many years has been a very active worker in the Middle District conference and the General Conference.

The report of the Committee on Ordination of Ministers was read by J. W. Kliewer.

6. Resolved: To accept the report for discussion.

7. Resolved: That the chairman pro tem, Bro. S. M. Musselman, appoint a committee of three to formulate the report of the Committee on Ordination of Ministers and report to-morrow morning. As committee were appointed: N. C. Hirschy, J. W. Kliewer and D. D. King.

8. Resolved: That the Middle District Conference assembled in session send greetings to the convention of Mennonites assembled at Washington, Ill.

FRIDAY FORENOON.

The appointed committee on the Ordination of Ministers and Elders reported. (Report I.)—This report was accepted as the amended report of the last year's committee.

The report of the trustees of C. M. College was read and adopted. (Report II.)

The election of college trustees resulted in the re-election of: J. H. Tschantz, J. F. Lehman and W. W. Miller.

9. Resolved: To accept the printed financial report of the manager of C. M. College.

FRIDAY AFTERNOON.

As place for the next conference, Wayland, Iowa, was selected.

The election of officers resulted in: president W. W. Miller, secretary C. van der Smissen, treasurer S. A. Hoover.

The report of the Evangelization Committee was read. (Report III.)

10. Resolved: To accept the report for discussion.

11. Resolved: To accept the report of the Evangelization Committee.

The report of the treasurer of the Evangelization Committee was read.

12. Resolved: To accept this report.

The election of a member of the Program Committee resulted in the re-election of J. H. Tschantz.

The election of a member of the Evangelization Committee resulted in the re-election of W. W. Miller.

13. Resolved: That the officers of this conference prepare a blank so that the different churches of the conference may make a more complete report of their church activity, and that these report blanks be sent out in time to have reports at the next session.

The report of the committee on resolutions was accepted for discussion, and resulted to be adopted in the following way:

14. Resolved: That we the members of the Middle District Conference assembled at the Salem church near Dalton, O., express our gratitude to Almighty God for granting us another opportunity of considering ways and means to promote the welfare of our churches.

Resolved: That we extend our thanks to the Salem church and the local community for their kind hospitality, which has added so much to our comfort during the conference sessions.

Resolved: That we rejoice to know that the cause of peace, for which our fathers have stood for centuries, is gaining ground among the nations of the world.

Resolved: That inasmuch as the liquor traffic is one of the greatest evils of our country, we as a conference will use our utmost influence for its suppression, and since the Anti-Saloon League is one of the strongest forces operating against this evil in our land, we commend its support on the part of our churches.

15. Resolved: That we extend the time of the closing session of the conference thirty minutes.

16. Resolved: To send a reply to the letter from the Swiss congregation.

17. Resolved: To accept and send the proposed answer as follows:

To the Swiss Mennonite Church of Putnam and Allen counties, O.

We regret that you did not again unite with the Middle District Conference this year and coöperate with us in our conference work, but we earnestly hope and pray that by another year you will do so.

THE MIDDLE DISTRICT CONFERENCE.

An inquiry by the Program Committee of the General Conference in regard to inviting other bodies of Mennonites to Beatrice, Nebr., was discussed in the presence of one member of the committee.

18. Resolved: To adjourn.

Prayer and benediction by J. W. Kliewer.

J. W. KLIEWER, Chairman.
C. VAN DER SMISSEN, Secretary.

Reports of the Middle District Conference.

(I). Report of the Committee on Ordination of Ministers and Elders.

Since conditions are such in our Middle District that there are still congregations that might elect ministers out of their own membership but others call them from elsewhere, the committee on ordination of ministers and elders submits the following:—

1. Whenever a congregation wishes that a candidate be ordained as minister or elder such congregation should invite all the congregations of the conference to send delegates to examine him. The ordination is to be performed by elders of our conference who may be assisted by elders of other conferences, if they so decide.—In these ordinations the ritual of the General Conference may be used.

2. A thorough educational preparation, at least a part of which was obtained in one of our Mennonite institutions, is recommended.—As points in which the candidate is to be examined the following may serve as suggestions:

a. His personal religious experience.

b. His knowledge of the Word of God and the plan of salvation.

c. His ability to preach and to teach others.

d. His attitude towards the principles of our denomination.

(II). Report of the School Trustees to the 20th session of the Middle District Conference.

With grateful hearts we can report that the work in our school during the past year was successful and profitable. The difficulties and obstacles which usually present themselves in work of this kind have been courageously met and overcome by the persons actively engaged in the work.

The teachers and students worked together in pleasant harmony and have maintained a high standard of work.

Although the number of students that attended the school this year was not quite as large as in some of the former years the number of graduates was the largest in the history of the school. Out of the 69 students who attended the school twelve received diplomas.

The following teachers served as instructors during the year: D. J. Jantzen, E. J. Hirschler, Elida Zepp and Edith Leavitt. The music department was in charge of John F. Jones and Elizabeth T. Clark. One of the senior students assisted in tutor work and one as teacher of the commercial branches.

The president of the school, N. C. Hirschy, was not actively engaged in the work this year, on leave of absence granted by the Board he spent the past year in study and travel abroad.

During the president's absence the management of the school was entrusted to a committee consisting of two members of the faculty, D. F. Jantzen and E. J. Hirschler and the business manager I. B. Beeschy.

In addition ro the regular school work a six week's Bible course was inaugurated during the months of January and February, conducted by Rev. W. E. Wight, of Kalamazoo, Mich., and assisted during the first week by Rev. J. J. Balzer, of Mountain Lake, Minn. Although the number of students who attended this special course was not as large as had been anticipated we have reasons to believe that much good was accomplished.

The financial condition of the school is much improved. God has given it into the hearts of our people to support the school more liberally than ever before so that the Board has been enabled, not only to meet all the current expenses but to reduce the indebtedness of the school nearly a thousand dollars. (A complete financial statement for the current year is published in the August number of the College Record.)

For the coming year the Board has succeeded in securing the following instructors for the Academic and College work: N. C. Hirschy, E. J. Hirschler, Elida Zepp and Maude E. Anderson. John F. Jones and Elizabeth T. Clark will be the teachers of music and Maude M. McGuirk will have charge of the elocution department.

I. B. Beeschy has again consented to serve as business manager.

On account of ill health of his wife, D. F. Jantzen, who has been a successful teacher in our school since its beginning, has been compelled to move to a different climate and consequently resigned his position as teacher in the school.

It is the earnest prayer of the Board that our people throughout the District may not only continue to support the school liberally in a financial way but that they may all work energetically to persuade and induce our young people who intend to visit institutions of learning to come to our school. But above all we ask the people of the Middle District to support the school with their earnest and continued prayers. May God bless the school.

J. F. LEHMAN,
sec'y. pro tem.

(III.) Report of the Evangelization Committee to the Twentieth Middle District Conference.

Soon after the session of last year's conference a request was sent to the committee by the church at Sterling, Ohio, to send them a minister who should assist in the dedication of the church and in a series of meetings. The committee could comply with the first part of this request and on the 23rd of September the church was dedicated to the service of the Lord in presence of a large gathering. The series of meetings could not be held at this time, partly because the minister who had gone there for that purpose was called home by a death in his own church and partly because the time was inopportune on account of unfinished farm work. The congregation afterwards held two brief series of meetings without the assistance of the committee. These meetings and the regular services conducted by Bro. Albert Schumacher were blessed by the Holy Spirit so that eleven persons accepted Jesus as their Savior and were baptized and admitted into the church on June 2nd.—With reluctance the congregation and the committee received the announcement from Bro. Schumacher that the press of school work during the next school year would compel him to decline the work at Sterling for next winter. But we are grateful to God to be able to report that a worker for that field has been found in the person of Bro. P. W. Penner.

Immediately after last year's conference the committee decided to investigate the field at Stevensville, Ontario, in order to determine whether the efforts to build up that congregation should be continued. The member of the committee doing this found about thirty members. But in the last few years there had been neither regular services nor business meetings. Since the records of the business meetings are very imperfect and the congregation is divided into two parties over the silencing of a minister affairs are in a lamentably chaotic condition. But since the committee was most urgently requested to help the congregation to arrange for regular services again it looked about for a suitable person for that work. Such a difficult field should really have an experienced person, but on account of the scarcity of workers such persons are all employed elsewhere. Bro. M. G. Oberholtzer, who formerly was employed by the American Sunday School Union in Iowa and afterwards taught singing, was asked to do this kind of work in Stevensville and at the same time to conduct religious services on Sundays. The middle of January Bro. Oberholtzer went there. In June a reorganization of the church took place. But many a difficult question remains for prayerful solution, if the work is to succeed there.

Early in spring the committee received a request from the Bethel church near Fortuna, Mo., for a man to conduct a series of evangelistic meetings. Since both German and English was desired the number of available workers was reduced to comparatively few persons. After fruitless efforts had been made within and outside of our conference to find someone else the secretary of the committee went there. The Lord blessed the efforts so that in a twelve days' service fifteen souls were converted to Him. These were the only evangelistic meetings for which the committee's assistance was asked.

The church of Trenton, Ohio, is before the committee at present with the request for a substitute during the remaining absence of Bro. Krehbiel since Bro. J. E. Amstutz, who supplied there during summer, has gone back to Bluffton to school. Up to the present time the committee has not been able to suggest anyone. This scarcity of workers, noticeable not only in our but also other districts and other denominations, should induce us all to pray again and again for more laborers. With the request that we too be remembered in your prayers,

respectfully submitted,
The Evangelization Committee,
per J. W. KLIEWER, Sec.

(IV). Treasurer's Report of the Evangelization Committee.

RECEIPTS.

On hand Aug. 17, 1906	$466 73
From Sterling, O. con.	4 09
" Versailles, Mo.	9 40
" Berne, Ind. con.	121 50
" Pulaski, Ia. con.	5 00
" Wadsworth, O. con.	6 10
" Versailles, Mo.	39 00
" John B. Schowalter, Cass Co., Ia.	5 00
Total	$656 82

PAID OUT.

To Peter J. Liechty, for church building, Sterling, O.	$72 10
To J. W. Kliewer, trip to Stevensville, Ont., and Sterling, O.	32 58
To M. G. Oberholtzer, trip to Stevensville, Ont.	25 00
To J. W. Kliewer, work at Fortuna, Mo.	44 10
To M. G. Oberholtzer, Stevensville, Ont.	23 00
To J. W. Kliewer, trip to Ont.	16 91
To M. G. Oberholtzer, Bechtelsville, Pa.	50 00
Total	$263 69
Balance in treasury	$393 13

Home Circle.

Not Fit to be Kissed.

"What ails papa, mother?" said a sweet little girl,
Her bright laugh revealing her teeth white as pearl;
"I love him, and kiss him, and sit on his knee,
But the kisses don't smell good when he kisses me!"

"But mamma,"—her eyes opened wide as she spoke—
"Do you like those kisses of 'bacco and smoke?
They might do for boys, but for ladies and girls
I don't think them nice," as she tossed her bright curls.

"Don't nobody's papa have mouts nice and clean?
With kisses like yours, mamma—that's what I mean;
I want to kiss papa, I love him so well;
But kisses don't taste good that have such a smell.

"It's nasty to smoke, and eat 'bacco and spit,
And the kisses ain't good and sweet, not a bit,"
And her blossom like face wore a look of disgust,
As she gave out her verdict, so earnest and just.

"Yes, yes, little darling! your wisdom has seen
That kisses for daughter and wives should be clean;
For kisses lose something of nectar and bliss,
From mouths that are tainted and unfit for a kiss."—Sel.

An Honest Boy.

Mr. Black was waiting in the depot of a large city for his train. A bright little boy stepped up to him and said, "Shine, sir?"

"I would like my boots blacked," was the reply.

"I shall be glad to shine them, sir," said the boy.

"Have I time? I wish to take the New York train."

"No time to lose, sir; but I can do it for you before the train leaves."

"Certain of it?"

"Yes, sir. Shall I?"

"Yes."

In a second the bootblack was on his knees shining Mr. Black's shoes.

"Don't let me be left."

"No, sir; I will not," said the boy, working very fast.

"What is your name?"

"Robert Holmes."

"Is your father living?"

"No, sir; there is only mother and—the train is going, sir."

Mr. Black took a silver half dollar from his pocket. He handled it to Rob, who began to make the change. Mr. Black stepped on the train, and before Rob could reach him with the money the train had started.

Two years later Mr. Black went to the same city again. As he walked along the street near the depot, a boy spoke to him.

"Were you ever here before, sir?"

"Yes, two years ago."

"Didn't I shine your boots for you at the depot?"

"Some boy did."

"I am the boy, sir. I owe you forty-five cents. Here is your money. I was afraid I should never see you again."

Mr. Black was so pleased to find Rob such an honest boy that he went with him to see his mother. He told her that he should like to help Rob and send him to school. He gave Mrs. Holmes a comfortable home until Rob was through school, and then he was able to earn a good one for her himself.—Epworth Herald.

Barking at Thunder.

The first time our young dog heard thunder it startled him. He leaped up, gazed around, and then began to bark at the disturber of his peace. When the next crash came he grew furious, and flew around the room, seeking to tear in pieces the intruder who dared thus defy him. It was an odd scene. The yelping of a dog pitted against the artillery of heaven. Poor, foolish creature, to think that his bark could silence the thunder clap, or intimidate the tempest! What was he like? His imitators are not far to seek. Among us are men of exceedingly doggish bred, who go about howling at their Maker. They endeavor to bark the Almighty out of existence; to silence the voice of His warnings. They defy their Maker today, but may be crushed beneath His religious indignation tomorrow.—Selected.

Nothing Back of It.

"I don't see why that man didn't have more influence on his class of boys," said one, speaking of a teacher. "He used to give them such beautiful talks; I have been in his room and heard them." The answer came with a little laugh from one who felt no need of questioning on the subject. "The talks were well enough, but they were about as valuable as postage stamps without mucilage—nothing back of them to make them stick." The careless reply held volumes of meaning. No amount of advice, teaching, or "beautiful talk," will have much effect in influencing others unless there is something back of it in the life of the giver—something in the personality to inspire his hearers to emulate his earnest devotion to his Master's service.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Women and Children in the Church.

A cynic once gave utterance to the sentiment that churches are made up of women and children. Another observed that a preacher's usefulness is to be measured by his ability to please the ladies. The Christian has long ago gotten used to the attempts of the godless to belittle every effort made to save souls. Ridicule happens to be one of the devil's favorite instruments of torture. Our Lord had to meet ridicule even in His death agonies and none of His followers need to expect to be spared from it. But as far as women and children in the church are concerned we have only to reply that the church gets the cream of humanity in getting them. To womankind the world owes a debt of gratitude for the high standard of purity and the heroic devotion we have learned to respect. Were it not for the religious ideas that the church is able to inculcate into the minds of children the world would be without hope of betterment. The good man or woman whose life has been a blessing to humanity usually happens to have been the child who learned to know the Savior at mother's knee and who happened to have gotten inspiration for helping the world and elevating humanity under the preaching of the gospel of Jesus Christ. G.

The Christian and Lawsuits.

"Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" asks St. Paul of the Corinthian Christians. We are often amazed at the way in which Christians drag their differences into courts of law. It is an unchristly method of making things right and never is fully satisfactory. A lawsuit may divide money or fix the boundary of a piece of land or the value of a horse, etc. but it never repairs a worse damage—the damage which reaches the heart and remains there to make it impossible for peace and love to exist.

St. Paul did not hold courts in contempt when he spoke of them as "Unjust," although some petty justice of to-day might rule him to be in contempt. He simply recognized the fact that in matters between brother and brother courts are not just because they are unable to reach the heart, the real seat of the trouble, and make things right there.

We would recommend the church session rather than the jury as the proper place to go for a settlement of matters of difference between church members. The church permitting its people to drag their affairs into court is lax in matters of discipline. In permitting the church session to pass on one's trouble we put them into the hands of those who want to set things right in God's sight. A jury is too often ruled by its own prejudices or the cunning eloquence of the lawyers. There is a great deal more than nonsense in the somewhat humorous definition some one gave of a jury. "A jury," says he "is a committee of twelve gentlemen chosen to decide which of two parties has the best lawyers."

Quarrels, however, need not occur at all between brother and brother, and they will not be permitted to go on when brethren govern their conduct and their business by what they know their master would have them do. G.

Correspondence.

WASHINGTON, Ill., Sept. 27.—Dear readers of the MENNONITE and members of the Middle District Conference.

In behalf of the Central Illinois Conference of Mennonites we desire to thank you through the columns of the MENNONITE for your kindly greetings and wish to confer the same to the members of the M. D. C.

We certainly have reason to praise the Lord for favoring us with ideal weather, a splendid interest with good results. Last year we sent two missionaries to Africa and this year we have added four more to the list, which will equip the station already begun, and where souls have already been won for Christ.

We are building a new church edifice here at Washington, which will be completed in about six weeks, the old one being inadequate to accommodate the people. We would be glad to welcome any of the Middle District Conference ministers at any time after our church is completed to visit us and break to us the bread of life.

The attendance was about nine hundred each day at the conference. So wishing the readers of the MENNONITE the choicest of God's blessings, I remain yours,

VAL. STRUBHAR.

HILLSBORO, Kans., Sept. 24. As it is some time since I sent in a report from here, I will herewith try to put down the most important church happenings of the last month.—On Aug 25th, Rev. David Toevs, of Rosthern, Sask., served in our pulpit in the evening. The following Sunday, Sept. 1st, Rev. Jacob Quiring again favored us with two excellent sermons.

On Sunday, Sept. 15th, our Elder, Rev. J. S. Hirschler, who intends to leave us for California about the first of October, preached his farewell sermon, basing the same on the passage relating Paul's departure from Ephesus. In the evening the farewell services were continued. Besides another short address by Rev. Hirschler, appropriate words were spoken by Rev. John Plenert, of the Johannestal congregation, Rev. A. H. Ponath, of of the M. E. church, Rev. Jacob W. Penner, of the Brudertal congregation, Rev. F. J. Ediger, of the Mennonite Brethren church, and Rev. H. D. Penner, Rev. Hirschler's associate minister. The church was well filled, both in the morning and in the evening.

Thursday night, Sept. 19th, a farewell party was given by the congregation and the Woman's Sewing Society in honor of the family of our departing elder.

Saturday afternoon, Sept. 21, Rev. Hirschler once more addressed the congregation at the funeral of a sister of the church, Mrs. Gerhard Wall.

On Sunday, Sept. 22d, Rev. Hirschler also bid farewell to the Sunday-school in the forenoon and to the Bible Study Meeting in the evening.

On all these different occasions it was evident that it is not an easy thing to part from friends to whom you have become attached by ties of Christian love and friendship. The twenty-three and a half years spent by the Hirschler family in our midst has been a time of various experiences, but we are sure that the Lord has been able to use them for the good of the whole community. The congregation that Rev. Hirschler founded and so faithfully served as pastor will never forget him and his family and leave the door open for him to return at any time and resume his office as elder, if the Lord should so will it.

As an assistant for Rev. H. D. Penner, Bro. H. P. Peters, who is a present principal of the Lehigh schools, was recently elected. He has, however, not yet been installed.

On Monday, Sept. 23d, Rev. Penner's Preparatory School opened again with fifty-three students, with seven more announced to come soon. This is a larger number than were ever before in attendance for the beginning. 23 of them are from the vicinity, 23 from other parts of the state, and 7 from Oklahoma. This is very encouraging for the school.

Is the Religious Training Which a Sunday-School Offers Sufficient for a Child?

A PAPER BY MRS. D. GUNSAULUS, READ AT THE S. S. CONVENTION HELD AT THE SALEM CHURCH NEAR DALTON, OHIO.

The S. S. is one of the greatest helps that has yet been afforded to children. Does any one think the training a child receives during the hour once a week it spends in S. S. is sufficient? Never! Although the S. S. does everything in its power to aid Christianity, the home and the day-schools are the most effective.

Unless the home training is what it should be, the foundation for S. S. work is almost destroyed. If parents permit children to associate with poor company six days of the week, the seventh will have but little effect. Outside influences are strongest. Every decision of a child's mind for right against wrong is in the work of its salvation.

The daily influences of newspapers and day-school teachers are soon detected on the life of a child. We must remember that a large part of the trials which a S. S. scholar experiences comes in connection with the tasks of the day-school; that temptations to dishonesty, unfairness, revenge and discouragements are strung all along the week, from Monday morning to Friday night. Six days lie between two Sundays. They are called week-days, worldly days, business days. The church is closed. Here, friends, is where religious training has lost all it has ever had to cling to. A lecturer at a S. S. convention held in Wadsworth, O., last spring made this application, "A S. S. put him in mind of a merry-go-round, a penny was the fare and you get off right where you get on."

There should be no breaks between Sabbaths. There should be a cable of divine influence stretched through the seven days. People continue saying, "That can't be done, it ought to be, but never will be." What England has done, America can do, especially in regard to S. S. training.

Here is the idea. Introduce the study of the Bible into the public schools of America. Flavel tells us, "The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."

One half hour set aside every day for a recitation of a chapter of the Bible would be very little time given and a great reward. As far as importance it is needed just as much through a religious life as arithmetic grammar, or geography. Have day-school teachers that are just as thoroughly examined of the knowlege they have of the Bible as of any other study.

In Proverbs 22:6 we have these words, "Train up a child in the way it should go; and when he is old enough he will not depart from it." So if we take hold of the child when it enters the the school room, whether it attends S. S. or not, whether from a Christian home or not, and teach it a little practical religion each day connected with home scenes and experiences it will not only benefit and encourage the S. S. but will also be a benefit to to the church. How many young men and women that have graduated from our Public schools, that have read a great many books outside of school books can say they have read their Bibles, from cover to cover?

Our pulpits and our Sunday-schools must teach the people that when one becomes a Christian he is supposed to give all his time to God. Every hour of every day of every year he liyes. Recreations that cannot be taken in the mane of God and to His glory are not worthy to be indulged in.

A great many children are not compelled to attend S. S. but are compelled to attend day-school above the age of seven and under fourteen or are put into the hands of a truant officer. The following out of the opinion I have already given would bring a different light into the school-room and a change on the play-ground, teaching the children to sympathize with the unfortunate, rather than ridicule them, to stand by the abused, weak and poor, to visit sick people, and offer their services in homely practical ways, deny themselves luxury, that when they become older and larger they will meet and resist the more dangerous temptations of life. Train the children according to the gospel of love making them sympathetic and useful. A child trained up well will become an adult well trained.

Reyerence in the house of God is one of the characteristics of a Christian. Herbert says:—

When once thy foot enters the church, beware, God is more than thou; For thou art there only by His permission. Then beware; and make thyself all reverence and fear.

Sunday-school teachers should encourage scholars to stay for church services on Sunday as a mere drill in external decencies. To listen attentively through the services is good exercise.

One of the things this noisy, hustling generation most needs to learn, is how to be quiet and about the only chance a good many have of learning it is the hour or two a week they should spend in church. The services, if orderly, should afford to a refined taste some pleasure. There is no purer English than that used on our pulpits of to-day. And no greater truths than that you will hear when the Bible is read. The hymns are full of beautiful poetry and the grandest music always has been and always will be "church music." To identify yourself with the best people of the community and to spend an hour or two in their company every week, will increase your self-respect and benefit you in many ways. Whatsoever else you may say of the church, the things you are led to think of at church are things that are honorable and pure. Our young boys and girls should be induced to stay for church and should unite heartily in its services, not hide away in some corner and slide down in their seats; if they take that attitude they will get but little benefit. But if they will go and sit down with the rest as if they were not ashamed to be one of them, and will open their minds and hearts to all the good influences, as joining in singing, listen attentively and reverently to prayer, scripture reading and sermon, listen for the words that find them and are true to them, and show them their faults and how to mend them, and that arouses their hatred for all that is false and mean, there they are becoming what they should be, otherwise they are not.

We will never enforce the laws against the saloon-keepers and the ball-players until we show more respect for Sunday by our own religious observance of it. Unless every young man does not regard the Sabbath day as a day set apart in which to feed his religious nature, just so much more is he letting his outward influences for bad be master of his spiritual influence for good.

Let us, then, remember that indifference to Bible study on the part of our young people is not, and cannot be innocent. It is sin. Let us show them why they ought to study it, that there is a destiny before them, an account to be rendered, a hell to be avoided, and a heaven to be attained.

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Price per copy 75 cents, postage 9 cents extra. We'll send either of the above books postage paid and The Mennonite from now until Jan. 1, 1908 to a new subscriber for $1.00.

What Can the Schools Do to Aid the Peace Movement?

Mr. Nathan C. Schaeffer, president of the National Educational Association, is very heartily in favor of the peace movement. In an able article he declares "that our text books, our examinations, and our instruction in schools should glorify the arts of peace above the arts of war and history should be taught in such a way that pupils will write the names of the poet, the orator, the artist, the inventor, the educator, the jurist, the student, the philanthropist, to a higher place in the temple of fame than that occupied by the victorious general or the successful admiral. Our teaching of history should create the kind of public sentiment that will make it *unpopular, if not impossible*, for a ruler to commence a war except as a last resort for the maintenance of justice, law, and order among nations.

"The introduction of rifle practice into public schools is now advocated and it has been argued that boys at the age of thirteen can learn to shoot with marvelous accuracy. The development of skill in shooting may be desirable on the part of those who join the army or the state constabulary, but if during a strike every striker were a skilled rifle-man, the difficulties in maintaining order would be infinitely multiplied. On the shores of the Atlantic the Jamestown Exposition advertises the greatest military and nayal display the world has ever seen in days of peace. On the shore of the Pacific, in the city of 'the Angels' this association, which represents the largest bodies of educators in the world, has met to discuss the problems of education. Shall we stand on the side of peace or war? Perhaps for police purposes, if not for national protection, we shall need a small army and navy during coming centuries, but as soon as the three and one-half millions of teachers in the schools of the civilized world shall begin in earnest and with skill to inculcate the sentiment of peace and the principles of justice and fair dealing in the treatment of weaker nations we may hope for the dawn of an era of peace that is worthy of the disciples of the Prince of Peace."

Take the world out of the heart, and it will leave more for God.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 13, 1907.—Remember eternity! 1 John 2, 15 17, 24-25.

QUESTIONS.

1. Why shall we not love the world, neither the things that are in the world? 1 John 2, 15.
2. Why have we to choose between the love of God and the love of the world? 1 John 2, 16.
3. What is the result of such choice? 1 John 2, 17.
4. What assures us of eternal life? 1 John 2, 24-25.
5. What does the word of God tell us of the end of this life and its consequences? Heb. 9, 27; Acts. 17, 30; John 5, 28-29.
6. Who will be our judge? 2 Cor. 5, 10; John 5, 22, 27.
7. By what shall we be judged? John 12, 47-50.
8. What have children of God to expect? John 14, 1-2; 1 Pet. 1, 4-5; Rom. 8, 18.

MEDITATIONS.

Men are created with a free will, but this privilege includes also a responsibility. We cannot only choose, but we must choose between God and the devil. God's Word says, that we shall not love the world neither the things that are in the world. Shall we not love the things which God has made, which he has made so beautiful, which proclaim to us His love, His wisdom, His omnipotence? We shall not love them, though we may enjoy them, admire them and be thankful for them, but whenever the created world becomes the sole object of our love, it is in opposition to God, who is the only one who truly deserves our full love. To love is to live in the other, if we live in this world, which passeth away, the result is death, spiritual as well as physical death; but if we love God, live in

Him and He in us, we will do His will and will abide forever.

If the Word of God abides in us, we abide in the Son and in the Father and eternal life is promised us.

The end of this life is death and after death comes the judgment. We must all appear before the judgement seat of Christ, to whom God has given all judgement. We are judged by the Word of Jesus. Our relation to the Word of Jesus decides our future. If we accept Christ's Word, He will dwell in us and we have eternal life even though our mortal bodies die, and after death we will be received into the heavenly mansions, which Christ has prepared for us and we shall receive an inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for us.

But if we do not accept the Word of Christ, we have no real life in us and will die the natural and the eternal death.

QUOTATIONS.

"Whence, my brethren, do you derive your confidence, that your dying day is so remote? From your youth?"—"Yes," you reply. "I am as yet only twenty, thirty years old."—"Ah! you completely deceive yourselves. No, it is not that you have advanced twenty or thirty years, but that death has gained twenty or thirty years upon you. God has given you thirty years of grace, by suffering you to live: you are His debtor for these years; and they have brought you so much the nearer to that term when death awaits you.

Take heed then! Eternity already marks upon your brow the fatal instant in which it will begin for you. Eternity! Ah! Know you what it is? It is a time piece, whose pendulum speaks incessantly, repeats two words only, in the silence of the touch,—'Ever, never; never ever, and forever.' During these fearful vibrations, a reprobate cries out, 'What is the hour?' And a voice of a fellow-wretch replies, 'Eternity!'" Bridaine.

Before the sun has climbed above the horizon, all objects on earth are blended in one common indistinct gray hue: you can just discern their difference of form. The sun rises, color appears, outlines define themselves, variety and time are born at once. Before, there was only a dull monotony, now there is harmony. The life to come has a similar marvel in reserve. At the first ray of its light, our true characters, purified, but preserving their identity, will more fully expand; and the result of the infinite diversity will be a complete unity.—Madame de Gasparin.

It is said that there is a parish in Savoy, that has the following placard in every house, "Understand well the force of the Words: A God, a moment, an eternity,—a God who sees thee, a moment which flees from thee, an eternity which awaits thee; a God, whom you serve so ill; a moment, of which you so little profit; an eternity, which you hazard so rashly."

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Oct. 13.

SUBJECT: Israel enters the Promised Land. Joshua 3: 5-17.

GOLDEN TEXT.—And He led them forth by the right way, that they might go to a city of habitation. Ps. 107: 7.

GETTING READY.

The time of this lesson begins with the second of the three days mentioned in the last verse of our last lesson. There Joshua said to the people, "Within three days ye are to pass over this Jordan." Here he says, "To-morrow." It is evident therefore that verse 10 and 11 of Chapter 1 were spoken after the return of the spies, recorded in Chapter 2. The spies were sent out from Shittim, and there they found Joshua still when they returned. After hearing their encouraging report "Joshua rose up early in the morning and they removed from Shittim and came to Jordan" (ch. 3: 1). Then he told the people to prepare their victuals (ch. 1: 11), the following day he ordered them to sanctify themselves (3: 5); and on the third day he sent the officers through the camp to announce the marching orders (3:2-4). Further instructions as to their marching and what to do in their passage across the river are found in our lesson verses.

The process of sanctifying was no doubt the same as that indicated in Ex. 19:10. It consisted in washing themselves and their garments, and it had a hygienic value as well as a ceremonial significance. They should pass over into their land of promise physically and ceremonially a clean people. The Lord would do wonders among them and it is only among a sanctified people that the Lord will or can manifest His power. To have spiritual power in the service of the Lord and to be brought into the possession of our spiritual heritage we need to be holy even as He is holy (1 Pet. 1: 15; 2 Cor. 7: 1).

PRECISE INSTRUCTIONS.

Notice the following points enjoined upon them: The ark of the covenant must go before them, borne by the priests, the Levites (v. 3) as described in Num. 4. What they were now to obtain, their promised possessions, and all that this meant typically for believers in all generations, would be theirs and can be ours only by the gracious covenant of Jehovah. Only where He leads can we go in to possess. He alone can open the door of admission and dislodge the usurper in order that we inherit.

The priests that bore the ark were to march right up to the river and into the water that was overflowing the banks at this time. As at the Red Sea so here they should follow the cloud in faith not waiting first to see the obstacle of the water removed. Where the Lord leads we may follow unquestioningly, assured that He will do for us according to His Word. Such faith honors God. Let us "walk by faith, not by sight" (2 Cor. 5: 7).

When they reached the middle of the river, they were directed to stand there until all the people had passed by them and over. Thus the hearts of the marchers who were bringing up the rear were assured that the wall of heaped-up water which grew higher and higher would be held back till they too were safely over. God gives every reasonable and needed assurance of His protecting presence to those whom He calls to pass through the waters and the fires of trial (See Dan. 3: 25) In every valley of shadows we can say with assurance, "I will fear no evil for Thou art with me" (Ps. 23: 4).

THE MIRACLE'S USE.

The miracle of the waters served a four-fold purpose. The purpose most apparent was to provide a way for this vast host to get to the other side quickly. Secondly, it served as a divine indorsement of Joshua as leader in the place of Moses (v. 7). Thirdly, it was to inspire the people with courage for the conflict with the Canaanites (v. 10). And fourthly, the knowledge of the miracle struck terror into the hearts of the opposing enemies (ch. 5: 1).

MEMORIALS SET UP.

The twelve men mentioned in v. 12 were appointed to take twelve stones from the dried-up river wherewith to erect a memorial on the farther shore. Joshua also set up a similar heap in the midst of the river where the priests with the ark stood. These should help them to keep in mind and to make known to coming generations the lessons of this marvelous opening of the door into their promised land. How needful such memorials are, is seen in the sinful aptness of man to forget the things he ought to remember. Even stumbling through and over divinely ordained memorials men lose sight of their real meaning, sometimes even making the memorials themselves objects of idolatry (2 King 18: 4). Remember son, daughter, remember thy Creator, thy Preserver, thy Redeemer, thy Lord and eternal King.

Deaths.

MILLER.—On September 20, 1907, near Congerville, Ill., Elizabeth Miller, nee Wobler, aged 85 years, 7 months and 18 days. The deceased was born in Baden, Germany. She united with the Mennonite church in her youth. She was united in marriage to Peter Miller, July 21, 1844, he having passed to eternity on May 21, 1898. She leaves 6 children, 22 grandchildren, 18 great grandchildren to mourn their loss. The mother was an earnest Christian and was faithful to the end. Revs. King and Kohler had charge of the services. The burial took place in the church cemetery.

MILLER.—On September 18, 1907, at his late home seven miles south of Ashland, Ohio, Jacob Miller, aged 83 years, 2 months and 3 days. He was born in Gerharts Brunn, Germany. At the age of six years he came to America. His parents settled near Smithville, Wayne Co., O., where the family was reared. On May 23, 1850, he was married to Mary Risser, of Ashland Co., O. Seven children blessed this union, two dying in infancy. This was truly a happy home. Emily Clemmer was translated about ten years ago. There remain the widow and children as follows: Mrs. Augusta Stauffer, of Akron, O., Adolf, of Berkeley, Cal., Mrs. Clara Potter, Ft. Wayne, Ind., and Theodore, of Ashland, O. For forty-seven years Bro. Miller was a member of the Mennonite church, in which he was always greatly interested. The little church which stood on the corner of his farm is a thing of the past but the good influence for Christ and His kingdom abide. Funeral services were conducted at his late home on Sept. 20, by Rev. J. B. Baer and Rev. A. T. Upp. A large concourse of people attended.

SHAW.—On Sept. 22, 1907, in the Mennonite Home, Frederick, Pa., Theophilus Shaw, aged 71 years, 7 months and 27 days. He was a native of Pittsfield, N. H. Coming to Pennsylvania, he met and married Miss Annie Christman, and became the father of three children. About two years ago, having become physically unable to support himself, he was admitted, at the instance of his friends, into the Home. There he soon manifested a deep and increasing interest in things spiritual, and about two weeks before his death he requested to make open profession of his faith in Christ, and to be baptized and received as a member into the church of his newly-found Redeemer. The son being a member of the church at Bally, A. S. Shelly, the pastor there, was called and administered the rite of baptism according to the father's request, upon his clear profession of faith. At the funeral two weeks and two days later (Sept. 26) it seemed appropriate to speak of the joy of knowing one's name written in Heaven (Luke 10: 20 l. c.). Interment was made at Sumneytowu.

News of the Week.

Domestic.

NATION'S TRIBUTE.

M'KINLEY MONUMENT DEDICATED.

CANTON, O., September 40.—An address by President Roosevelt and a poem written for the occasion and recited by James Whitcomb Riley dedicated here this afternoon the McKinley memorial monument, built by a country-wide popular subscription of 1,500,000 contributions. The weather was perfect.

Distinguished men, including Vice-President Fairbanks, were in attendance. The dedication ceremonies were witnessed by several thousand people who held tickets to the spectators' stand, and a great throng chocked the streets and sought in vain to gain admission to the grounds. Hundreds of prominent men representing Congress, the army, navy and State governments, took part in the ceremonies. The crowd in Canton today numbered close to 100,000. Surrounding towns were nearly depopulated and special trains brought nearly 50,000 people from western Pennsylvania and Ohio.

President Roosevelt arrived at 10:15 a. m. over the Pennsylvania road and was driven to the high school building. At the second 1,500 boys and girls were grouped on a large stand and dressed to form a flag. Nearly 5,000 other school children were grouped on either side. All sang "America" and "The Star-Spangled Banner."

From the school the President was driven to a large stand in the square, from which he reviewed the parade.

This was the second great crowd that filled Canton's streets.

The first was when William McKinley, shot down in Buffalo, was brought to his home here, dead, and the nation gathered at his bier. The buildings that were draped that day in black were gay to-day in the colors of his country.

When the dedication ceremonies were over, the audience passed through the monument, following President Roosevelt and the other guests of honor.

Later persons outside the cordon of troops were permitted to pass through the monument, two by two. Immediately after the ceremonies, President Roosevelt and his party left for Keokuk, Ia., where they will join the Inland Waterways Commission for its trip down the Mississippi.

MEMORIAL COST $500,000.

The McKinley mausoleum dedicated at Canton to-day stands on an eminence to which has been given the name of Monument Hill, about two miles due west of the McKinley home. It is not an ornate affair; but its simplicity is relieved by sufficient artistic embellishment to make it an object of beauty, as well as one of massive proportions and breadth of design.

From the first step of the approach of the monument, to the actual top of the structure is 163 feet six inches, the mausoleum itself being ninety-eight feet six inches high above the summit of the mound.

The mausoleum is seventy-eight feet nine inches in diameter. In the center of the floor beneath the dome stand the sarcophagi containing the bodies of the President and Mrs. McKinley; and in nine inches on the north side of the dome are the coffins containing those of the daughters, Ida and Mary, who died in infancy.

Half way down from the top of the 125 granite steps that lead up to the main entrance stands an heroic bronze figure of President McKinley representing him in the attitude usually assumed when speaking.

Upon the face of the pedestal of the statue these words are inscribed: "William McKinley, President of the United States, a statesman singularly gifted to unite the discordant forces of government and mold the diverse purposes of men toward progressive and salutary action; a magistrate whose poise of judgment was tested and vindicated in a succession of national emergencies; good citizen, brave soldier, wise executive, helper and leader of men, exemplar to his people of the virtues that build and conserve the State, society and the home."

Pure Food Law is Now in Full Force.

WASHINGTON, October 1.—All regulations under the Federal pure food law became effective to-day. When the law became operative the first of last January the Department of Agriculture decided to give manufactures and jobbers a good deal of leeway until the first of this month. In most lines of trade the regulations with respect to labeling goods have been observed, but some manufacturers were slow in putting on the proper labels.

A few weeks ago a request came to the department for still more time to get ready to obey the law in all its details, but the department refused to extend the time. The only people who are still holding back are the rectifiers of whisky. It was said at the department to-day that unless they decide promptly to obey the law prosecutions will be begun.

Dr. H. W. Wiley, who has the general oversight of the food regulations, says the Federal law and the various State laws enacted last winter are working well together. Most of the States, he says, are helping the Federal Government, and the Federal Government in turn is backing up the States.

Mrs. Chadwick Ill.

COLUMBUS, O., September 28.—Mrs. Cassie Chadwick, who is serving a term in the penitentiary for wrecking the bank at Oberlin, O., is again ill. The prison physician said to-day that Mrs. Chadwick's heart was very irregular and very weak, and her circulation was bad. Although her condition is not necessarily critical, it is snch that it is not improbable that she may die at any minute. The doctor added, however, that he expected Mrs. Chadwick's condition to improve.

Six Hundred Drowned.

VICTORIA, B. C., September 27.—Advices of a terrible disaster, due to great floods prevailing in Japan, have been received here. In the overflow of the river Otonashigowa, running through the town of Fukuchiyame, near Kyoto, more than 600 persons were drowned. The river rose more than fifty feet.

Inspectors a Luxury for Meat Consumers.

CHICAGO, October 1.—The inquiry into the causes of the rise of the price of meats, has elicited many explanations from stockyards experts, but one was laid before United States Attorney Sims to-day that was regarded as unique. An attorney for one of the biggest concerns declared the increased cost is due to the increase of Government inspectors and "other useless labor." His opinion is:

"The meat industry has been loaded down with so many inspectors, examiners, commissioners and other parasitic functionaries that in order to meet the tax laid on meats, the packers are forced to charge more. Every additional measure for the 'protection' of the public in the provision of petty officials, whose salaries must be paid out of the sale of meat, adds to the consumers' burden. The packer can protect himself by raising the prices and he is left no choice but to add the increased expense to his prices."

Fifteen Persons Killed.

WHEELING, W. Va., Sept. 28.—Fifteen men were killed and a score injured, a number fatally, at Bellaire, O., at 3:15 this afternoon, when the Chicago & Wheeling express train on the Baltimore & Ohio railway crashed into a freight which was moving slowly on a siding.

Against the Saloons.

KNOXVILLE, Tenn., September 28.—The State Supreme Court to-day held the Pendleton law to be constitutional. This statute enacted by the Tennessee Legislature last spring makes mandatory the abolition of saloons in all cities in Tennessee of 100,000 inhabitants or less "hereafter incorporated," it being an amendment to the so-called Adams law which inhibited saloons in all towns of 5,000 or less population. It is a virtual extension of the "four mile" law to all cities in the State.

Disaster Near Seoul.

SEOUL, Korea, October 1.—Forty-two persons, including thirty Japanese soldiers, were killed or injured by the derailment of a south-bound train from this place early to-day.

Russian Red Executed.

ST. PETERSBURG, October 1.—Tolpagin, the revolutionist who, on September 21, was for the third time sentenced to death by court-martial for participation in a series of robberies and other crimes committed, he said, as an agent of the secret police, was executed at Moscow to-day.

The entire section through which the Chinese Eastern railroad runs has been officially declared to be threatened with cholera.

The Dowager's Latest.

LONDON, October 1.—A special dispatch from Pekin says the dowager Empress has issued a decree declaring the government of China to be a constitutional monarchy.

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Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, OCTOBER 10, 1907. No. 40.

The Witness of the Year.

Who believes that God forgets?
Hath He not scattered violets
With their punctual white and blue?
His the slender meadow rue,
His the evening primrose clocks,
And, all the spongy meadow through,
Gay marsh-marigolds in flocks.

Who believes that God forgets?
What remembrance, strong and clear,
In the cycles of the year:
Where the fragrant May-time snows,
Apple blossoms tinged with rose,
Perish, 'mid our vain regrets,
Ripening apples, red and green,
On denuded boughs are seen.

Thou hast often God forgot,
But He in mercy changes not.
All the changing stars above,
All unchanging human love,
Each new heart-beat, every breath,
Cherished life, and hateful death,
Tell that God remembereth.

—*Isaac Ogden Rankin.*

Items of News and Comment.

Greater and better things will follow the obedient.

To those who have faith in God and are ready to obey Him no Jordan is impassable.

After the Israelites had "sanctified" themselves they enjoyed a blessed, successful "to-morrow."

Pastor A. M. Fretz will celebrate the Lord's Supper with his Deep Run (Pa.) congregation next Sabbath, Oct. 13.

Subscribers will favor us by sending names of those in their churches who are not subscribers. We are glad to send sample copies to all such with invitations to subscribe.

Zion Mennonite church, Souderton, Pa.—Pastor A. M. Fretz celebrated the Lord's Supper on Oct. 6th. Two members were added on the occasion by the right hand of fellowship.

The Pacific Conference will convene at Upland, Cal., on Oct. 20. From other districts the ministers H. J. Krehbiel, of Trenton, O., and Wm. Galle, of Moundridge, Kan., are expected.

Liberty as a right of the individual, not a priyilege, does not mean that each person may do as he pleases without limitation. The liberty that was guaranteed by the founders of this government is liberty under the law.—Governor Folk.

On Sept. 15, Rev. F. L. Fleischer, pastor of the Mennonite church at Makkum, Friesland, was a welcome visitor to the First church of Philadelphia, where he also preached a practical and helpful sermon on Gal. 6:2, "Bear ye one another's burdens and so fulfill the law of Christ." Bro. Fleischer, who is the head of the Green Cross society of Holland, and also a member the First Aid, commission to the Queen, sailed again from New York on the 9th for his home.

Others from Ohio and Indiana will leave soon for the West. A party intends to start on Tuesday, Oct. 15, for Upland, Cal., and a second party a week later.

"Our Bible Conference at Winona Lake, Ind., in every way surpassed the conferences of other years. The attendance was larger, the program stronger and more varied, the results more remarkable, and the expenses more easily met. We are already planning for next year, and I believe that if our lives are spared next August we may have the greatest attendance we have eyer known."
—*J. Wilbur Chapman.*

The united Board of Home and Foreign Missions has succeeded to engage Bro. P. R. Aeschliman, of Colfax, Wash., for two months, as itenerant. Plans are made that he is to take up the work the latter part of October, calling on congregations in N. Dak., Minn., S. Dak., Nebr., Ia,, and perhaps at Summerfield, Ill., and Tipton, Mo. The earnest prayers are solicited of all who are concerned in the upbuilding of God's kingdom.

New "Sonnenberg" Mennonite Church.

The accompanying illustration is the new "Sonnenberg" Mennonite church located 3½ miles south of Dalton, Wayne county, Ohio, which was erected at a cost of $5,500 and which was dedicated to the worship of God on Sunday, September 29. The

new church is a plain frame structure, 72 feet long and 46 wide, very durably built, and stands on a basement equal to its length and breadth. It is neatly finished throughout and has neat and comfortable furniture. Two large, modern furnaces heat the building. There is a side entrance to the right and one to the left of the pulpit, and above the main entrance and two cloak rooms facing south is a gallery seating 150 people. The church comfortably seats about 650 people or more. The organization is 80 years old and has at present a membership of 400. In 1834 the first church was erected and in 1761 the second.

The dedicatory services opened at 9:30 and continued all day. Elder Jacob Nussbaum opened the services with a short sermon. He was followed by short addresses by visiting ministers, among whom were Benjamin Gehrig, David Hofstetter and Peter Conrad, of Smithville, Ohio; David Amstutz, of the Chippeway church, Ohio; Peter R. Lantz, of the Canton Mission; Fred Mast, of Berlin, Ohio; S. K. Plank and others, and Jacob Moser and C. N. Amstutz, of the local church.

Rev. Ira J. Buchwalter gave the principal address in the afternoon basing his sermon on Hebrew 3:4. After dinner was served to all present, song services were held for about an hour, and were conducted by Daniel H. Amstutz and Mrs. C. A Sommer. Altogether about a thousand people were in attendance. D. C. WELTY.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

IX.

PARIS, France, Aug. 30.

If I could open my last report with thanks to God for having seen the Alps I can begin to-day by thanking God that I have seen Italy and gotten away from there without being sickened by the heat and filth, and a greater reason for gratitude is that I was not born in the slums of an Italian city or for that matter anywhere else in Italy. At Lugano we took a ride on the "Funiculare" (cable railroad) up Mount San Salvadore and ascending the observatory, it being a clear day, we could see over 100 different villages scattered about the south slope of the Alps and clustering about the beautiful lakes. It was on the top of this observatory that I read the inscription: "Wem Gott will reiche Gunst erweisen, den schickt er in die weite Welt," and I thought it was the proper place for this quotation; for though we had seen grander scenes we had seen nothing more lovely and peaceful. Returning to our hotel we left by boat over lake Lugano for Porlazo, from there we went with a small train across the ridge to Manago and from there with another boat over lake Como to the city of Como. The boat ride across the lakes past quaint villages clustering on the banks under the shadow of high mountains was very charming.

At one of the yillages standing on a promontory projecting into the lake, the white houses and hotels fronted by evergreens, slender and tall, that stood like sentinels in front of the buildings we saw the place where Böcklin got the inspiration for his painting: "Die Burg am Meer" and on Lake Como we passed an island that reminded us of his

painting: "The Island of Death." Thus far Italy had made a favorable impression upon us and we desired to go southward as far as Rome, if possible to Naples, but by the time we reached Milan the favorable impression had been somewhat marred and after spending a few days in Genoa we decided unanimously that we had seen enough of Italy for the present. Perhaps there were several circumstances that helped us to come to the decision. In the first place it was very dry in Italy, so that there was hardly anything green to be seen except the leaves of the mulberry trees, which they plant for food for the silk worms and which seem to stand the drought remarkably well. The farmers were plowing their stubble fields in preparation for the next seeding, but they had 4, generally 6 oxen, to a narrow plow with slender, gradually curved mould board and the field when plowed lay in large rugged chunks that must certainly have rain before they can be pulverized. It is about a five hours' ride from Milan to Genoa, the dust was great and finally passing through inumerable tunnels and being compelled to have the windows open to keep from suffocating we laughed at one another upon our arrival for we all looked like negroes. Then the heat was intense and the filth in certain parts, I might say the greater part, of Genoa was indescribable. I wrote home from there that if Genoa was a filthy and as hot in the days of Columbus as it was on Aug. 20, 1907, then I did not blame him for starting out at the risk of his life to discover America, I would do the same thing. Then too, we had difficulty in making the people understand what we wanted. Going north an English or American lady in the next coupe to ours when the train stopped at a station about 12 o'clock ran out and asked the Italian conductor if she would have time to get something to eat. The conductor evidently thought she had asked him if she were on the right train, so he looked on her ticket and told her in Italian that it was alright and motioned her to go back into the coupe. She crept in making a disconsolate face, and then the train waited another ten minutes before starting. We knew or at least thought we knew that some time about 2 P. M. we would change trains at Navarra, so we postponed our dining to that place hoping we would have time to get a luncheon there. Samuel had left us going over Milan to meet mother at Zürich, so I had to do the talking even without the help of the German-Italian dictionary which Samuel had taken with him.

When we arrived I took our tickets and stepping up to an official I said in my best Italian: "Tempo de trano l Domodossola?" and held up my watch so that he might indicate the time in order that his answer might be intelligible to me. I understood that we would have nearly two hours to wait and immediately set myself to the difficult task of ordering something to eat. Sister and I walked into the restaurant and sat down at a table, that indicates in any language and country that you want something to eat. The waiter came and deluged us with a storm of Italian questions and I nodded my head pointing to the coffee cups. He understood and we got some coffee that was not as bad as that which we got here in Paris, for there they only put in a lot of chickory, but here besides this they put in gunpowder and gall and when you by motions indicate your desire to have some milk to pour into the coffee they will bring you a small bottle of yellow brandy and set it down beside your coffee cup. So far so good, the coffee was drinkable and there was sugar on the table, but we wanted more, so put my fingers in the shape of an egg and then held up four of them, meaning to indicate that we wanted four eggs. He nodded intelligently and brought us four small loaves of bread. I thanked him, cut one open and acted as though I were spreading butter and he understood. Then I tried again on the eggs and he saw what I wanted but brought them raw, at which I shook my head and he thought he had given me the wrong order and put them back into the basket. I up and got the eggs again and by gesticulations tried to make him understand that he should break them and put them on the fire. He comprehended and when he brought them again they had been in the hot water just long enough to solidify the outer skin, the rest was raw. So I told him by gesticulation that he should take the two eggs which had not been opened, put them back into the water and boil them three minutes longer, holding up three fingers. He thought I wanted three more eggs and instead of taking the two in my hand he went to the basket and brought us three more raw eggs. Then we laughed heartily and I took our two eggs and started for the kitchen and motioning as though I would drop them into the water I held my watch and pointed three minutes ahead of the present time. He understood and the two eggs when they returned were alright.

(To be continued.)

REPORT

of the S. S. and Christian Endeavor Convention held at Dalton, O., 1907.

MORNING SESSION.

The first session was opened at 9:30 by song service and devotional exercises led by the President, Prof. E. J. Hirschler.—After deciding on the order of the day, the minutes of the last convention were read and accepted.

The following report of the Treasurer, J. P. Lantz, was read and accepted:

Rec'd of E. C. Mehl, Treas..$6.75
Paid for 1000 Round Table Topic Cards..... 3.50
Balance $3.25

The president then appointed the following as Committee on Resolution: Menno Burkhalter, Lizzie Geiger and Mary Overholt.

D. C. Sprunger in his paper on, "How can the S. S. scholars be led to study the lesson" said: Study the lesson thoroughly yourself; the questions must not be too hard; ask written questions and require written answers so as to give them work through the week.—A lively discussion followed. Parents should have an appointed time to study the lesson; don't say all yourself; have a graded S. S. system.

The president appointed as Nominating Committe: Peter Krabill, John Badetscher and Ed. Mosiman.

The next topic, "Three good qualifications of a S. S. teacher and his influence" was discussed by Prof. Albert Gerber.

(1) Preparation — Make opportunities to prepare yourself.
(2) A Well Defined Purpose.
(3) Soul Power.

Some good qualifications mentioned in the discussion were: punctuality; proper relation to God; love to our Lord and souls.

A paper was read by Willis Niswander on "Who is held responsible for the nature of instruction in the S. S?"

(1) The individuals inasmuch that they elect proper officers.

(2) Business Committee in seeing that the S. S. is supplied with proper literature, and appointing teachers suited to the class.

(3) The Superintendent.
(4) Teachers.

In the discussion it was said, The whole church is held responsible. Have teachers' meeting so as not to stray from the lesson; parents may ask children what they have learned.

The morning session closed with singing, and a prayer by J. F. Lehman.

AFTERNOON SESSION.

At 1:30 the session was opened by song service, after which the devotional exercises were led by Rev. D. D. King.

Rev. N. C. Hirschy spoke on, "The Normal Class."

(a) What is it? To prepare teachers for better work.

(b) Advantages? Better teachers, therefore better men and better women; a broader and deeper knowledge of the work of Christ. Some knowledge of history, especially Biblical history necessary first.—Ways in which the Normal class may be conducted were then discussed.

A highly appreciated song "Wir bringen Jehovah in jauchzenden Chören" was sung by the Amstutz brothers and sister of Dalton, Ohio.

The Round Table was in charge of J. H. Tschantz. Much interest was manifested. The many and practical questions were promptly and instructively answered.

Prof. E. J. Hirschler very ably discussed, "The Graded Sunday-school," and said in part: Think and plan carefully before making the change; it gives each class something which is fitted for that class; it will bring about interest in having something adapted for each class as Bible stories for children and Doctrine for older people.

The congregation was favored with another song "Jesus, unser bester Freund," by the Amstutz family.

Mrs. Maud Gunsaulus read a paper on "Is the religious training which the Sunday-school offers sufficient for the child?"—A motion was made and carried that the last read paper be published in the Mennonite.

After the congregation had sung a song, the session was closed by prayer by J. H. Tschantz.

EVENING SESSION.

Opened by singing "Glory Song." Devotional services were led by Ed. Mosiman, Trenton, Ohio.

A motion was made and carried that officers be elected by rising vote.

The election of officers resulted as follows: Pres. E. J. Hirschler; Treas. Menno Burkhalter; English Sec., Ellen Showalter; German Sec., Susan Hilty; Program Committe: J. E. Amstutz, E. A. Luginbill, P. W. Penner.

The next convention will be held at Wayland, Iowa.

"How can a greater spiritual life be created in the Young People's meeting," by D. C. Welty.

(1) By preparation—Freshen one's own spiritual life; be prayerful.

(2) By conducting the meeting—He must have a devotedness to God; bring in variations.

A chorus was next sung by the choir of the Salem church of Dalton.

"What field is open to the Y. P. Meeting" by Rev. Otto Lichti.

(1) In supporting the sick? Have a visiting committee; sing for them; pay doctor bills.

(2) In mission—Support some person; work against the saloon.

After congregation had sung a song the session closed with benediction by P. B. Hilty.

Resolutions which were adopted read as follows:

Resolved:

1. That we encourage a more thorough study of the graded S. S. on the part of our officers and teachers.

2. That we as teachers strive to be more helpful to our scholars in their individual needs, social and religious, in and out of school.

3. That we recommend that all our S. S. teachers pursue a thorough course in teachers' training school.

4. That we as a S. S. convention thank God for His blessing on this convention.

5. That we express our sincere thanks to the Salem church of Dalton for their kindness and ask the Lord's blessing on them.

ELLEN SCHUMACHER, Sec'y.

Report of the Central Ill., Mennonite Conference.

Conference opened Thursday morning, Sept. 19, as per set time by the program, at East Washington, Ill., church, of which Rev. Val. Strubhar is the beloved pastor. The weather was ideal and all that could be asked or wished for. Every necessary and convenient arrangement had been made by the beloved brethren of that church for the entertainment and success of the conference, and much of the credit of the good work accomplished is due them.

The conference opened at 8:30 o'clock a. m. by a special prayer service led by Rev. J. H. King. This meeting was the key to the success of the work to follow. The heavens were sounded, and responded not as sounding brass but with no uncertain sound as to God's will in the matter, and the assurance of His holy presence, guidance and leadership. The conference proper then began at 9:00 o'clock by praise service. These services must not be overlooked as they had much to do in keeping up the inspiration and enthusiam which was very marked through the entire day.

The first topic discussed was "Exposition of Rom. 12: 1," by Rev. John Kohler, the Pres. His leading thought was, "This day a day of transformation" and was well developed.

The next topic, "Christian liberty in the light of Christian love," was lead by Rev. John Kinsinger, whose leading thought was, that while a Christian has many liberties, he ought to count it a privilege to deny himself some liberties if necessary to help a weaker brother.

The next topic, "The great need of our Churches," by Rev. Peter Schantz. His leading thought was, 1st an earnest plea for young lives to consecrate themselves to some special service in the Lord's work, and 2nd one's appeal to the churches to give them their hearty support in every way needed.

This was followed by the report of the Missionary Board, which we can not here give in full, but was intensely interesting to all who have the work at heart and certainly above all things showed the approval of God and His leading. The work of the board was heartily approved by the conference and was thus shown by reinstating the board for another year, which will be their third year in service, and we trust it will be the most blest of all. The Board consists of three members, Rev. Val. Strubhar, Rev. J. H. King and Bro. Samuel Maurer.

This was followed by the usual routine of business, after which adjournment was taken for the noon hour.

Service began again at 1:30 o'clock. Another hearty praise service was given by Bro. Monroe Lantz. Another feature not to be over-looked and that added much inspiration to the conference, were the different male choruses. They were certainly fine and highly appreciated by the conference as they were called out several different times. We certainly feel grateful to our young men who are thus willing to use their talent for God and the good of His cause, and only hope and pray that God may give them to us again another year with even greater attainments.

The next topic treated was, "What should church service mean" by Rev. J. H. King. Leading thought, first, to the pastor, second, to the individual, third, to the church as a body. To all a spiritual uplift and inspiration to help us through the coming week's service.

The next subject treated was "What is holiness?" by the writer. Leading thought, first, Holiness, God's ideal for His children; second, God's method of proceedure. Illustrated by the Mosaic institutions.

The next topic under discussion was, "How create more unity in our churches?" Leading thought, first, we need all be baptized by the same spirit; second, lay aside all nonessentials and hold to the essential things,—Treated by Rev. David Augspurger.

The next subject treated was, "The attitude the church should take toward the liquor traffic" by Rev. John Lehman. Leading thought, first, all Christians should be total abstainers; second, use every means at hand political and otherwise to overthrow its power.

The next number treated was, "Home missions" by Rev. Mr. Kinsinger. Leading thought, Home missions the key to foreign missions.

At 4 o'clock p. m. adjournment for supper.

Service opened again at 6:30 o'clock and the entire evening was devoted to the missionary cause, which showed the enthusiasm with which the conference has entered into the work. Rev. Lee Dowing, a returned missionary, from Africa Inland Mission, who is here in the interest of the work, gave several very instructive talks on the needs of the field. He illustrated the field with a large map. He also gave the evening address on the subject, "How to put the adminstration of all of our affairs in all of their details into the hands of the Holy Spirit and make Him responsible for the issue." Leading thought: Abandon ourselves to Him; go forth at His bidding and trust Him for the result. An appeal was then made for such consecration. Here and there sprinkled through the audience the spirit moved upon hearts to speak their willingness to be lead of Him. Parents gave touching testimonies of their willingness to give their children to go to the field. Time and space forbids us to say more of the many other testimonies given.

It was a meeting long to be remembered and no doubt will result in great good. The meeting was then closed at 10 o'clock p. m. after a hearty farewell hand shake to the four new missionaries which the conference is sending out and also of the many friends not only of our own churches but notably from other churches as well. Thus the workers went forth comforted and strengthened, with the determination to do more for the Master the coming year.

Benediction and song, "God be with you."

A. AUGSPURGER, Sec. of Conf.

Home Circle.

For the Youthful Orators.

TO LEARN AND RECITE AT SCHOOL.

Memorize this and easily learn,
The Presidents, each in his turn:
First stands the lofty Washington,
The noble, great, immortal one.
The elder Adams next we see,
And Jefferson makes the number three,
Then Madison is fourth, you know;
The fifth one on the list, Monroe.
The sixth and Adams comes again,
With Jackson seventh in the train.
Van Buren eight falls into line,
And Harrison makes number nine.
The tenth is Tyler in his turn,
And Polk, eleventh, as we learn.
The twelfth is Taylor in rotation,
Fillmore thirteenth, in succession.
Fourteenth, Pierce, has been selected;
Buchanan, fifteenth, is elected.
As sixteenth, Lincoln rules the nation,
And Johnson, seventeenth, fills the station.
The eighteenth, then, is Grant, you know;
And nineteenth, Hayes from Ohio.
Then comes another Buckeye son,—
Garfield, the loved and martyred one.
(Whose term was filled by Arthur, though.)
Then Cleveland comes as twenty-two;
And Harrison as twenty-third;
Then Cleveland once again is heard.
As twenty-fifth, McKinley, great,
Who, too, has shared the martyr's fate;
And though the deepest grief is felt,
We hail the gallant Roosevelt,
Who now unto himself succeeds,
Because he meets the country's needs.
—*Evangelical.*

The Right Kind of a Boy.

"Sir," said a lad, coming down to one of the wharfs in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something.

"What can you do?" asked the gentleman.

"I can try my best to do whatever I am put to," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman, who was a queer questioner.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may step aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

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Editorial.

The Church and Worldliness.

There is too much of the world's methods permitted to get into the church. People accustom themselves to judge matters of church by the success they are able to see and appreciate in it. A church's growth is measured by the money it can raise and the number of communicants on its rolls. A pastor's work is commended by the crowds he can draw and the magnificent edifice erected under his direction rather than by the souls saved under his ministrations. The church too often limits her work by the test "Can we afford it?" and ignores the question "Is our help needed?" When money is the standard by which things are judged the greatest efforts of the church are thrown in the direction of money getting and soon the bonds of propriety are overreached and the House of God ceases to be the House of Prayer and becomes, —well it becomes what God's house should not be. When mere worldly success is enough to satisfy the average church something is wrong with her christianity. The Bible teaches us to value many things which the world only associates with failure. Blessings are pronounced upon the heads of the poor in spirit; those who mourn; the meek; the hungry; the thirsty; the merciful; the pure in heart; the peacemaker; the persecuted and the slandered, but prosperity, riches, the world's friendships and honors are denounced. A Christian's standard of good is something very different from the world's but the Christian has too often forgotten his standard. We want to keep close to the principle that the kingdom of God is not of this world. The Rt. Rev. Winnington—Ingrim, Lord Bishop of London, better known as the "slum bishop," who is now in America, aptly vouched on this matter the other day. He said: "To run a church as a man runs a successful business, to depend upon cleverness and management, rather than the grace of God, to neglect prayer and intercession in favor of influence with the press, to lower the teaching of the church or its moral standard in order to suit a self-indulgent age is to spell ruin and failure and shame for the most orthodox church in the world. In a voice which still rings down the centuries Jesus Christ Himself proclaimed: "My Kingdom is not of this world."

G.

The Aged Preacher.

Several years ago an old minister in another denomination was severely censured by the brethren of his conference for giving the title "From the Pulpit to the Poor-house" to a litttle work which he produced. Perhaps the one act, above all others, to be branded as infamous ingratitude is the discarding of helpless old parents by their children. A congregation comes as close to the heart of the minister as children do to their parents, for it as well as they represent the result of his devotion and sacrifice. While everything is going well and things are as prosperous as the proverbial "green bay tree" a congregation usually stands by the pastor with commendable loyalty. But when traces of age creep over the brow of the shepherd and his steps totter and his voice cracks, whispers of the need of a younger man begin to be heard. Sometimes nothing more than whispers come of it but they are signs of ingratitute. Now and then, however, the whispers of a few becomes the clamor of a multitude and the church is put to the humiliating spectacle of seeing one of her faithful servants, whose only crime is that of having lived too long, crowded out and thrown upon either the charity of his friends or his own feeble resources. It does not speak well for the Christian spirit of a church when her worn out ministers are driven by actual want to annoy their acquaintances or the community with solicitations for insurance or subscriptions for books and periodicals that are not wanted. One would suppose that the ministry as a class would resent such treatment of the aged of their profession with the bitterest scorn, but, too often, they pass it by without notice and sometimes they give it their encouragement. When the clamor is made for a younger man, some particular young man is usually in mind, and he, most likely, resorts to wire pulling for the place he covets.

We do not, of course, advocate the hampering of a congregation's development by insisting that a worn-out minister must be kept at the helm, no matter how weak or helpless he may have become. After all, the good of the church as a whole must stand first, but that is no excuse for throwing over the one, who by long years of faithful service, has purchased a right to decent consideration. There ought to be a way by which aged ministers may be retired with honor. The evening of their lives should at least be free from worry about bread and butter and house rent.

In some denominations special funds make a pension possible, in others homes are provided for aged ministers and their wives, while in others, again, this matter is altogether neglected. We believe that both the individual congregations and the conferences of our church ought to show their appreciation of the work of our pastors by providing a way by which the declining years of their lives may be spent in comfort. So far we have done nothing at all. Must we wait until we wake up to the disgrace that hunger or neglect has been the death of one of our ministers before we make provisions against that which might happen at any time?

G.

Correspondence.

PHILADELPHIA, Pa.— The First church enjoyed a season of good things beginning with the Annual Rally Day service of Sunday-school and congregation Sunday morning, September 29, and ending with the Communion of the Lord's Supper on Oct. 6. Following our custom the Sunday-school had charge of our Rally Day services and had arranged an interesting program for the occasion consisting of singing by the school, different departments of the school and a chorus of young ladies. The Supt. A. S. Bechtel and Pastor N. B. Grubb delivered addresses. Special efforts had been made to have a large attendance, a postal invitation had been sent to each member of the school. Despite the bad weather in the morning the attendance was good. In the evening our pastor preached the annual harvest home sermon in which he pointed out the special duty of giving grateful thanks to almighty God for His providence. This is so frequently overlooked even by professing Christians. The altar was very tastefully decorated with fruits and vegetables, mute witnesses of God's providing care.

On Monday evening the congregation with our pastor celebrated the 25th or silver anniversary of his pastorate of this church. The pastor gave a very interesting report showing the growth of the congregation in numbers and in activity during these twenty-five years as well as the present condition of the congregation, emphasizing also the present scattered condition due to many members moving to outlying districts of the city and some away from the city altogether. He made a strong plea for unity among the members and the setting aside of any and all personal differences so that unitedly we might work together. He thanked the congregation for the kind treatment always given to him and the loyal feeling of confidence always manifested. Revs. J. W. Bayley, S. M. Grubb, J. W. Schantz, A. S. Shelly and F. F. Gabel also participated in the services. Rev. Bayley gave an interesting talk, reminding the congregation of some of the darker things in a minister's life and paid an eloquent tribute to the helpfulness of minister's wives in general and of Mrs. Grubb in particular. In the name of his congregation, that of Germantown, he presented to Mrs. Grubb a handsome cut glass dish. The congregation also had a surprise in store for Pastor Grubb. A self appointed committee had been at work for two days and in the name of the congregation presented to our pastor as a token of love and appreciation a purse of $175.50. We believe that this service will long be remembered by the large audience present.

On Tuesday evening Rev. A. B. Shelly, of Milford Square, and Rev. A. S. Shelly, of Bally, were with us and preached the Word in an earnest and helpful manner. At this meeting the committee which had in charge the raising of the Thanksgiving fund in connection with our pastor's 25th anniversary, made a report. It had been planned to raise a fund of $1,000 in the congregation, while that mark has not been reached as yet still the responses have been gratifying and this fund is to be applied to home mission and church extension work in the Eastern Conference.

Wednesday evening Rev. F. E. Wieder, of the Snyder Avenue Congregational church of this city, preached a powerful sermon dwelling strongly on freedom from sin through Christ and keeping the end in view all through life.

Thursday evening Rev. E. C. Hibschman, of the Bethany Tabernacle Reformed church, of this city, preached for us emphasizing in a most convincing manner the supreme importance of and the infinite good that comes to us through walking with God daily.

On Friday evening a preparatory service for the communion service was held when our pastor summed up some of the thoughts expressed during the week and made some further comments on some of them. Four new members, three by baptism and one by the right hand of fellowship, were received.

On Saturday evening the choir (numbering some forty persons) went to the pastor's home and gave him a pleasant surprise and spent a most agreeable evening together.

Sunday morning, Oct. 6, the communion of the Lord's Supper was observed in the German language and in the evening in the English language. The weather was ideal and the members came out in large numbers to gather around the table of the Lord and partake of the sacred emblems. We feel that this week has indeed been one of blessings for us all. We have had a feast of good things and have had a new manifestation of the pleasant relation of pastor and congregation. We trust and pray that this week's events may give a new impetus to us in our work and ask God's richest blessings for the future.

A. S. BECHTEL.

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Are the Stars Inhabited?

Sometimes a man will spend hours thinking over this problem, and carefully weighing the pros and the cons, and possibly he will conclude that some of the bright star-worlds that seem so like our own must surely be inhabited. Then comes the question, "What kind of people will the inhabitants be?" And long and learned discussions may follow on this point. We enter no protest against such speculations, for we believe in the study of the heavens; but we believe also that the telescope should be turned, not only toward the stars, but towards spots much nearer home. We should leave the stars alone sometimes, and find out if the house, not half a mile away, perhaps not ten feet away, is inhabited, and by what kind of people. It is all right to be interested in the welfare, say, of the Martians, but it is just as necessary, at least, to be interested in the welfare of our own neighbors. Is it not strange, is it not blameworthy, that a man should think more of beings a million miles away than of those at his own door? It is all right to be caught up, occasionally, as Paul was, into the third heaven; but it is very necessary that we do not stay there. This old earth wants our services badly; and our work begins right at our own door. The godliness that shines brighest at long distances is not the kind the world wants just now. It wants the godliness that scatters its brightest beams around its own doorstep.—The Christian Guardian.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

My life is a brief, brief thing;
I am here for a little space,
And while I stay,
I would like, if I may,
To brighten and better the place.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 20. —THE DUTIES OF THE DAY. Prov. 24, 30-34; Rom. 12, 11.

QUESTIONS.

1. What is duty?
2. What are the duties of the day? Hebr. 3, 7-8; 2 Pet. 3, 11.
3. What does Paul command in regard to duty? Rom. 12, 11.
4. What is the consequence of not fulfilling the duties of the day? Prov. 24, 30-34.
5. How do we learn the duties of the day? James 1, 5.
6. How can we fulfil the duties of the day? Exod. 14, 13-14.
7. What is the chief duty of those, who have been enabled to fulfil their daily duties. Ps. 96.

MEDITATIONS.

Duty is that which is due from one person to another and to God; that which a person is bound, by any natural, moral or legal obligation, to do or refrain from doing.

The duties of the day are what we ought to do on this day in repentance or work. It is our duty to live as children of God and to show ourselves as such every day. Paul commands us to be diligent, not slothful; fervent in spirit; serving the Lord. It is our duty diligently to serve the Lord every day to our best knowledge and ability.

If we do not do our daily duty, poverty will soon overtake us. The home of a sluggard shows his delinquency in his daily duties everywhere, it is dilapidated, disorderly, not homelike.

We learn the duties of the day from the word of God, but it is not a mere sum of commandments, but the Spirit of God writes our duties upon our hearts and we learn to do God's will, our duty, more perfectly. God's word tells us that we may ask God for the necessary wisdom to decide what is our duty.

If we should do our daily duties in our own strength and wisdom, we would fail dismally, but God has promised to be with us and that His strength shall be perfect in our weakness.

Having experienced the help of God day by day, we cannot but praise Him daily. That is our chief duty here, thanking God with life and mouth.

QUOTATIONS.

I see in this world two heaps, the one of human happiness, and the other of misery. Now, if I can take but the smallest bit from one, and add it to the other, I carry a point. If, as I go home, a child dropped a halfpenny, and if, by giving it another, I can wipe away its tears, I feel that I have done something, and I should be glad indeed to do greater things; but I will not neglect this. REV. JOHN NEWTON.

Dr. Judson sent once for an erring convert. "Look here," he said, taking a ruler and tracing a crooked line upon the floor,—"here is where you have been walking. You have made a crooked track, have kept near it, and not taken to new roads; and you have to a certain extent, grown in grace; and now here you stand. You know where this path leads. You know what is before you,—some struggles, some sorrows, and finally eternal life and a crown of glory. But to the left branches off another very pleasant road; and along the air floats, rather temptingly, a pretty bubble. You do not mean to leave the path you have walked in fifteen years; you only want to step aside and catch the bubble, and think you will come back again: but you *never will*." Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. In this consideration only, can he securely lay down his head, and close his eyes. CECIL.

How often hast thou found thyself at the entrance into a duty, becalmed, as a ship, which at first setting sail, hath hardly wind to swell its sails while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea! Yea didst thou never launch out to duty as the apostles to sea, when the wind in thy face, as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hills towards duty with a heavy heart because he can as yet have no sight of him. Turn not, therefore, back, but go on with courage: he may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you." GURNALL.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Oct. 20.

SUBJECT:—The Capture of Jericho. Josh. 6: 8—20.

GOLDEN TEXT.—By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11: 30.

THE PRELIMINARIES.

The place where the Jordan was crossed by the hosts of Israel was directly opposite the city of Jericho, which was only about five miles from the riyer at a point about six miles above its mouth. They "passed over right against Jericho" (ch. 3:16). The place where they first pitched their tents was called Gilgal. This was "in the plains of Jericho" (2: 10), probably on a slight elevation as the name suggests (5: 9 margin). There the memorial was erected with the stones brought up from the bed of the Jordan, and there they tarried long enough to renew the rite of circumcision and keep the passover on the 14th day of the first month. As they there sat down to this solemn feast of thanksgiving, how applicable to their situation are the words of David, "Thou preparest a table before me in the presence of mine enemies." The faith displayed in their calm pausing for days and weeks for these religious observances is hardly less remarkable than that manifested before the city's walls. Time thus spent in obedience to the Lord's commands, even while surrounded by enemies, is not time lost. They were there to take possession of the land for God, and they could well afford to wait

upon Him before starting on their march of conquest. At Jericho as at Ai victory was conditioned on their first getting right with God. The same is true among God's people to-day.

There, too, the manna ceased. This was no cause for fear lest the Lord had forsaken them, but rather a means of assuring them that the fruit of the land into which they had come would be amply sufficient for their need, and that their wilderness wanderings were over indeed.

Besides this Joshua had a reassuring vision in which he saw a man with a drawn sword who announced himself as the captain (or prince) of the host of the Lord (5: 13—15). This person was divine, as is indicated by the holiness of His presence (v. 15) and His accepting worship (v. 14). It was an appearance of the divine Son of man, the captain of our salvation (Heb. 2: 10). Joshua unhesitatingly and unreservedly placed himself under His superior command.

FOOLISHNESS OF FAITH.

As seen by the inhabitants of Jericho the maneuvers of the Israelites around their city likely seemed the height of foolishness. But as in the apostle's time it "pleased God by the foolishness of preaching to save them that believed" (1 Cor. 1: 21), so here it was God's pleasure to manifest His power in answer to simple faith and obedience that was willing to brave the scorn of the worldlywise. To content themselves for days in succession with marching around the city and blowing trumpets would seem indeed ridiculous to any eye but that of faith. Some have tried to take the edge off this appearance as well as off the miraculous nature of the result, by pointing to the possible effect of air vibrations upon solid structures as though the walls tumbled somehow from vibrations started by the sound of the trumpets and the shouts of the people. Such efforts at explaining away the supernatural are puerile. No, we have here a grand exhibition of faith by men to whom the promise of falling walls by the power of their mighty God was not incredible. By faith the walls of Jericho fell. Unbelievers may think such looking to God for help simple or foolish, but let us not forget that the foolishness of God is wiser than all the boasted wisdom of men (1 Cor. 1: 25).

SEVEN.

This sacred number is prominent in the account of this miracle. Its use in Scripture is full of meaning. It everywhere represents that which is full and complete in the relation of God with man here upon the earth. "It is always connected with whatever touches the coyenant between God and man, the coming together of the Creator and the creature." Here we have seven priests with seven rams horn trumpets going about the walls seven days and seven times on the last day. Thus was indicated that God was with His people for the complete overthrow of the enemy.

Incidentally an interesting question arises here. Seven days must have included a Sabbath unless they rested in between, of which we have no intimation in the account. If the seven days were consecutive, which of them was a Sabbath? Was it probably the last as Jewish tradition affirms? What principle is involved in God's setting aside in this case His own law of the Sabbath? Was it probably this, that the work here done was not servile work for self aggrandizement (they were to take nothing for themselves) but a religious act, overthrowing the enemies of God?

RAHAB SAVED.

Her house though built in contact with or upon the wall (ch. 2: 15), was not thrown down and her life was spared. She was called a harlot. In a wicked Canaanite city such living in debasing sin was, no doubt, very common. Her sinful character makes the grace of God which she accepted by faith all the more conspicuous. The color by which her house was identified (ch. 2: 18) is emblematic of her sin and of the vicarious sacrifice by which the mercy of God is made available to repentant sinners. The scarlet thread of sin and of atonement for sin runs through the Scriptures from beginning to end. Rahab's faith (Heb. 11: 31), no doubt, changed her life, and it saved her from death. She was henceforth "a sinner saved by grace." She cast her lot with the people of God, and by marriage to a prince of Judah came into the ancestral line of King David, and of King Immanuel on his human side (See Matt. 1: 5). Whom God justifies them He also glorifies (Rom. 8: 30).

Invitation.

All the brethren and sisters who intend to make this fall a trip to the Pacific coast are cordially invited to make arrangements to attend the Pacific District Conference which will convene at Upland, Cal., October 20, 1907. The congregations in the East and the North are most certainly interested in the efforts put forth by the small band of fellow-workers at the Pacific coast in the propagation of the Church and the advancement of the Gospel. We would be very glad to have many come.

By order of the First Mennonite church at Upland, Cal.,

M. HORSCH.

PROGRAM

For the 12th Pacific District Conference,

to be held at the First Mennonite church, Upland, Calif., Oct. 20-23, 1907.

SUNDAY FORENOON. (Oct. 20.)

Mission Services.—Foreign Mission, J. B. Epp, Oraibi, Ariz; Home Mission, J. C. Mehl, Upland.

AFTERNOON.—S. S. Convention.

1. Topic: The Responsibility and Duty of a S. S. Scholar.—J. J. Voth, Upland.
2. Topic: The great Privilege of a S. S. Scholar.—James E. Sprunger, Long Beach, Cal.
3. Topic: The Classification of the Sunday-school; Who shall classify it? Why? What must he consider? How many classes should a S. S. have?—Samuel Aeschliman, Colfax, Wash.
4. Specimen Class adapted to the local arrangements.
5. General Discussion.

MONDAY FORENOON.

1. Conference Sermon by the Chairman, M. Horsch, Upland.
2. Business: Order of the Day, Certificates of Delegates, Receiving of new Congregations, etc.

AFTERNOON.—Our German School.

1. Topic: How can we commence and sustain it?—John M. Sudermann, Reedley, Cal.
2. Topic: The German School as a means for the maintenance and propagation of our congregations. —Val. Krehbiel, Pratum, Ore.
3. Report from each of the Congregations by one of the delegates, what has been done for the German School since the last conference session.
4. General Discussion.

TUESDAY FORENOON.

Home Mission.

1. Detailed Report from each of the two Itinerants.
2. Topic: How can the Congregations make the task of the Itinerants easier?—P. J. Gerig, Pratum, Ore.
3. Discussion.

AFTERNOON.—Mission.

1. Topic: How can we improve in the Mission Activity?—P. R. Aeschliman, Colfax, Wash.
2. Topic: Which are the principle Hinderances in the Mission Work? —J. R. Schrag, Menno, Wash.
3. What Blessing does a congregation receive from its Mission Activity? —A. J. Wiebe, Paso Robles, Cal.

WEDNESDAY FORENOON.

1. Topic: How can the Hunger and Thirst after Righteousness be aroused?—J. Hege, Aberdeen, Idaho.
2. Bible Meeting.—Leader, J. B. Epp.

AFTERNOON.

1. Business Meeting.—Selection of a place for next Conference, Elections, Report of the Treasurer, Resolutions, etc.
2. Closing Service.

During the Conference every morning before taking up the work a short prayer meeting and every evening a service will be held.

Program Com. { JOHN K. LICHTI. F. F. JANTZEN. JACOB KREHBIEL.

Marriages.

FRETZ—BLOOM.—On Sept. 28th at the home of the bride's parents near Fricks, Pa., by A. M. Fretz, of Souderton, Joseph Morris Fretz, of Lansdale, and Miss Ia S. Bloom.

BERTOLET—ROULEAN.—In Philadelphia on August 14, 1907, by N. B. Grubb, Calvin M. Bertolet to Miss Laura B. Roulean, both of Philadelphia.

MYERS—CAMPBELL.—On September 5, 1907, by N. B. Grubb, Harry C. Myers, of New Haven, Conn., to Miss Nellie Campbell, of Philadelphia.

LANDIS—HOLDEN.—On September 25, 1907, by N. B. Grubb, William F. Landis to Nina H. Holden, both of Philadelphia.

Deaths.

HUBER.—On Sept. 2, 1907 near Plumsteadville, Pa., Paul, child of Wilson and Kate Huber, aged 4 months and 10 days. Interment on the 6th at Deep Run Mennonite church. Services were conducted by the pastor, A. M. Fretz.

ALBRIGHT. On Sept. 10th, 1907, in Quakertown, Pa., Camilla S. Albright nee Moyer, wife of Charles H. Albright, aged 44 years, 5 months and 5 days. Interment was made on the 14th at Souderton Old Mennonite church. Services by Rev. A. M. Fretz.

HERBER.—On Sept. 21, 1907, in Souderton, Pa., Miriam F., child of Frank and Ella Herber, aged 9 years, 6 months and 20 days. Interment on the 25th, in Hillside cemetery. Services in Zion Mennonite church by A. M. Fretz and Rev. S. N. Dissinger.

BERGEY.—On Sept. 24, 1907, near Souderton, Pa., William Allen, child of Edwin and Annie Bergey, aged 6 years and 20 days. Interment on the 28th at Souderton Old Mennonite church. Services by A. M. Fretz and Jonas Minninger.

MYERS.—On Sept. 27, 1907, near Hagersville, Pa., Abraham F. Myers, aged 64 years, 11 months and 15 days. The deceased was a faithful member of the Deep Run Mennonite church. He was twice married, both wives and two daughters preceding him in death. One daughter, Mrs. Elmer Savacool, of South Perkasie, remains to mourn her loss. Interment on Oct. 1st at Deep Run. Services by his Pastor, A. M. Fretz.

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News of the Week.

Domestic.

Responsible Only to God.

NEW YORK, Oct. 7.—John D. Rockefeller's private conception of himself, that he is only the steward of the Standard Oil wealth, responsible to God alone for his stewardship, was quoted Sunday by the Rev. Dr. Robert S. MacArthur, the pastor of Calvary Baptist church, before his young people's class.

Dr. Mac Arthur said: "A few years ago some one asked Mr. Rockefeller privately why it was since he had such a tremendous fortune and his tastes were so simple that he could not possibly use one-tenth of his income, that he did not retire. Mr. Rockefeller then made a reply which he did not intend should be made public, and which gives an attitude of his mind never before appreciated by the public.

"'I am the trustee of the property of others,' he said, 'through the providence of God committed to my care. I am the steward of vast interests belonging in great part to widows and orphans and others who are actually or relatively poor. For this holding I am responsible to God. Were I to give up my interest in the Standard Oil company I would imperil the interests of these people, according to the popular supposition that my withdrawal would hurt the company's business. Therefore, I feel it my duty to God and to the people whose money is invested in my company to continue active in its welfare."

Went to 3,092 Funerals.

POTTSTOWN, PA., October 4.—With the record of 3,092 funerals that she has attended, Mrs. Rebecca Wentzel, an octogenarian of this city, who since she was a young woman, has been gratifying a peculiar whim to see people buried, must now forego that "pastime," as she called it, because of advanced age and illness.

One Saloon for Every 315 Men in Cities of United States.

WASHINGTON, Oct. 4.—The bureau of census has just issued its annual report on the statistics of cities having a population of over 30,000. This report includes the year 1905 and includes financial and other statistics.

THE POPULATION.

The number of cities included in this report is 154, of which fifteen had over 300,000 inhabitants, 25 between 100,000 and 300,000, 47 between 50,000 and 100,000, and 67 under 50,000. Of the 154 cities New York has the largest land area—209,218 acres; New Orleans stood second, with 125,000; Chicago third, with 117,447 and Philadelphia fourth, with 81,828.

The report presents a brief resume of the laws of the various cities relating to the licensing of dealers and manufactures in intoxicating liquors. Of licensed saloon-keepers and clubs there were for the 154 cities an average of 32.1 for every 10,000 inhabitants. These saloons were relatively more numerous in the larger cities containing from 50,000 to 100,000 inhabitants. According to these statistics the people of our cities support one saloon or club for every 315 people.

Turn Back Yellow Wave.

WASHINGTON, Oct. 6.—Immigration of Japanese into America is increasing at so rapid a rate that it has been determined by the government to adopt extraordinary measures to prevent the introduction into the United States not only of Japanese, but of other Asiatic coolie laborers. One result of the trip of Secretary Straus of the department of commerce and labor, along the Canadian border and the Pacific coast has been an increasing of the force of immigration inspectors along the Canadian border, with a view to controlling, if possible, the flood of Asiatic immigration into America.

Naturally the figures for the government do not include the hundreds of Japanese who have come into the country surreptitiously. They have come across the Canadian and Mexican borders practically without hinderance despite the regulations adopted by the government to prevent the introduction of Japanese laborers.

For many months the government has had immigration inspectors in Mexico and Canada making investigations respecting the coming to America of Asiatic laborers, especially the Japanese. In practically every instance the inspectors have reported that the Japanese who reach Mexico or Canada are bound for the United States.

Returns from the Canadian immigration offices show that 8,286 Asiatics were landed at the British Columbian ports of Victoria and Vancouver between January 1 and September 1, 1907. Of this large number 2,872 were Hindus and 4,811 were Japanese, most of the latter reaching Canada from Honolulu. The remaining 603 were Chinese who paid an admission fee of $100 each for the privilege of landing in Canada.

Roosevelt is Now in the Bear Belt.

LAKE PROVIDENCE, La., October 5.—The President's hunting camp in East Carroll parish, is all in readiness. Every preparation has been made to add to the comfort of the party and all day yesterday and early this morning men were at work building drains and arranging tents. Eleven tents have been pitched within a stone's throw of the Tensas river and the location is a good one.

The party will not be disturbed by visitors, as the camp is situated ten miles from a railroad and in a section of the country that has never heard a woodman's ax before men began work on the camp.

"Nature Fakers" on the President.

STAMFORD, Conn., October 8.—President Roosevelt's present bear-hunting trip was made the subject of sarcastic attack by the Rev. William J. Long, recently condemned by the President as a "nature faker," who has just returned from a nine weeks' rest in the Maine woods.

The author defended himself against the most recent criticism of the President, saying he has offered the proof of the truth of his stories, and said: "The only faker in this whole controversy, in my judgment, is the big faker at Washington."

The last time he went hunting bears it was in the spring, when mother bears had cubs and were weakened by the long winter's fast.

"According to his own boastful account, he and his heroic band killed eleven bears, all mother bears and their little cubs, after a pack of dogs had driven the poor creatures into trees and they were absolutely helpless. Then he preached on the heroism of hunting, and urged all sportsmen to unite in saving our few remaining bears and other game animals from destruction.

"This time I hope he will omit either the killing or the preaching. To indulge in both shows a lack of either humor or consistency."

Foreign.

Raizuli Wins Out.

TANGIER, Oct. 6.—The release of Caid Sir Harry MacLean, who for some time has been held captive by the bandit Raisuli, at last seems to be within measurable distance. The Associated Press was informed to-day on the best possible authority of the acceptance by the British government of Raisuli's reduced terms for MacLean's release, the principal items being $150,000 ransom and British protection for Raisuli and his family. Great Britain's advance of the ransom will be guaranteed by Sultan Abd-el-Aziz.

Sir Harry MacLean's brother is now at Rabat, bringing the negotiations with the sultan to a close.

Load of Girls to Africa.

HAMBURG, October 4.—Several hundred young German women, belonging mostly to the servant and agricultural classes, left Hamburg, on the steamer Feldmarschall, bound for German Southwest Africa, where they will take positions with the families of the German settlers and government officials. The government is offering inducements for woman to emigrate, such as finding positions for them, with the hope they eventually will marry soldiers serving in the colonies and become permanent settlers.

Count Tolstoy is Vexed.

ST. PETERSBURG, October 4.—A letter is published here from Count Tolstoy asking that the stream of requests for financial assistance addressed to him be discontinued, explaining that twenty years ago he surrendered his property to his heirs as if already dead, and that the sole sums at his disposal now "are occasional foreign contributions which I distribute in the neighborhood." The letter adds:

"I am overwhelmed with petitions, and when I answer that I regret being unable to help the petitioners they reply in a cross-tempered manner, and when I do not answer the petitioners write again in a cross-toned way. If the public believes me when I say I have no property, it should spare me from such petitions, and if it thinks I am a deceiver, the public should not expect benevolence on the part of such a man."

Another Bumper Crop

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Vol. XXII. BERNE, INDIANA, OCTOBER 17, 1907. No. 41.

"The Sabbath for Man,"

Who gives to heaven
One day in seven
Shall have a week of joy and gladness.
Who spends the day
In work or play
Shall have a week of gloom and sadness.

For God designed
For all mankind
Six days for labor, one for rest;
His sovereign plan,
Since time began,
Hath made its wise observers blest.

For it secures,
While life endures,
The best things in the earthly home;
While it combines,
As God designs,
The present and the life to come.
—Christian Work and Evangelist.

Items of News and Comment.

True and tried faith will prove triumphant.

Save all you can and the best of that for the Lord.

Communion service will be held in the congregation at Bowmansville, Pa., on Sunday, Nov. 3.

Dr. C. M. Sheldon has returned from a tour in Norway, following a preaching campaign in Great Britain.

Dr. R. A. Torrey has consented to lead a campaign in a series of meetings in Chicago, which commenced there on Oct. 6.

At the regular bi-weekly service at the Old People's Home at Frederick, Pa., on Sunday evening, Oct. 20, A. S. Shelly will preach the sermon.

Rev. J. W. Kliewer, of Berne, Ind., left on Oct. 14th for Gnadenberg (Elbing) Kan., where he will attend a reunion of his parental family, on Oct. 20th.

The committee charged by General Conference with the work of preparing an English manual of forms for sacramental and other special services, will soon be ready to submit its work to the Board of Publication.

The ministers of the Eastern Conference will have a meeting for mutual edification at Souderton on Saturday, Nov. 16. At their last meeting held in Boyertown they invited their deacons to meet with them as their colaborers in the spiritual work of the congregations. The same will be the case this time.

A party of nearly a dozen, from Pandora, O., and vicinity, left on Oct. 15th for Upland, Calif. Miss Metta Sprunger, of Berne, Ind., joined them at Ft. Wayne.

On Saturday, Oct. 12, the committee appointed at the last meeting of the Eastern Conference to devise a plan for the creation of a permanent Home Mission and church extension fund met at the house of the chairman, Bro. Jos. B. Bechtel, in Philadelphia.

The third annual conference on Orphan Fund Work by the Ladies' Mission, Sewing and Aid Societies of the Eastern district conference will be held at the Mennonite church, Zionsville, Pa. Several topics relative to orphans and orphans' work are on program for discussion.

Bro. I. R. Detweiler, of Goshen, Ind., left Saturday, Oct. 12, for eastern Pennsylvania, where he expected to be joined by Bro. Mellinger of the Mission Committee, and together they will go to New York and investigate conditions and make preliminary plans and arrangements looking to the opening of a city mission in New York, to be conducted along the same line as our other city missons.—Herald of Truth.

Rev. N. B. Grubb, of the First Mennonite church, Philadelphia, was visiting members in Van Nest, New York, and Elizabeth, New Jersey, on Oct. 8th, at both places administering the Lord's Supper to four families, among them Missionary Suckow and his sister, both from Kansas, but at present pursuing their studies at the Missionary Training School in Brooklyn, N. Y., preparatory to their entering the mission field in India next year.

The crusade against high school fraternities marches right along. The superintendent of the Chicago schools announces the determination of the Board of Education to enforce strictly its regulation against the high school "frat." Every member of a secret society is to be barred from all public recognition. The Chicago Tribune of August 30th says editorially: "It is intolerable that a few boys and girls should set at defiance the authority which ought to control.

The following from the "Citizen" may seem to be a rather extravagant expression, but it certainly contains a very emphatic truth: "A man will do much for his wife. He will cheerfully pay $10 to $20 for her hats. He will do much for his children's physical welfare, from shoes upward. But as to the moral and spiritual uplift and sustenance of his home life, his boys and his girls, he needs an occasional jogging up. He is apt to feel that he "can't afford" $2 or $4 a year for a religious paper. And yet this is the best single outlay any man ever makes in the whole list of household expenditures."

Governor Folk not only believes in law enforcement on general principles, but he believes the laws against the rum traffic can be and ought to be enforced. In a recent conversation with Mr. C. E. Newlin, of Indianapolis, the governor said: "It is all bosh to talk about the impossibility of enforcing the excise laws of this country. They are the easiest laws to enforce that there are on the statute books. If they will only give me the kind of a prohibition law in Missouri that they have in Kansas, I will not only close every saloon in Missouri, but every joint as well." Those words have the right ring. Oh, for more such executives as Folk of Missouri and Hanly of Indiana. —Religious Telescope.

A new kind of socialism has just been demonstrated by the almost unanimous vote of the German National Socialist Convention against the use of alcohol during working hours. The pernicious custom of drinking four or five quarts of beer while at work has long been regarded as sacred by many German laboring men. The opposition of the socialists to this popular habit indicates clearly that they have succeeded in drawing to their ranks many intelligent men, and also that they see in socialism something more than a revolutionary program aiming at the abolition of economic classes. What a contrast between this endeavor to better the workingmen by teaching them how to live and the efforts of other socialists to benefit the masses at the expense of somebody else! Verily, socialism is a blanket that covers many strange bed-fellows!—Evangelical Messenger.

A Good Move.

The War Department has received an intimation from an association which is interested in the promotion of total abstinence in the Army that the influence of that organization, whose name is not mentioned, will be applied toward obtaining State laws which will prohibit the establishment of liquor saloons within a given radius of naval and military stations. The idea is said to be favored by the War Department, and such legislation is needed logically to complete and round out the preventive work of the anti-canteen movement. There is no rhyme nor reason in allowing ruinous rum sellers to settle down for business anywhere near the posts where the boys in blue are stationed.

Not a Serious Difficulty.

Some of the liquor people are making themselves merry, because they think that the prohibitory law of Georgia will prevent the use of "wine" at the Lord's Supper. We do not know just how the law is worded, and it is possible that no exception is made, so that the use of wine containing alcohol may be prohibited. But it is easy to overcome the difficulty by the use of the unfermented "fruit of the vine," as is the custom in so large a proportion of our Northern churches. So far as we know, the use of alcoholic "wine" is the exception in this section, and it ought to be entirely excluded. There is no occasion for it. Whatever may have been the contents of the "cup" used by our Lord when he instituted the ordinance, it is by no means certain that it was alcoholic, and we know only that it contained "fruit of the vine," that is, grape

juice, either pure, or mingled with water; probably only a small proportion of it grape juice. We know that the Jews, to-day, do not usually make use of fermented wine at the Paschal Supper, and it is hardly probable that they used it in that day. In any case, what is required is only the fruit of the vine, or grape juice, which is an emblem of the blood of Christ "shed for many for the remission of sin." Such a "cup" can not be shut out of Georgia by a law prohibiting the use or the sale of intoxicating liquors.—Religious Telescope.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

IX.

(Continued.)

Settling the bill is much more simple. You hand them a large piece of money and they give you the change. You ask them no questions about the price and they tell you no lies and if you are polite you will say, "Gracia" which means: "thank you." How sad when you cannot speak with the people. There was an old couple in the train with us one day in Italy and they wanted to tell me the whole history of their life and that of their children, some of whom had gone to America, but we couldn't understand a word, so I must judge the Italians by what we saw and not by what they said to us. What we saw in the cities, from the train and in the train did not, as I said above, make the most favorable impression upon us. Railroading in Italy, too, is the worst in all Europe; then come Germany and France. Switzerland has a reasonable train service and England beats them all in every way. They still have some awkward looking engines, with the two cylinders hidden underneath the front of the boiler, the piston rods connecting with the crank axle of the front drive wheels and the front drive-wheels having a crank rod on the outside which is connected with the second drive wheels, but the engineer with whom I spoke at the London station told me that this arrangement is disadvantagous in many ways and that the engines which pull the fast trains have the cylinders on the outside and the piston rods connecting directly with the drive wheels and I noticed that the engine which whirled our train from London to Plymouth (266 miles) with but one stop at the rate of 60 miles an hour was of this type. The fact that they have the road-crossings overhead I like better than the German way of having a watchman close the gate a few minutes before train time.——Either way is better than the American way where the railroads in Ohio alone kill 280 people annually at the crossings. You see I started to write this in Paris, but we traveled at such a rate that I am finishing it on the Atlantic Ocean. But I must get back to Italy and say that not all that we saw there was disgusting. We were at Milan (Milano the Italians call it) on Sunday and attended the service in the cathedral at that place. This is one of the largest and finest churches in the world, only St. Peters in Rome and Seville in Spain exceed this in floor space. It is 450 ft. long by 230 ft. wide. The building is ornamented with 98 marble towers and 2000 marble statues. They started to build it 1386 and Napoleon the I. finding it unfinished completed it as it stands to-day. Strange that he had this one finished and used the unfinished cathedral at Cöln for a hay barn. The services inside the cathedral on Sunday were as grand as the exterior of the building is imposing. Room for thousands, but seats for only a few hundred, the others for a small coin can rent a chair from the porter. The service began by a priest in one of the side chapels reading the mass and the people bowing and making the sign of the cross at certain times. But after while to the strains of music from the large organ, priests, cardinals, acolites and chanting choirs came in a procession and marching to the high altar went through a performance which to us was absolutely meaningless, but to the iniciated catholic may have been a blessing. At the close of the service, all chairs being removed they made a procession through the three aisles of the cathedral. An old cardinal in gorgeous robes carried the emblems of the body of Christ, he was preceded by a servant carrying the cross and overshadowed by a canopy carried by 8 men in full dress suits. Following him were two acolites swinging censors with burning incense; then two priests, then several sisters in the robes of their order and a choir of men and boys, who at times sang very harmoniously, closed the procession. Wherever they passed the devout catholics fell upon their knees and made the sign of the cross. It seemed to me that the Old Testament service with some heathen customs added had been transferred to the twentieth century and I asked myself what help, comfort or blessing can the people get from this religious service? But still they do for we saw that when we went to the "Campo Santo" (cemetery) at Genoa, which, they say, for sculpture is one of the finest in the world. I shall mention just a few of the many wonderful sculptures in the arched halls of that cemetery. The first which I noted is a woman laying a wreath on the grave of her husband and an angel hovering above her pointing heavenward. Another very touching and real is that of a daughter lifting up the baby to kiss the mother who has gone before; another is an angel hurling down lightning upon death who with his broken scythe is lying down and being consumed by fire. The inscription, which we were able to read after some study, was: "Death is conquered and eternal life shall reign." At one burial place husband and wife are stepping each out of a tomb meeting in Heayen, he holding the cross as the sign by which he overcame and she presenting a boquet of flowers. The one frought with deepest meaning was that of a man dying upon a couch, his wife waking was kneeling by his side, Christ standing on a cloud above with one hand extended over each was blessing them both. But oh, how hard it is for us to be thankful for the blessings which come in the disguise of bereavements and afflictions. I wish that we all might have such implicit confidence in the providence of our Heavenly Father like the blind pastor whom I met at Bro. Ummel's in Chaux de Fonds.—He said: "I am blind, but my Heavenly Father sent me this affliction, so it must be for my good and for His glory."

H. J. KREHBIEL.

The Blessings of Missionary Societies.

In missionary societies there is but one form of activity, namely that which arises from one's relationships to others. That form of activity which concerns the individual member alone can not express itself in a missionary society. In other words, it is unselfish activity from beginning to end. The tasks one finishes, the songs one sings, the scripture lesson one reads, the prayers one offers strengthen one's self for the sake of many. The blessings that arise from such activities are limitless if the time has been utilized in the best possible way in doing for others. But they are not showered upon one as the rain watereth the earth. The instinct of real duties is within the human heart, and the blessings are secured by one's own talents in the doing of them. Only the talent user has the promise of the "joy of the Lord."

Truly the missionary societies have a great opportunity for unselfish activities. "The fields are white; the harvest is great." There is much to do, "and happy are ye if ye do it."

We can do much to bring cheer and comfort to the life of the worker in the Master's vineyard, to bring relief to those who suffer for the want of a better civilization, if we do not shut ourselves within our comfortable homes and are content to do and to give but little.

If we take a review of our own society, we can, however, truthfully say that not many of us are answerable for any such guilt. And yet, we have so little to give. The fault with us is, that we are willing to work one whole afternoon for fifty cents when quite often our earnings ought to be five dollars. If a society, be it Missionary or Ladies' Aid in name, is capable of earning five dollars in one afternoon and earns but fifty cents, one can readily see that the members of such a society have no right to expect any blessings.

We are not idle nor careless. No society can do work more industriously and carefully than we do. But we so oft times are not serving the needy. It is an injustice to ourselves and the cause to put every nerve and breath of our being into toil for those whose store houses are filled for one-tenth of its value. Would it not be much better to occupy this same time in the same conscientious activity directly for the missionary cause? Then blessings manifold would grow out of our work.

What satisfaction to know that we are engaged in effective, humble and helpful action! That we are really helping to feed the hungry and clothe the poor! But more than that with all the treasures at our feet we can aid in the support of the missionaries who teach and spread the "glad tidings of salvation."

Let us not be afraid to look out into the world in wilderness to get a conception of the needs of the missionaries and their flocks.

If we do this, we'll not be so feeble in our sympathies and so content to do a little. We'll want to do more in the future than we have done in the past.

God grant that each one of us may make such use of our talent or talents that He may say unto us: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

IDA OVERHOLT.

The Brewers and Local Option.

The Washington correspondent of The Cincinnati Times-Star says:

That the brewers of the United States, at a secret meeting in Cincinnati, have considered ways and means to combat the spread of local option and prohibition, more especially in the South, has aroused considerable interest here, and the general expectation is that the liquor men will quietly take a hand in the fray. This is the headquarters of one of the strongest reform and temperance associations of National scope, and the progress that their movement has made in recent months has been very gratifying to the leaders. The available records show that with the acquisition of Georgia, which will go entirely dry on the first of next January, there will be four strict prohibition States in the Union, the other three being Maine, Kansas and North Dakota. Local option has made great strides in the South, and the States now accepting that doctrine in that section are Alabama, Arkansas, Florida, Maryland, Mississippi, Missouri, North Carolina and the Territory of Arizona.

The local option States of the North are California, Colorado, Connecticut, Massachusetts, Michigan, Montana, Nebraska, New Jersey, New York, Ohio, Oregon, Rhode Island and Wisconsin. Other States have very strict regulations, although not committed to local option. In Texas, speaking of the spread of local option sentiment in the South, more than one-half of the 224 counties have gone dry, covering four-fifths of the entire area of the State.

In Tennessee and Mississippi, county after county is excluding the saloons. The rural districts of Tennessee are practically solidly prohibition, but the large cities, like Memphis, Chattanooga and Nashville, still maintain their position on the so-called liberal side.

In Alabama the saloons in the cities must close at 9 o'clock; in the smaller towns at 8 o'clock in the evening. Southwestern Virginia is practically dry, and North Carolina has shown a strong prohibition sentiment, which may result in the passage of a law modeled after that of Georgia. Even Kentucky, where, according to the old song, "The Corn is Full of Kernels, and the Colonel's Full of Corn," a unit law has been passed, under which county after county is going for prohibition. Even Louisville has had a reform wave sweep it, and on Sundays it has become a closed town.

Congress has been greatly influenced by the general prohibion sentiment. There is a temperance clause in the statehood enabling acts of the last session, and Alaska is a prohibition territory by virtue of congressional behest. Intoxicating liquors have been barred out of the Capitol building, also by congressional action, the District of Columbia is sealed hermetically on Sundays and after midnight; the army canteen has been abolished, and bills for the stricter regulation of the transportation of whisky are under consideration each year. No wonder the liquor and beer men are banding together for mutual defense. According to prohibition folks here, Congress and the legislatures expect to make even more trouble for them.

Hope.

The difference between drudgery and joyful work is made by hope. It is the most blessed of taskmasters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical neccessity. The farmer plies his hoe in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled storehouses. Hope makes the difference between the nurse and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master's final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life's weary toil and all earth's strife and conflict. —Selected.

Giving and receiving should be closely related in order to have the highest form of good.

For 90 cents we will send the Mennonite to a new subscriber until Jan. 1, 1908 and one copy "History of the General Conference" postpaid.

Home Circle.

Nutting Song.

Light, light, rings our laughter
O'er valley and hill,
To chime with the musical
Call of the rill,
The blue skies above
With their sunshine o'erflow,
And over the meadows
Beguiling winds blow—
Heigh-ho for the nutting.

Through the boughs of the chestnuts
The mellow lights fall,
And the song of the nutters
Rings clear over all.
The maples are flame
On the crest of the hill,
And amethyst hazes
The far valleys fill
In the time of the nutting.

The mornings are frosty,
The noons are a-gleam,
The blue air is quivering
Over the stream.
The wood ways are drifted
With billows of gold,
And the world sings a song
That can never grow old
In the time of the nutting.

Oh, ours is the laughter,
The frolic and mirth,
The heyday of autumn,
The bounty of earth.
The music that echoes
The whole world along
Is borne in our hearts
And enchained in our song
In the time of the nutting.

—L. M. Montgomery.

Self-Sacrificing Mothers.

A friend from Ohio writes she has received quite a shock because she "lately met a young woman who acted as though she was ashamed of her mother." This writer seems to blame the daughter. She says, "The mother makes the daughter's beautiful clothes; denies herself all the comforts of life to keep the girl in school; does all the laundry work of fine skirts and white gowns, often sitting up late at night to do this; and the daughter is not only seemingly thankless, but also heartless, treating her mother with no more respect than other girls treat their maid-servant or man-servant in their homes. What do you think of such a daughter?"

"I think such a girl sows to the wind and will reap a whirlwind. I never knew a case where a child ceased to honor the self-sacrificing mother, but such a one at some time in her life, bitterly repented her unthinking and selfish words and deeds," answered the wise one to whom the letter was read.

"I am not sure that the daughter is wholly to blame," added an up-to-date woman, who also heard the letter. "If a mother begins her life of a mother by being a servant to her child, what can she expect when the child grows older? A woman who is looked upon as drudge by husband and children cannot expect to be honored as though she were friend, companion, guide. A woman who will run at every whim and whimper of husband and child may, at first, enjoy selfeffacement, but the time will come when this sort of abasement will clothe her on the sackcloth and place her on the ash-mound."—Christian Observer.

A Dance Hall Put Out of Business.

In a little town in Forest County, on the banks of the Tionesta Creek, there was but a short time ago a dance hall, which was patronized by the young people of that locality.

A Sunday-school was started in the community, and one of the pastors from a nearby town came to the place and held revival meetings.

The man who had furnished the music for the dancers, and who was also a composer of some note, was among the first converts. He resolved to use his talent as a violinist in God's service, and refused to play any longer for the dancers.

A number of the young people were also converted. Now the dancing is completely broken up, and the Sunday-school is in a flourishing condition.—Pennsylvania Herald.

How Ruth Filled Her Cup.

"Can't I help, too, grandma?" asked Ruth as she sat down in the old-fashioned kitchen.

Grandma was making pudding for company, and Hannah was stuffing a big, fat goose. Aunt Katie and mamma were setting the long table, and everybody was busy.

"Yes, my dear, you can pick me a cup of raisins," said grandma.

Ruth went to work with a will, and picked the raisins very fast, but somehow the cup didn't seem to get full. Grandma looked up just as Ruth was putting a great juicy raisin into her mouth, and then she discovered the reason.

"When you pick raisins, Ruth, you must always whistle,' said grandma, solemnly.

"Why, grandma!" exclaimed Ruth, "mamma says it's not well-bred for girls to whistle."

"If you whistle, you can't eat, my dear, and the cup will get full quicker; but singing is every bit as good, and I would like to hear you sing about Little Jack Horner, who sat in a corner, eating his Christmas pie. You know it, don't you?"

And wasn't it queer that when Ruth commenced to sing that cup was full in a jiffy?—Children's Visitor.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Editorial.

Our Right to a Name.

"A rose by any other name would smell as sweet," may be good philosophy, but calling it an onion might lead one to avoid its fragrance. With a name goes a certain amount of valuable prestige that one cannot afford to lose. It is not a usual thing for a church body to defend its right to the name it bears, yet it has been and is the custom for the more vindictive adherents of one or another branch of the Mennonite church to maintain that those of other branches are not Mennonites. It seems to be the customary thing for churches of different factions to be neighbors and, of course, in a measure rivals, and therefore put to the necessity of defining their differences as clearly as they can. When these differences become the subject of private discussions, extravagances of assertion are sure to become common. Even public utterances are not always free from claims that facts do not warrant. We once were present at a meeting in which the speaker proposed to tell who the Mennonites are. He told his hearers that Mennonites are of two kinds, the true—the party to which he belonged, and the false—the wolves in sheep's clothing. He then went on to say that the old Germantown church where his particular brand of sheep first found a pasture in America is now in the possession of *another denomination* (!). As a wolf surrounded by so many sheep we thought discretion to be the better part of valor and therefore kept silent. But such assertions, and many others like them questioning our right to the name we bear leads us to ask the question, Has any one branch of the church the right to the name Mennonite to the exclusion of the others? We answer, no they have not. We are children of the same fathers in blood as well as in faith. We stand for the principles for which they died and we have a right to their name. Mennoniteism stands for more than mere fellowship with those who have an interpretation of their own to put upon the principles which every branch of the church acknowledges as its foundation.

Aside from the historic doctrines of our church, the baptism of believers, the refusal to wage war or swear oaths, and separation from the world, there is very little in any branch of Mennoniteism that our ancestors of a few hundred years ago would recognize could they return and take a peep at us. A church stands for certain ideas and strives to retain them, but with the things it holds as a sacred heritage goes a certain development that is necessary to keep up with the progress of the world. Essentials must be kept and defended while non-essentials may either be dropped, modified or indifferently observed. As long as we hold firmly to the great ideas for which our church has always stood we are Mennonites.

It is a remarkable thing that the many splits that have divided the church so often in past times have generally had their beginnings in personal matters. The principles of the church have seldom been denied or assailed in these struggles that led up to division. People left the church or were driven out of it because of their sympathy for people whom the church sought to discipline. Could personal and factional quarrels have been patched up without dividing the church the story of Mennoniteism in America would have been different and its influence greater. Had Frances Herr, John Herr's father, been honest in a certain horse-swap the Reformed Mennonite church would in all probability never have come into existence. Had John Holdeman been less aggressive when trying to thrust himself upon his brethren as their preacher, the "Church of God" as his followers call themselves would still be in the church. Had the fathers in the Franconia Conference been less critical about John Oberholtzer's coat and as ready to take up his ideas of progress and order as their children are to-day two general conferences would not exist as they now do to the confusion of every one who tries to get some information about the Mennonite church. If instead of dividing our power and using our strength against one another we would set about giving the world that which is really worth while in Mennoniteism we might remain separated as branches but we would be making the church a real factor in the redemption of the world. G.

Correspondence.

DONNELLSON, Iowa, Oct. 14.—On September 6th eight persons were baptized and taken into the fold of the church, and yesterday they joined us in communion, partaking of the Lord's Supper for the first time.

Brother Hilty's school will close in two weeks. Preparations are being made for the annual Children's Mission offering and sale therefrom, in the afternoon of October 24. Everybody is invited with the exception of several old people that are invalids.

The weather is fine and the health good. Crops are good and the prices high. So we have many reasons to be thankful.

TOPEKA, Ind., Oct. 15. On October 13, Jesse E. Raynor was a welcome visitor at the Mennonite church, Topeka, Ind. He with three others will sail soon as missionaries to British East Africa. The sermon in the morning was based on Acts 1:8, and in the evening on Acts 2:41-47. The services were a "feast" and a source of rich blessing to all. His being here aroused more interest in mission work, and we can see better our privileges and opportunities to help in the "great harvesting." I believe that the prayer of the entire congregation for Bro. Raynor and the others is Numbers 6:24—26. L. M.

Report of the Twelfth Annual Convention of the Mennonite S. S. Association,

HELD SEPT. 13, 1907, AT WASHINGTON, Ill.

The convention was opened at 9:30 a. m. with prayer by John Gundy and a praise service by Louis Schwartz. The topic, "Importance of the Sunday-school" was opened by John Gundy; "Co-operation in the Sunday-school," by John Kennel, and "How to present the lesson truths to a class," by Sam Stuckey, after which followed an open discussion, and then a double quartet from Meadows.

The topic, "Lesson Preparation—how? when? and where?" was discussed respectively by David Stutzman, Aaron Rochat and Emanuel Troyer, and the topic, "The Bible in the S. S.," by Jacob Sommers, followed by an open discussion.

The motion was brought before the convention that the president is to prepare blank reports and to send them to the secretary a few weeks before the next convention will be held, in order that the secretary can send them to all the different Mennonite Sunday-schools so that she may receive a full report of statistics of each school in time to give a full report of their work.—It was seconded and accepted that this be done.

The secretary reported after which the session closed with the song "Jesus, Saviour, pilot me," by a quartet, and prayer by Bro. Allen Miller. Adjournment for dinner.

AFTERNOON SESSION.

At 1:45 Bro. Sam Stucky opened with prayer, followed by a song service conducted by Louis Schwartz and prayer by Rev. E. Troyer.—Mrs. Lydia Engel treated the subject, "A lesson taught to children," followed by a song and a male quartet from Washington, and prayer by Rev. Peter Schantz.

The next topic, "Primary Work," by Mrs. S. E. Maurer, and "Drifting" was assigned to M. L. Ramseyer and Benj. Sharp. As Bro. Sharp was not present, the male chorus took up the time. A few remarks were made by Rev. Val. Strubhar.

The topic, "Temperance Department in the S. S." was treated by J. S. Raynor, one of our missionaries, followed by a temperance song by Lea Sharp.—Bro. Dan Augsburger being absent Rev. Aaron Augspurger took up the topic, "Profitable Pleasures" followed by an open discussion.

Appointment of Nominating Committee:

East White Oak—Chris Kaufman.
North Danvers—Frank Rieser.
South Danvers—Walter Otto.
Pekin—John Summers.
E. Washington—Peter Nafsinger.
So. Washington—Wm Nafsinger.
Saybrook—Aaron Augsburger.
Hopedale—Minnie Nafsinger.
Meadows—Sam Kaufman.
Flanagan—D. B. King.
Congerville—Sister Lee Lantz.

A motion was made, seconded and carried that we change the number from the program committee to this plan:

Pres. & Sec. of the Convention,
Pres. & Sec. of the Conference,
Pres. & Sec. of the C. Endeavor.

Then these six are to appoint two ministers to help, making a total of eight.

The nominating committee reported that the following officers are elected for 1908: President, Allen Miller; Secretary, Mrs. S. E. Maurer.

During the singing of a song

a collection was taken in behalf of the conference, amounting to $28.86, of which $5 were presented as a token of sympathy to the widow Mrs. Lydia Engel, leaving us in the treasury at present $24.26 with a balance of $40 from the past year; but no expenses have been paid, so our dept was unknown as the president of the conference had paid them.

This session was dismissed with prayer by John Gundy.

The evening session was a Christian Endeavor session.

JOHN GUNDY, Pres.
MRS. S. E. MAURER, Sec'y.

Labor and Wages.

The laborer is worthy of his hire; but just what his proper hire is, may sometimes be difficult to tell; and if this were settled, he is not always sure that he shall obtain it, nor satisfied if he gets it. Hence working-men form various combinations by which they undertake to secure their rights and equalize their wages. In some cases they attain their ends; in other instances they fail.

An intelligent and forcible writer offers some helpful suggestions concerning the matter:

"In a boat's crew there is but one man who can hold the wheel, and the world will always pay to that man more than it will to any one of the men who shovel coal into her furnace. So long as there are more men who can dig a ditch or hold a plow than there are men who can manage a business, so long will the business manager get more wages than the plowman or digger of ditches. The tallest tree will always draw most nutriment from the earth; the lion will always eat more than the rabbit, and the elephant demand a larger pasture than the ox. As men increase in knowledge, their wants increase; and while the savage is content in a cave or wigwam, the civilized man wants a palace. The man who spends his wages in beer and tobacco is a lower order of man than he who buys a book and a musical instrument. The book and instrument cost more originally than the one supply of beer and tobacco, and he who buys and makes them his means of amusement, will be apt to derive and receive more wages than he who finds his comfort in the beer-mug. Those who want higher wages should cultivate the higher attributes of manhood; for brain power, the spiritual forces, will always take precedence of mere muscle or brute force.

"The time spent in clamoring for higher wages, if devoted to learning how to do better work, would often ensure that prosperity which clamor and complaining fail to win.

"It is highly probable that the proportion of wages among the different classes of laborers is not rightly adjusted; and my remedy for this would be for every man to make, for himself, the best bargain he can, and for the tallest fellows among the workmen to straighten up, reach up, grow up, and overshadow the capitalists who abuse their power. Let every man set about becoming a capitalist, and there will not be so much capital to get into the hands of any one man. It is in the power of every man to save something from his wages, and when he has one dollar and his debts paid, he begins to be a capitalist. When he gets a home, his next step is to get a share in the business, into which he puts his brain and muscle power, and to have a voice in its management. A few thousand men growing up from the ranks of muscular labor, will soon crowd small tyrants off the platform of employers! Level up, boys! Level up! Do not pin each other down! Get away with your old rolling pins, by which you crush the best laborers down to the level of mediocrity. Let your tall pillars grow! Do not, for God's sake, and your own sake, cut the heads off your best men.

"If any man can run an engine better than any other man, let him have the full benefit of his superiority. If he gets one hundred dollars a month, and inferior men get but fifty, there is fifty dollars premium offered to any man and every man who will run an engine as well as he does. It is the premium of higher wages which is the great incentive to improvement. Take this away, and your workmen are like dried apples on a string, all of one sort and all of one size. In the individual struggle for superiority, some must excel others; for there must be a foremost and a hindmost in every race. The foremost will get the highest wages, and let us hope make the wisest use of them. What kind of horses would we have in this country, if, in every race, the runners had all been tied abrest to a long pole, and no one permitted to get ahead of the other? Well, our union work men have engaged to run the race of life on exactly this plan. They are able to keep abreast, and if one dares to get before the others, the union, with a big club, knocks him on the nose. It is rather a queer way of developing speed and endurance. If I had not, sometimes, seen women do very stupid things, it would, to me, be incredible that any man who has sense enough to get up in the morning, wash himself and eat his breakfast, could stand up in a row with a lot of other men of all sizes, and hold still while some one went over them with a big mowing machine, cut them all down to the height of the shortest, and leave them standing there like stubble in an old wheat-field. Of course the machine does not cut the bodies in two, but it cuts off their aspirations, their ambitions, their power of growth in their profession, and leaves them like headless stalks of wheat. The earth, as it now is, is composed of land and water. The land is divided into mountains, hills, plains, valleys. Suppose the valleys should insist upon having the plains, hills and mountains all cut or rolled down to their level? That would recall the fish period, and man would go to fields Elysian. The water is divided into oceans, lakes, ponds, rivers, creeks and rivulets. Suppose the ponds and rivulets should procure an equal divide of water, would they or anything else be the better for the change? Suppose all the running streams should go out on a strike and refuse to carry water to those haughty capitalists, the lakes and oceans. Do you not see that it would spoil the general arrangement?—Swisshelm.

50 cents will pay one new subscription to the Mennonite from now until Jan. 1, 1908.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 27. FOREIGN MISSIONS. THE KINGDOM OF CHRIST IN EUROPE. Acts 16, 6—15.

QUESTIONS.

1. Who was the first missionary to Europe and why did he go there? Acts 16, 6—15.
2. What opposition did they find? Acts 16, 16—24; 17, 5—9.
3. Where did they find the most receptive hearers?. Acts 17, 10—12.
4. How was Paul received in Athens? Acts 17, 16—34.
5. What success had Paul in Corinth? Acts 18, 1—11.
6. Why are missions in Europe necessary?
7. What hopeful signs do we find in Europe.

MEDITATIONS.

Our topic calls missions in Europe foreign missions; generally the term foreign missions is understood to mean missions among heathens. There are very few heathens left in Europe, but the southern countries of Europe are in darkness on account of the baneful influence of Roman Catholicism.

When Paul traveled through Asia minor, having been forbidden of the Holy Spirit to speak the word in Asia, he had a vision in Troas in the night. There was a man of Macedonia, standing, beseeching him and saying: "Come over into Macedonia, and help us;" and he went straightway into Macedonia.

They soon found converts, but also opposition, the enemies claiming that they set forth customs which were not lawful for them to receive or to observe, being Romans. The apostle Paul and Silas were beaten, thrown into prison and fastened in the stocks, but in the night liberated by an earthquake, the jailor converted. Next morning they asserted their Roman citizenship and were with honor led from prison. In Thessalonia the Jews, becoming jealous, caused a persecution.

In Berea they found the most noble and receptive hearers, who received the word with all readiness of mind, examining the scriptures daily, whether these things were so, many of them therefore believing.

Paul came to Athens, the greatest university city of his time, but also a city exceedingly idolatrous, so that it was said, that there were more gods in Athens than people. Here Paul had his famous sermon on the Areopagus, which resulted in some mocking, some believing.

Going to Corinth, a city renowned for its commerce, wealth and licentiousness, he found work in his trade and help in his work with Aquila and Priscilla. He stayed eighteen months in Corinth and founded there one of the largest congregations, in spite of some opposition from the Jews. Gallio, the proconsul, proclaimed here for the first time the separation of state and church.

If we ask, why are missions to Europe necessary, since it is nominally a Christian continent, we find the answer in the deplorable condition of the catholic countries, especially Spain, Portugal and Italy, in which ignorance and immorality are nearly as bad as in heathen countries, and in the infidelity or rather atheism, which blights the life of France.

Yet there are hopeful signs everywhere. Protestantism is growing and exerting its ever increasing blessed influence in Italy, Spain and France. In catholic Austria the "free from Rome" movement has brought

thousands to the protestant church. Germany, cursed with negative theology, is blessed with active and successful homemission work.

Alternate Topic for Oct. 27. THE REWADS OF FIDELITY. Matt. 24, 42—51.

1. Why should we be faithful? Matt. 24, 42—44.
2. How can we be faithful? Matt. 24, 45—46.
3. What will be the reward of fidelity? Matt. 24, 47; 25, 21.
4. What will be the punishment of infidelity? Matt. 24, 48—51; 25, 26—30.
5. How do we reward the fidelity of others.

QUOTATIONS.

There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honor. There have been men like John the Baptist, who could speak the truth which had made their own spirits free, with the axe above their neck. There have been men redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst; and when, like Stephen, the stones crashed in upon their brain, or when their flesh hissed or crackled in the flames, were calmly superior to it all.

F. W. ROBERSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Oct. 27.

SUBJECT:—Caleb's Faithfulness Rewarded. Josh. 14:6—15.

GOLDEN TEXT: — Thou hast been faithful oyer a few things, I will make thee ruler over many things. Matt. 25:23.

After the fall of Jericho, Joshua led the victorious army against city after city and many tribes and kings, until the greater part of the land was conquered, and they were now ready to divide the land among them and settle down in their appointed places. Full directions had been given by Moses how this apportionment should be made. One man from each tribe had been named to assist Joshua and Eleazer in this delicate matter. Caleb was one of these, representing the tribe of Judah. (Num. 34:19). The division was to be made by lot, but before the casting of lots began, Caleb, the oldest man in all Israel, came and claimed a certain portion by right of specific promise made to him by Moses.

Caleb was identified with the tribe of Judah though it is not certain that he was a descendant of Judah. He is called "the son of Jephunneh the Kenezite." Just what this term Kenezite means cannot with certainty be affirmed. Some take it to mean that Caleb was a descendant of Kenaz, a son of Esau, and that he was therefore not an Israelite by birth. If this is the true explanation, Caleb became identified by Israel by choice, probably through intermarriage. The punctuation in our English version connects the term Kenezite with Jephunneh. If it was the father that came over from Edom to Israel, then Caleb was born within the fold of God's chosen people. In 1 Chron. 2, among the descendants of Judah the name Caleb occurs several times. If one of those is the Caleb of our lesson, then his descent from Jephunneh the Kenezite may have been from his mother's side. In any case he was a man of note in Judah when they left Egypt as the whole record indicates.

The name Caleb means "all heart," and this seems to indicate his character. He did with a whole heart what he was called to do, wholly following the Lord. (Num. 14:24; v. 8 of our lesson). He was faithful and the Lord commended him for it. He spoke as the Lord put it in his heart to speak, though to do so meant to oppose the great majority of the company. Even now as old man he throws himself with his whole heart into the work of carrying to completion the conquest according to the command of God.

Notice the gratitude with which he acknowledges God's goodness to him. "The Lord hath kept me alive." While all his companions fell in the wilderness he was spared and still possessed the strength and vigor of youth. It is a good thing to bear testimony to God's grace and goodness toward us. "Them that honor me, I will honor," saith the Lord.

Notice again that he does not desire an easy portion. He asks for Hebron, which was the city of Arba, the greatest of the Anakim (v. 15). Though Hebron itself had been taken before (ch. 11:21) the hills and other strongholds around were still in possession of of these enemies of great size, and Caleb wants the chance to drive them out by the help or the power of Lord (v. 12). He thus gave a stirring example to the rest. If all had followed his example there would not have remained in the land the remnants of the Canaanites which afterwards were a constant source of trouble for the different tribes and the whole nation.

Caleb did not selfishly insist on keeping the city of Hebron for himself after he had wiped out the enemies round about, but cheerfully gave the city for a possession of the Levites, the priests (ch. 21:13). It was also made one of the six cities of refuge. And in after years it was prominent as David's first capital.

PROGRAM

FOR THE MEETING OF THE CHATTISGARH MISSIONARY ASSOCIATION TO BE HELD AT CHAMPA, C. P. INDIA, TUESDAY AND WEDNESDAY, OCT. 22ND AND 23RD, 1907.

TUESDAY.

7:30—8:00 a. m. Devotional services, led by Rev. Wiley.
8:00—8:45 President's address.
8:45—10:00 Business meeting,—Election of officers, reports of officers and Committees.
2:00—2:30 p. m. Devotional Service led by Miss Haight, Bilaspur.
2:30:—3:30 Object of prayer, "Our Schools and Teachers." Paper, followed by discussion, "How can we increase the usefulness and activity of our native helpers and what means can we use to ascertain how much they are doing if they are kept working at an outstation?"—Rev. J. Gass, Raipur.
3:30—4:30 Paper, followed by discussion, "The possibilities and advantages of introducing Christian Text-books in our Mission Schools."—Rev. A. Hagenstein, Baloda Bazaar.

WEDNESDAY.

7:30—8:00 a. m. Devotional Exercises, led by Rev. M. C. Lapp, Dhamtari. Object of Prayer, "Our Leper Asylums and Hospitals."
8:00—8:30 Paper, "What are we doing for the lepers of Chattisgarrh at the present time?"—Rev. P. A. Penner, Champa.
8:30—9:30 Paper, "Work among Women."—Miss Anna Stalter, Dhamtari.
9:30—10:30 Paper, "The chief Aim—Making Disciples."—Rev. M. D. Adams, Bilaspur.
2:00—2:30 Devotional Service, led by Rev. Geo. Glider, Raipur. Object of Prayer, "Our orphans."
2:30—3:30 Question Box. Rev. Herberlett, Sambalpur, Bengal.
3:30—4:30 Address by Rev. N. Madsen, Pendra Road, Subject: "Lessons from the Life of Livingstone."
5:00—6:00 English Service, J. N. Kaufman, Dhamtari, assisted by Revs. Tillmans and Stoll, Raipur.

Marriages.

SPRUNGER—WELTY.—On October 14, at the home of the bride in Berne, Ind., by J. W. Kliewer, Albert N. Sprunger and Elma O. Welty.

Deaths.

BILLMAN.—On Oct. 8, 1907 in Wadsworth, Ohio, John H. Billman, son of James W. and Cassie (Krause) Billman, aged 24 years, 4 months and 3 days. Funeral services on Oct. 10 conducted by the pastor, Rev. E. F. Grubb.

KREHBIEL.—On September 21, 1907, at Donnellson, Iowa, Jacob Krehbil, aged 84 years, 9 months and 23 days. The deceased was born in the Rhine Province, Bavaria. In 1832 he immigrated to Ashland Co., Ohio. On April 6, 1846, he was united in marriage to Eliza Ann Strickland. To this union were born eleven children. He is survived by 3 daughters and 2 sons, 43 grandchildren, 5 great-grandchildren, 2 brothers and 1 sister. His wife died on August 4, 1907. In 1856 they moved to Lee Co., Iowa, where they have lived since. Bro. Krehbil was an elder of the Zion church for about forty years. Funeral services were held on Sept. 24. Rev. Hilty, his pastor, preached in German, and Rev. Trefzer in English.

BECHTEL.—On Oct. 6, 1907 at his home in New Berlinville, Pa., James S. Bechtel, aged 60 years and 3 months. Deceased was the son of William H. Bechtel and his wife, Hannah nee Schultz. He was married to Emaliha DeTurk in 1873. The widow and two children survive. Funeral services were held on Oct. 9th at the house and in the Boyertown Mennonite church Rev. E. E. S. Johnson speaking at the former and Rev. A. S. Shelly at the latter place. Interment was made in the Jacksonwald Union Cemetery near Reading.

Contributions.

For Foreign Mission.

During the month of September the following gifts were received:

I. FOR GENERAL FUND.—From G. A. Linscheid, reimbursement $393.11; Christian cong., Moundridge, Kan., $27.30; First Menn. cong., Philadelphia, Pa., $24 84; West Zion cong., Moundridge, Kan., $22 50; Herald cong., Okla., $29.19; Hoffnungsfeld cong. S. S., Moundridge, Kan., $22 40; Bergtal cong S. S, Korn, Okla., $11.50; Jacob Rupp, Moundridge, Kan., $250; Alexanderwohl cong for workers at Cantonment, Okla., $22; Ahr. Ratzlaff, $7; Saucona cong, Quakertown, Pa, $9.88; West Swamp cong, Pa., $30.78; West Swamp S. S., Pa., $7 54; West Swamp Y. P. S., Pa., $1.70; Flatland cong., Pa., $16.11; Cornelius Andres, of Prussia, $1; by the direction of I. A. Sommer that his interest bearing donation may be used for building purposes at Cantonment, $500; fifth annual payment on account of the donation of $1800 from Herman Sudermann, $120; interest on same $13 75; First Men. cong., Geary, Okla., $20 35; Bethany cong., Freeman, S. Dak., collection on harvest festival, $48 70; ditto, mission festival, ditto, $71 08; Garden Tp. cong., Kan, $28 26; F. Luella Krehbiel, Buffalo, N. Y., $5; Hillstoro Men. cong. $28 70; L. Ruth, Moundridge, Kan., $10; Gardeh Tp. cong., Halstead, Kan., $53.60; Eigenheimer S. S., Sask., $8; Zions cong, Iowa, $9 86; David Funk, Hydro, Okla., $5; John P. Linscheid, Arlington, Kan., $15; Salem cong., Dalton, O, $10.55; Upper Milford cong., Pa, $40; Alexanderwohl cong., Kan, $45; Gnadenberg cong, $12 75; wages for workers at Cantonment from the cong. at Orienta, Okla., $17 05; Alexanderwohl cong., Kan., $33; ditto $3; S. S. Convention of the Middle District, Dalton, O., $33.15; Salem cong., Dalton, O., $35; D. F. Eyman, Reedley, Calif., $100; Hillsboro Men. cong. Sewing Society, $10.

II. FOR ORPHANS IN INDIA.—From J. M. B., Philadelphia, Pa., $3; West Swamp Y. P. S, Pa, for the support of the orphan Mina, $20; mission friends at Donnellson, Iowa, $5.

III. FOR LEPERS.—From Jacob Rupp, Monndridge, Kan., $50; a mission friend at Donnellson, Iowa, $5; Alexanderwohl cong., Kan., $7.

Gratefully acknowledged,
GUSTAV HARDER, Treas.
By H. H.

News of the Week.

Domestic.

POWDER MILLS EXPLODE.

KILL ABOUT THIRTY-FIVE, MAIM SEVERAL HUNDRED. SHOOK SEVERAL STATES LIKE EARTHQUAKE.

FONTANET, Ind., Oct. 15.—Without warning the powder mills, seven in number, blew up at 9:15 this morning. They employ 200 men and of these seventy-five were at work when the first explosion occurred in the press mill. In quick succession the glazing mill, the two coining mills blew up followed by the can mill. In the magazine situated several hundred yards from the mills were stored 40,000 kegs of powder. The concussion when it blew up was felt nearly 200 miles away. Every house in this town was destroyed, Farm houses two miles away and school houses equally distant were torn to pieces and their occupants injured. A passenger train on the Big Four railroad four miles away had every coach window broken, and several passengers were injured by flying glass.

The total number of dead as the result of the explosion is believed to be thirty-five. Of these five died in hospitals at Terre Haute to-night. At least six hundred were injured, and an immense amount of property was destroyed. The exact number of dead and injured, along with the property loss, will not be known for several days.

Governor J. Frank Hanly, of Indiana, arrived here at 7:30 o'clock to-night and immediately took charge of the situation, and late to-night proclaimed martial law. The governor issued an order that all places where liquor or intoxicating drinks of any kind are sold shall be closed tight. The town is practically wiped out. Not a building stands intact and throughout the day fires kindled in the ruins cost the lives of the maimed pinned in the wreckage and added to the terrifying scenes of destruction.

The dead and more serious injured have been taken away. Five hundred inhabitants, all more or less wounded, remain to gather their scattered household goods and sleep under tents and on cots guarded by soldiers of the state.

The mills went up with three distinct explosions, followed ninety minutes later by even a more serious one than the others, when the magazine went up. Immediately following the explosion the wreckage took fire and the inhabitants who rushed to the rescue of the mill employes found themselves powerless to aid those burning in the ruins. They worked frantically in constant danger from possible succeeding explosions, unmindful of their ruined homes. Scarcely one of the 1,000 inhabitants of the town but carried blood on hands and face from his own wounds or those of people who had requlred aid.

The mills were located one mile south of the town. With the first explosion the employes ran for safety but most of them were killed or wounded by the quick following explosions in the other mills. When the heat from the burning mill exploded the giant powder magazine, ninety minutes later, destroying the town by the concussion, many of those engaged in rescue work were badly injured and several killed.

That the death list is not far greater is due to the fact that the people of the town had left their houses at the first explosion and were not in them when the explosion of the 40,000 kegs of powder in the magazine hurled their homes to pieces and scattered their household goods in heaps of debris.

Four Die in Collision.

POTTSTOWN, Pa., Oct. 14.—As a result of a grade crossing automobile accident on the Philadelphia & Reading railway at Keim street here tonight four persons were killed and one probably fatally injured. The automobile, which was run down on the crossing by the Pottsville express, contained a party of five persons from Kimberton, Chester county, Pennsylvania. The dead:

JACOB REESE, aged fifty-five.

MRS. JACOB REESE, aged forty-eight.

MRS. ANTHONY W. EMERY, JR., aged forty-two.

BELVA EMERY, aged one year, child of Mrs. Emery.

Anthony W. Emery, Jr., owner and driver of the automobile, was the only one of the party to escape death, and his thigh was broken and he received internal injuries in the accident. The party were on their way home from a shopping tour in this city when the accident occurred. A hedge and a clump of trees, together with a couple of buildings, partly obscured the crossing, and it is probable that Mr. Emery did not know the train was due, for he drove the machine directly on the track in front of the express. The automobile was broken into bits and the members of the party were hurled out of the machine. Mr. Reese and Mrs. Emery were killed instantly. Mrs. Reese's neck was broken and she died on the train while being brought into this city.

The Lusitania Brings New Record Into Port.

NEW YORK, October 11.—Four days, nineteen hours and fifty-two minutes out from Queenstown with every transatlantic speed record in her possession, the Cunard liner Lusitania swept by Sandy Hook headlight at 1:17 a. m., to-day, and after a pause off the bar to await day-light, steamed slowly up the harbor to receive the recognition of her right to the title of Queen of the Sea.

Three records were written down in her loghook, two of them wrested from the great German rivals of the Cunard and one from the swift Lucania, of her own line. They were the shortest time from any European port to New York; the fastest average speed for any transatlantic voyage, 23.99 nautical miles an hour; and the longest daily run, 617 nautical miles. Translated into land miles her speed average for the run was 27.60 miles an hour. Her achievement is a triumph for British shipbuilding and sailors, and may mark the passing of the old-fashioned reciprocating engine and the beginning of the turbines, which have made it possible for this ship to carry all records by the board.

Famous Indian Chief Geronimo.

TULSA, I. T., Oct. 13.—Geronimo, the famous Apache, accompanied by his eighth wife and his daughter, passed through Tusla yesterday enroute to Collinsville, where he is to be the guest of honor at the last Indian war dance and powwow. The old warrior looked tired and worn, but through his interpreter said that it was trouble on his mind that made him appear weary. Discussing the subject of his visit and the probable effect it might have, Geronimo, said:

"The celebration at Collinsville is a religious rite and not a bloodthirsty affair. I will discuss matters of vital concern affecting the full-bloods in the new state and their spiritual welfare. The Spirit Father in the clouds has sent a message to all Indians, and I will deliver it to them while the dance goes on. I have made peace with my Master and my theme is to lead my people safely across the broad field of peace to eternal happiness. I am no longer an old Apache warrior who killed and scalped white men for pleasure, but an old man, full of sorrow and regret."

Twenty One Perish, Lake Vessel Lost.

SAULT STE. MARIE, Mich., Oct. 12.—The steel steamer Cypress, owned by the Lackawanna Transportation Company, and on her second trip down the lakes with a cargo of ore, was wrecked last night in Lake Superior, off Deer Park, thirty miles from Grand Marais, and all of the crew of twenty-two, excepting the second mate, were lost. He was washed ashore near Deer Park, lashed to a liferaft and barely alive. He was in a critical condition and was able to tell only that the steamer was the Cypress and that he was the sole survivor. He suffered terribly from exposure and battering of the waves.

Cassie Chadwick Dies in Prison Cell.

COLUMBUS, O., Oct. 10.—Mrs. Cassie Chadwick, whose amazing financial transactions culminated in the wrecking of an Oberlin bank, died in the woman's ward at the Ohio penitentiary to-night at 10:15. Mrs. Chadwick had been in a comatose condition for some hours previous to her death and the end came peacefully. No friends or relatives waited at her bedside; only the prison physician and hospital attendants. Her son, Emil Hoover, had been summoned from Cleveland, but he was not expected to arrive before to-morrow.

Liner on Fire During Storm.

NEW YORK, Oct. 10.—The Austrian steamer Giulia, which arrived to-day from Trieste with 763 passengers, narrowly escaped destruction by fire in midocean during a violent storm October 3. The crew fought the flames all day before the latter were extinguished, while the panic-stricken passengers prayed for help.

The boats were prepared to meet any emergency, but after the hold had been flooded and part of the cargo thrown overboard the fire was extinguished about 3 o'clock in the morning.

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By H. P. KREHBIEL.

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Vol. XXII. BERNE, INDIANA, OCTOBER 24, 1907. No. 42.

The Great Refiner.

"And he shall sit as a refiner and purifier of silver." Matt. iii. 3.

'Tis sweet to feel that He who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metal, too, destroy.

'Tis good to think how well He knows
The silver's power to bear
The ordeal to which it goes;
And that, with skill and care,
He'll take it from the fire when fit
For His own hand, to polish it.

'Tis blessedness to know that He
The piece He has begun
Will not forsake, till He can see—
To prove the work well done—
An image, by its brightness shown,
The perfect likeness of His own.

But ah! how much of earthly mold,
Dark relics of the mine,
Lost from the ore must He behold;
How long must He refine,
Ere in the silver He can trace
The first faint semblance of His face.

Thou Great Refiner! sit thou by,
Thy promise to fulfil;
Moved by Thy hand, beneath Thine eye,
And melted at Thy will,
O may Thy work forever shine,
Reflecting beauty pure as Thine.

—Selected.

Items of News and Comment.

We need God's help to assist others, to be kindly in speech, to be tender and graceful in behavior.

Rev. W. H. Grubb will hold communion services at Perkasie, Pa., on October 27, at 3 p. m. Special Gospel services will be held three evenings the previous week.

Some people take great pleasure in doing "easy" things; they look for an easy job and seek an easy place. Caleb, who was trustful and aspiring to obtain the promised heritage in Canaan, was of a different stamp. He was willing to deny himself and to take up an arduous task for which he was rewarded in due time.

The brethren M. S. Steiner, of Columbus Grove, Ohio, and Noah H. Mack, of New Holland, Pa., expected to attend the conference at Henderson, Neb., last week. Their intention was to also attend some mission meetings and visit some of our German congregations in the West. We trust they will have an interesting and profitable trip.—Gospel Witness.

"Oblige a child to go to church," says a recent writer, "and it will grow to despise the church." Nonsense. The churches are full of people whose parents took them when they were babies, and who are still going, and who love the church. One might as well say oblige a child to eat healthful food and it will grow to despise such food.—Ex.

NOT TO EXCLUDE LIQUOR MEN. Odd fellows vote down constitutional amendment.—St. Paul, Sept. 17. The Sovereign Grand Lodge of Odd Fellows at its first business session overwhelmingly defeated the constitutional amendment excluding wholesale liquor dealers from membership in the order. Retail liquor dealers have been barred from membership for ten years.—*Baltimore Sun.*

In summing up the gains of The Hague Conference the following points have been mentioned: (1) The provision that a distinct declaration of war shall be made before hostilities are begun; (2) the prohibition of the bombardment of unfortified ports and towns and of the dropping of explosives from balloons; (3) the establishment of an international prize court to take the place of the national prize courts which have hitherto judged of the lawfulness of the captures made in war at sea; (4) certain restrictions as to the placing of floating mines in war times so as to endanger neutral commerce; (5) the inviolability of neutral states; (6) the determination that The Hague conference shall meet automatically, i. e. it is to be a permanent organization, meeting by virtue of its own authority and without any separate call, once in five years. It is the expectation, therefore, that the next meeting will be in the summer of 1911, and will require no summons from Emperor, King, President, Parliament or Congress. It will meet because it has been authorized to meet, and that is a great gain.

Mormons not desired. Germany has decided that the Mormons and their teachings are a menace to the morals of the people, and she has given emphasis to her decision by arresting three Mormon missionaries and expelling them across the border. About four years ago the German Government decided that it was not desirable to allow Mormons to continue their mission work within the empire, and gave them a hint to that effect. Through the interference of the United States Ambassador at Berlin they were, however, endured for a time, but it has now been decided that all active propagandism on their behalf in Germany must cease, and the conviction of the authorities is to be strictly enforced. Other countries might perhaps as well not utterly despise the lesson that "infidel Germany" is teaching them.—Christian Guardian.

THE SALOON IN THE SOUTH. Some of our Northern readers will be surprised to learn how rapidly the anti-saloon sentiment is forging ahead in the Southern states. Sometimes it takes the form of prohibition, and sometimes local option, but always the dram-shop is being downed, and of course to the great advatage of the community. Here and there the negro problem has forced the liquor problem to the front, and to protect the wives and daughters of the white men from one form of crime it has been found necessary to do away with another that gives rise to it. And yet white men are found selfish, narrow and wicked enough to cry out against this reform because it will "ruin business!"

Governor Folk, however, is an authority on the other side, and testifies that it is helping business in Missouri cities and towns where the laws are properly enforced, and (what is even more encouraging from so competent a source) that the laws *can* be enforced against liquor selling and every form of public vice as well as in any other sphere of legislation. Be bold, Christian countrymen, and remove this ulcerous sore and pitfall of temptation from the body politic in your locality.—Institute Tie.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

X.

LONDON, Eng. Sept. 6, '07.

Having turned back from the sweltering heat and drought of Italy on Aug. 20th and traveled north all day, the next day before noon we were being pushed upward steadily on the cogwheel road from Zermatt to the eternal snows of the Gornergrat and with the cold all about us there was such a stiff breeze blowing from the N. E. that I had to rub my left ear constantly for the last 15 minutes of the ascent to keep it from freezing. The arrangement of the "Zahnradbahn" is so ingenious that I think an American must have constructed it. From the Findel glacier there flows down into the valley of Zermatt a good sized mountain stream. This stream they tapped at the proper point and conducting some of its water through a canal they drop it down through a 5 ft. pipe into a turbine which runs an electric dynamo and behold, they have power enough to push all the Americans, Englanders and Germans up to Gornergrat who have 18 franks left to pay the price. Sister Emma and I had'nt quite the price in Swiss money for the whole round trip from Visp, so I proposed that she take a round trip ticked from Zermatt to Gornergrat and that I take a ticket for the ride up only and walk back thus saving 6 franks for our company. Now I am glad that we did not have the price of a return ticket for 3 reasons. In the first place I redeemed the honor of my country men, for on the top of the Gornergrat I had read this inscription, or rather description of the American tourist: "The Americans are great climbers, they climb the railroad trains and the carriages." In the second place that walk or

climb of 4 hours, a distance of perhaps 6-8 miles but 5700 ft. lower is one of the pleasantest recollections of the whole European journey. I was only sorry that I had had only a sandwich for dinner in the hotel at the top, which was almost completely eaten out before we arrived. (No fear, by the time you get there the larger one which they are now building will be completed and you can get anything you want provided you have the money to pay for it.) More than my scant dinner I regretted that I did not have more time at my disposal to dwell among and admire this revelation of God and worship here. I started soon after 12 o'clock and after having walked steadily for one hour I was still among the snows and stopped to make and throw 3 snowballs at an imaginary mark. If there had been a companion with me I am sure we would have snowballed each other. I rested for a few minutes on a large flat stone that partly bridged a little mountain stream, listening to its babblings and drank from its ice cold refreshing waters. Some places it looked as though the rugged peaks had been shaken in some prehistoric evolution and from their shaggy crowns had fallen down immense masses of rocks which were broken into thousand fragments in their downward plunge so that it was difficult to find a foot path over this "Geröll." The most wonderful thing was that I started with the heaven defying Matterhorn across a depression on my left, as I walked onward it was sometimes hidden behind another peak and I thought I had gotten away from it, but the pathway bending out around some projection into the valley I would find myself again in the presence of the mountain sentinel. When I saw it again and again it almost seemed to me like the presence of God, from which the Psalmist says a person cannot escape, Psm. 139, 7-10. After 4 hours at Zermatt that peak was still looking down upon me and more wonderful still when I took the train at Zermatt to return to our hotel at Visp, 22 mi. distant, as long as the day light permitted I could look back and see this mighty sentinel standing watch over the valley. Some desperate mountain climbers at the risk of their lives, have succeeded in scaling the height of this rugged peak; a week before we were there two men out of a company of 3 lost their lives in an attempt to ascend the Matterhorn. Though a few have succeeded in climbing to the top yet I am sure they will never build a "funiculare" or cog wheel road up the Matterhorn, for two reasons; in the first place the sides are too rugged and precipitous and in the second place the top is so pointed that they would find no place to locate a hotel and a booth to sell view cards. But I must get to the third and principal reason why I am thankful for the walk to Zermatt. About 2 miles from the end of my journey near a Swiss village of ½ doz. huts stuck on the side of a mountain like swallow's nests I met a young man 20 yrs. old returning from work and entering into conversation with him I found the reason why every Swiss farmer in America should thank God that he need not till the soil of his native land. The land is sold by the "Klafter," a klafter being 6 ft. square, for which they pay $3-$4(!?) I saw some fields that contained not more than 2 or 3 klafters and most of them are not only difficult but dangerous to cultivate. I saw an old farmer trying to hoist a load of hay onto a rick fastened upon his back and it made me shudder to think what would happen if he lost his balance and he and the load of hay would roll down the mountain side. The principal crop is hay with which they feed their cows in the winter time. For the butter they get 25c a lb. and the milk they sell at 4c a qt. They also raise some rye, which when threshed out with the flail they place on a hand sledge in the winter time and slide it down to Zermatt, a man being able to take about 200 lbs. in this manner, provided he is strong and the pikes in his shoes are sharp. The sledge is taken apart, strapped onto the back and the groceries carried home on top of it. Of course, all the cultivation is done by hand for the size and location of the fields forbid the use of horses or cattle. A large farmer, one who has from 5000 to 8000 klafters and a family of 4-5 children able to help in the work can save in a favorable year from $150 to $200. Would our American farmers be satisfied with such a reward for their labors? But not all of Switzerland is like this, for next morning we took the train to Montreaux and passing down the Rhone valley we saw some splendid fields. But even here the people are not as prosperous or perhaps not as foolish as we Americans. I could see this from the train by a funeral procession passing along the country road. The casket made of plain boards painted black was placed on a one-horse spring wagon, the horse was being led by one of the men and all the mourners including the bereaved family were following on foot. I have no desire to return to this primitive custom, but I wish most ardently that some of the show and display made at many funerals in America, some times by families who can ill afford the expense, might be omitted.

At Territet we passed the prison of Chillon which Lord Byron has immortalized in his poem: "The prisoners of Chillon." It stands with its dingy walls on a promontory projecting into the lake, in fact it is built into the lake and connected with the land only by a draw bridge, thus making the escape of the prisoners impossible. I always pity the gifted Byron for the life he lived which caused him to say at last: "My days are in the yellow leaf, The fruit and flower of love are gone, The worm, the canker and the grief are mine alone." But I always thanked him for having written the prisoners of Chillon. Read the poem and you will agree with me that such imprisonment as he describes belongs to the barbarous ages and like the cruelty and inhumanity of slavery and war must be abolished by the influence and power of the life and teaching of the blessed Christ. In Westminster Abby I stood at the monument of John Howard and reading the inscription I thanked God that this man had devoted his life to the betterment of the horrid conditions in which prisoners in different parts of the world were compelled to languish. I wish that we might have had time to stop off and walk through the dingy cells described by Byron, but I had written to Bro. Henry Ummel that we would arrive at Chaux de Fonds that afternoon at 4 o'clock and in order to keep this appointment we had to hurry by and,—to spend a few days among these splendid Christian people was pleasanter than to grope through the corridors and cells of a prison where feudal lords exercise their cruelty and practiced their tyranny.

The High-School Fraternity.

The development of the fraternity craze in the high schools of the country has become so serious a problem that the dignified American Review of Reviews devotes a leading article to the subject. "Are Secret Societies a Danger to Our High Schools?" is the title of the article by Marion Melius. The following quotation is worthy of consideration by all high-school boys:

"The situation is just this: Some thirteen or fourteen years ago there sprung up in the high schools of this country secret societies patterned after the college and university fraternities. The inspiration for these came partly from a desire for more social life in the school, and partly from principals who had found their own college societies a distinct benefit. The high-school fraternities were quickly followed by sororities, and these organizations thrived harmlessly for a while. They were generally silly but they were innocuous. As they increased in numbers and were strengthened by a chapter system all over the country, they became a more and more powerful influence, until to-day they are the dominating element in the schools and any challenge of their supremacy is accompanied by a threatened overturning of all school discipline. To-day educators are practically united in regarding the high-school secret society as an elephant on their hands and they are extremely anxious to rid themselves of it. How, is the question teachers, parents, and even lawyers are asking themselves.

"The three main charges on which the high-school secret society is arraigned are (1) that it is undemocratic, (2) that it resorts to cheap politics, and (3) that it is independent of school control. The National Educational Association investigated the matter and from the results of the investigation saw fit at a meeting in 1905 to resolve against such societies, "because they are subversive to the principles of democracy which should prevail in public schools; because they are selfish and tend to narrow the minds and sympathies of the pupils; because they stir up strife and contention; because they are snobbish; because they dissipate energy and proper ambition; because they set up wrong standards; because rewards are not based on merit but on fraternity vows; because they inculcate a feeling of self-sufficiency among the members; because secondary school boys are too young for club life; because they are expensive and foster habits of extravagance; because they bring politics into the legitimate organization of the school; because they detract interest from study; and because all legitimate elements for good,—social, moral, and intellectual,—which these societies claim to possess can better be supplied to the pupils through the school at large in the form of literary societies and clubs under the sanction and supervision of the faculties."

Gambling.

Gambling is an injurious excitement, without compensation and consolation. The gambler has hope, but it is not an anchor. It is an unmanageable sail that bears him upon the rocks. It is an excitement that consumes, but never recreates. It does not promote health or happiness. The loser has no compensation. When the merchant loses, from circumstances beyond his control, he has the consolation of knowing that he did his duty. He has regret, but no remorse. He needs consolation, but he needs no pardon. The gambler cannot say, "I did my best, but providence sent me adversity." He has remorse, not regret. He may claim our pity, not our sympathy. When all that the merchant had is lost, his character is safe. When the gambler has lost his all, that includes his character.

What a strange fascination there is in gambling. Who does not recall with pity that young and brilliant lawyer, who had led to the bridal altar one of the fairest daughters of the land, whose happiness lay in the embrace of a future like an ocean of pearls and diamonds, but who became addicted to this entrancing vice? The habit had fastened upon him, its hooks of steel had entered his very soul. On a certain night he lost heavily. He then staked his splendid mansion, the patrimony from an honored father. The home was lost. In despair he left that hell of hells; the night air touched his temples, but could not chill to the death this charm of charmers. He said there was one hope left; he would return. The gamblers looked amazed at his reappearance. As his last stake—all that he left in the world, on which he hoped to recover all that he had lost—he staked his coach and horses. The game was played; again he lost. Leading the winner to the street, and pointing to him, he said to the coachman, "Here is your master;" and then, in a despair that knew no relief, a homeless indigent wretch, he walked the streets of the silent, sleeping city; he looked at the stars of his childhood, but they brought him no relief; he lingered beneath the light of the street lamp, which only revealed a countenance of despair; he pressed his temples and cursed the day of his birth.—Dr. J. P. Newman.

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Home Circle.

Little by Little.

One step, and then another,
And the largest walk is ended;
One stitch, and then another,
And the largest rent is mended;
One brick, and then another,
And the highest wall is made;
One flake, and then another,
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those pretty islands
In the distant dark blue ocean;
And the noblest undertaking
Man's wisdom hath conceived,
By oft-repeated efforts
Hath been patiently achieved.

Then do not look disheartened
O'er the work you have to do,
And say that such a mighty task
You never can get through:
But just endeavor day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

"Rome was not builded in a day,"
The ancient proverb teaches:
And Nature, by her fruits and flowers,
The same true sermon preaches.
Think not of far-off duties,
But of duties which are near;
And having once begun to work.
Resolve to persevere.—Ex.

The Drunkard's Alphabet.

A stands for Alcohol; deathlike its grip;
B for Beginner, who takes just a sip;
C for Companion who urges him on;
D for the Demon of drink that is born;
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
J stands for jeering that follows his fall;
K for his knowledge that he is a slave.
L stands for the Liquor his appetites crave;
M for convivial Meetings so gay.
N stands for No that he tries to say;
O for the Orgies that then come to pass;
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin that hovers around.
S stands for Sights that his vision bedims.
T stands for Trembling that seizes his limbs;
U for his usefulness sunk in the slums.
V stands for Vagrant he quickly becomes.
W for Waning of life that's soon done;
X for his eXit regretted by none.
Youth of this nation, such weakness is crime;
Zealously turn from the tempter in time.

—*Canadian Epworth Era.*

A False Alarm.

Carl lived just three doors below the schoolhouse. So when he was the least mite of a boy he began to go to the Kindergarten. Just a skip, a hop, and a jump—and he was there.

Such good times as he had! There were so many pretty things to look at and so much to do! Then there was The Lady. Nobody could help loving her. To Carl she was never the teacher. He thought the Kindergarten was her home—that she lived in the bright, lovely room, and made it such a nice place. Not that he ever told what he believed about it. Not even The Lady knew.

One morning, when all the children were busy and happy, building at the tables, the door opened and a strange person came in, without knocking.

She and The Lady went over by the piano and talked. Of course, only The Lady knew what she said.

She was really the Infant School supervisor, and she told The Lady that there was to be a fire drill that morning, and she thought it best to tell the Kindergarten class about it, so they would be ready and know just what to do when the time came, as this was the first drill of the season.

When the strange person went out The Lady began to talk. Carl liked to hear her talk—she had such a sweet voice. So he listened, but could not quite make out what it was all about. But he caught the words "fire" and "bell."

A fire, he knew, was a dreadful thing, for once there had been one just across the street, and he had watched it from the window.

Everyone ran about frightened and shouting, and the people who lived in the house had to be carried out, and by-and-bye there was no house, just a great black heap of ashes.

A fire in the schoolhouse! Carl's lips began to quiver. He wanted to see his mother, and not wait for any bell to strike three times!

"When the bell strikes three times," said The Lady, "each little child must drop everything at once, push the chairs quietly under the table, and quickly form in line near the door."

Carl thought of his new overcoat with the red lining and deep pockets, hanging in the cloakroom. And in one of the pockets his snow-flaked mittens grandma had knit for his birthday. If he could only save them!

"And children," said The Lady, "you must not wait for wraps; we are all coming back here again."

Carl choked back a sob. What could she mean? Their Lady—to want them all to come back and be burned up with the wraps! He looked up into her face. She was smiling with her eyes and did not look a bit frightened. He would try to be a brave boy, but the dreadful fire!

Just then the bell struck, and she was very busy marshaling so many little people in line and a bit anxious for their part in the success of the first fire-drill.

It was all over in a moment—the breathless rush of eager yet orderly lines. The kindergarten children went first, and as the tiny, hurrying feet went through the hall, down the steps and out of the great front door, Carl was borne along, a trembling atom, to the air outside.

Once on the pavement, he never waited to see what came next. Shutting his eyes so as not to see the fire, he rushed by the schoolhouse as fast as his little fat legs could carry him, and never stopped until he hid his head in his mother's lap, sobbing out, "O mother, the fire—the schoolhouse—my overcoat—all burned up—the children and The Lady!"

Assured that her baby was safe at home, mother ran out of the house expecting to see the schoolhouse wrapped in flames and the street full of panic-stricken children.

Everything was quiet as usual. She ran up the schoolhouse steps, through the hall, and met The Lady, who was just going to see if Carl had run home, as she suspected when she saw his little empty chair on the return of the rest of the children, although in the excitement no one had seen what became of him.

Mother and The Lady talked a few moments, and then although they laughed, the eyes of both were shining, for after the manners of mothers and kindergartens, they understood.

"The poor, frightened little soul!" said The Lady. "It was all my fault that I did not make it plain to my kindergarten baby."

When mother came back to Carl, she took him in her lap and made clear at last, the strange tangle of the fire drill.

At first Carl could not believe that there had been no "truly fire at all;" but mother told him it was like some of the kindergarten games, just playing what to do if some day there should be a fire, so that all the children could march out safe and sound.

After a while Carl thought it fine, and the next time the signal came, no one responded so promptly as he, and I am sure that should there ever be a "truly fire" in school, Carl would march out like a soldier, with credit to himself and The Lady.—*Selected.*

The Mennonite.

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Editorial.

The Modern Saint.

It is strange to observe how the meanings of words change during the progress of years. Some words rise from a low plain to something higher and better. Take the word cynosure, for an example; originally it meant simply a dog's tail, now it has come to be understood as a centre of attraction. Other words again have gone down to a lower level. Anciently a villain simply meant a person of the common people, one whose dwelling was in a village; now in the course of time it comes to mean a rascal. An idiot once only meant a person who did not hold public office, now we take an idiot to be a natural fool. So too with the word saint; St. Paul often uses it in speaking of a person set aside, consecrated to God. People to-day associate it with sinlessness. The Catholic church with its fondness for the marvelous selects persons who have been eminent for their piety and attributes to them the power of working miracles and then canonizes them. The Protestants with less reverence for the word rob it of its true meaning and make it to be a nic-name, a term of reproach, for the one who makes pretentions to a holiness that facts do not warrent. In the Bible saintliness never means sinlessness; if it does St. Paul must have been rather contradictory when he addresses the Corinthians with all their shortcomings and unnatural vices as saints,

A saint is possessed of sanctity or holiness and this involves three things. (1) Separation. This is the first meaning of holiness. That which is holy must be separated from the unclean thing. The primitive Christians were as separate from the Jews as the Jews were from the heathens. (2) Purification. The followers of Christ have been cleansed of their sins by the blood of Jesus and the washing of regeneration, therefore they keep themselves from the world that they may remain pure. (3) Consecration. Merely building the wall of caste about one's self is of little use unless something is accomplished by it. The saint is separated from the world so that he can go back to it again with a mission of helpfulness, service and reform. He must be in the world though not of it very much as a ship must be in the sea but the sea must not come into the ship.

A saint of this kind is of great value in the world. We believe that such a saint is more precious to the cause of Christ than the great ecclesiastic, orator or scholar. G.

Correspondence.

ZIONSVILLE, Pa., Oct. 21.—On Sunday, Oct. 20, we celebrated the Lord's Supper. It always reminds us of Christ's suffering and death. For in the same night in which He was betrayed He took bread and when He had given thanks, He brake it and said, "Take, eat, this is my body broken for you; this do in remembrance of me." After the same manner also He took the cup when He had supped saying, "This cup is the new testament in my blood; this do ye, as often as ye drink it in remembrance of me." For as often as we eat that bread and drink that cup we show the Lord's death till He come.

May we all keep faithful to our Lord and Savior Jesus Christ that we may at last be with Him in glory. The attendance was good. Our pastor W. S. Gottshall preached a very interesting sermon. May the Lord bless him and be ever with him is my prayer.

ANNIE G. GEISSINGER.

COLFAX, Wash., Oct. 12.—The summer is now past and has made room for the cooler autumn days. The longer and cooler nights with an occasional frost, the falling leaves,—all tell that winter, although in a distance, is on our tracks.

The harvest is about ended through this section, while in higher altitudes toward the mountains there still remains some grain to be cut and threshed. We had an unusual amount of rain in the month of August, which delayed the harvest some and also caused some damage to grain, but the latter part of September and October were very favorable for harvesting.

The scarcity of laborers was another drawback which we had to contend with, since there are so many railroads under construction in this state. They employ so many men for this work and this often interferes with the farmers, especially in harvest, and as a result they ask and get very high wages. But this does not, as many think, improve the situation of the majority of them. To most of them higher wages only mean more drinking, more carousing, more immoral life, and as a result a more demoralized victim to contend with in the future. The saloon as a rule gets the benefit of the high wages and although they pay $1000 license per year they still claim to do a good business "perhaps a good one of its kind." To avoid having that class of help farmers try to do away with as much hired help as possible. Many have the combined harvester formerly only used in California, but is now extensively used in this state. These machines are operated by five men and from 26 to 36 horses, and cut and thresh from 20 to 30 acres per day. It is surprising to see over what rough ground they can be operated. Another new way is by the use of gasoline power which proves to be cheaper, and requires less labor than steam power. The grain crop was not quite as heavy as was expected, but the price being so much better than usual makes up for the smaller yield. So there is surely no reason to complain.

The fruit crop which so many thought would be almost a total failure proved to be a heavy crop. Car loads, yes train loads were shipped out of the state while a great portion of it could not be gathered on account of lack of help or too high wages, or too high freight rates to make it profitable. It is estimated that much over one million dollars worth of fruit went to waste, and only in this county. There is much talk to remedy this by erecting dryers and canneries and make use of it in the near future. Since God blesses us with so many good gifts men should surely see to it that it is not wasted.

Since the last correspondence from this section Bro. M. Horsch, from Upland, Calif., has been with us during the last part of the month of June, spending Children's day with us and staying nearly one week, preaching twice every day, German in the morning and English in the evening. He favored us with some excellent sermons, and we hope that the impressions will remain with us and bear fruit for eternal life. May God be with him and bless his efforts as Evangelist on this coast.

With best wishes to the editor and all the readers of the MENNONITE, S. R. ARSCHLIMAN.

TOPEKA, Ind., Oct. 21. On Saturday afternoon, Oct 19, the preparatory service for the communion was held. Our pastor emphasized the need of cleansing and fitting ourselves to partake of the "emblems" on the morrow. The Lord's Supper was observed on the Sabbath. Bro. M. A. Niswander, pastor of the Silver Street church, was with us and assisted in the services. His text was Rev. 3:20. He made an earnest appeal for Christians to consecrate their lives more fully to His service; to allow Christ entire possession of our hearts that we might have "the life more abundant." It was another blessed service for His honor and glory.

Bear Ye One Another's Burden.

(The following sermon was delivered in the First Mennonite church of Philadelphia, on Sunday, September 15, 1907, by Rev. F. C. Fleischer, B. D., pastor of the Mennonite church at Makkum, Friesland, Netherlands, also a member and Secretary of the First Aid Commission to the Queen of Holland, as also President of the Green Cross Society of Holland.)

"Bear ye one another's burdens and so fulfill the law of Christ." Galatians 6:2.

My dear Brethren and Sisters:—Now that I have crossed the Ocean between America and the Old Continent, and have seen by my own experience that "continual miracle," as the sea has been called by one of your poets, I am the more admiring the strong minds and the true hearts of the few pioneers who landed here in Philadelphia, the sixth of October in the year 1683. About the quarter of the year lasted the voyage of the Concord, and was rather a difficult one. But they carried through and finally arrived here in this country of religious and political freedom, where still the present age enjoys the fruits of their life-long arduous labors.

How manifold must have been the detriments of these men, as well at their arrival in this land of their future, as during the very voyage hither! Have they not amazed the majesty of the immeasurable, calling upon Him, Who, "treadeth upon the waves of the sea!" Have not they trembled when the sails fluttered while the rushing wind swept over them in a hurricance? Did not their hearts burn within them, while they went out, hardly knowing whither they went? But they stood fast, strenghtened by their faith and by their mutual confidence. For whatever must be suffered in life, we can suffer, if we believe in Him, whose tender and loving hand is ruling all things, and if we are surrounded by a few companions, who are ready to obey the apostolic rule to "bear one another's burdens." And so these men of Crefeld did. Amidst all the frightening terrors of the ocean as well as of their future life, they clung to God and to the true hearts of their brethern; by this faith their soul sang with courage and good cheer:

Sail on, sail on thou fearless bark!

Is not this stormy voyage and the faithful confidence of these brave settlers a true picture of actual life? Tempestuous and perilous as a seventeenth-century voyage, is man's life. Our happiest days even are threatened by calamities, diseases and death.

"All that is bright must fade,
The brightest still the fleetest;
All that is sweet was made
But to be lost when sweetest.
—Th. Moore.

And setting aside this, how heavy is not man's daily task, the everlasting struggle for life! Shall we succeed in making both ends meet? Will our business prosper? How to prevent declining? Each of us, whatever our condition and estate, has to contend with these and similar questions and has to manage his affairs as well as possible. And it is of course a heavy burden which we have to bear in this respect, a burden of daily and unceasing exertion, of everlasting disappointment, of pinching fear, a burden which makes a weary head and heavy limbs. And how many other burdens there are, grievous to be borne! The burden of our moral duties, for instance, the fulfilment of which often requires more skill and wisdom and strength than we have at our disposal. How difficult and heavy a task, the education of our children! Questions arise which we could not foresee nor prevent. Shall we reach our aims by severity or by meekness, by patience or by energetic enforcing.

And what is to be said of the burdens laid upon our shoulders by other men? If we be lazy, they scorn our laziness as a sinful vice; if we be diligent, we soon are too diligent by far, too diligent in their opinion, and they try to stop us and to thwart our endeavors. Their bestiality even, lurking in the dim depths of society, and suddenly breaking out from time to time, threatens the honesty of our innocence.

In truth, life is not an easy pleasure-trip on a bright brooklet! Oh! I am ever convinced, that if we could have set at once before our eyes all the miseries, the torments, the agony of body, mind and spirit, which we must endure on the long way from the cradle to the grave, we should be weary of life, we should cry to the Lord and say, "Have mercy upon us, O, Lord, for Thou hast turned for us our gladness into everlasting mourning, for the sun of our life is blotted out and we are left without faith and hope."

A heavier burden than any other is that of the faintness (weakness) of our own spiritual being. For all is to be suffered in life, except self-despising!

"True dignity abides with him alone
Who in the silent hour of inward thought
Can still suspect and still revere himself
In lowliness of heart."

In the impeachment of our conscience we understand the judgment of our hours of loneliness. And the judgment of our loneliness is that of our God who then speaks to our souls. And the judgment of any one in the world, nay, the curse of society, of our kinsmen and even of our own family, might be endured better than the judgment and the doom of the eternal God,

No heavier burden, therefore, than that of the inward struggle with our passions, and verily, I say unto you, "he that rules his spirit is better than he that takes a city."

Finally we have to notice the burden of religious scepticism which overcomes so many children of our age. To be fluctuating between faith and doubt, to have no home beyond this disappointing and sinful world, not to believe that a Higher Hand is ruling our lives, to be confined to our own weak and often insufficient strength, truly, it is more than enough to break down one's courage and best endeavor.

All this notwithstanding there are a great many brave, cheerful, merry-hearted, energetic, ever-striving people. How do we understand this? Are these men all bearing the blame of superficiality? Are these men all strangers in our Jerusalem of earnestness and sorrows? Is the hollowness of their character passing over as well the judgment as the love of God? Is all their wisdom but sophistic self-conceit, their piety but hypocrisy, their strength but a pretended strength, the peace of their heart but a false peace? No, it is not that, from what I can see! On the contrary, they know quite well the heights and depths of life, but its heights are not too high for them, nor its depths too deep, because they go hand in hand with the Good Shepherd, who has humbled them by times and has lifted them up at other times; who has enlarged the narrow mansions of their soul, that he might enter in, as Augustine said, Who has given unto them His everlasting peace. And now they are glad because they are quiet. Now they feel really insured to all life's hardships, like brave climbers ascending the highest mountains, while surmounting a thousand obstacles, they ascend the summits of life, surmounting every trial on their upward way, like sturdy sailors who cross the ocean amid the howlings of the gale, who steer their vessels between the shoals and breakers or dashing waves covered with foam. So these men cross the rough sea of life. And no gale or surf dismays these sturdy souls, no sorrow crushes their hope and confidence, for they undoubtedly know that, they "may be lost, perhaps to themselves, but never lost to their God."

(To be continued.)

Give Thanks Like Jesus.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my head and say, "Father, I thank Thee that Thou hast taken away my friend?" Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks for everything? Be still, my soul, thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the Son of man that He gave thanks for the symbol of His broken body. Not for the pain, but for the mitigation of pain, did the Son of man give thanks; not that His body was broken, but that it was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 3. "ACQUAINTED WITH GOD." Job. 22, 21—22.

QUESTIONS.

1. Why should we get acquainted with God? Job. 22, 21.

2. How can we get acquainted with God? Job. 22, 22.

3. What is the consequence of knowing God? Job. 22, 23. 25—29; Ps. 119, 2—3; 91, 14—16; 1 John 2, 3; 4, 7.

4. What can we be to others, if we are acquainted with God? Job. 22, 30.

5. Who has revealed God most to us? John 10, 30. 37-38; 1, 18; 1 John 1, 5.

6. When and why does the world not know us? 1 John 3, 1.

7. What is the sign and consequence of not knowing God? 1 John 3, 6; 4, 8.

8. What promise has God given in regard to knowing Him? Jer. 31, 34; 24, 7; Hebr. 8, 11—12.

MEDITATIONS.

God is the supreme being, the origin of all life, the essence of all perfection, therefore it ought to be our chief aim to become acquainted with God, for to know God is peace, joy, happiness.

How can we become acquainted with God, since God is a God that hides Himself. We as finite mortals can never comprehend the infinite, yet we can and shall learn to know God. We become acquainted with God like we do with men, hearing of Him, hearing Himself speak in His Word. Hearing and reading His Word we get acquainted with Him. We become acquainted by conversing with Him. Prayer brings us near to God. His guidance in life makes us acquainted with Him.

If we learn to know God, we become like Him, as we become like the people with whom we have loving intercourse. God is love, we learn to love, we love His Word, His will, we love others. By learning to know Him and His holy will, we learn to love and to do His will.

If we are acquainted with God and have learned to love Him, we will tell others of the love of God, His mercy, so that sinners dare to approach to the Holy One through Christ our mediator and redeemer. For Christ reveals unto us God as being love, Christ Himself coming from God as the only begotten Son full of grace and truth to save sinners. The more we learn to know Christ, the more we know God, for He and the Father are one and in Christ dwells all the fulness. Christ shows God to us as the Holy One; the light and the truth.

When we learn to know God and through this acquaintance become like Him, the world does not know us, it recognizes the difference, but does not know the reason, since it does not know God, can not know God because it is so different.

A sure sign of not knowing God and a consequence of it is, when we do not do His will, and do not love, since God is love and His children ought to show His nature.

Since to know God is the one desire of the heart of all His children. God cheers them by promising in the Old Testament as well as in the New Testament, that we shall learn to know Him. That will be the most joyful occupation in Heaven to learn to

know God more fully, more completely; that will be pure and unalloyed happiness.

QUOTATIONS.

A Jew entered a Persian temple, and saw there the sacred fire. He said to the priest, "How, do you worship fire?"—Not the fire: it is to us an emblem of the sun and of his animating light," said the priest. Then asked the Jew. "Do you adore the sun as a deity? Do you not know that he also is a creature of the Almighty? "The priest answered, that the sun was to them only an emblem of the invisible light which preserves all things. The Israelite continued, "Does your nation distinguish the image from the original? They call the sun their God, and kneel before the earthly flame. You dazzle the eye of the body, but darken that of the mind; in presenting to them the terrestrial light, you take from them the celestial." The Persian asked, "How do you name the Supreme Being?—" "We call Him Jehovah Adonai; that is the Lord who was, who is, and shall be."—"Your word is great and glorious; but it is terrible," said the Persian. A Christian approaching said, "We call Him Abba Father." Then the Gentile and the Jew regarded each other with surprise, and said, "Your word is the nearest and the highest; but who gives you courage to call the Eternal thus?"—"The Father Himself," said the Christian, who then expounded to them the plan of redemption. Then they believed, and lifted up their eyes to Heaven, saying. "Father, dear Father;" and joined hands, and called each other brethren.

KRUMMACHER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 3.

SUBJECT: The Cities of Refuge. Josh. 20: 1—9

GOLDEN TEXT.—My Refuge is in God. Ps. 62: 7.

Caleb's allotment of Hebron and vicinity lay in the territory given to Judah. Beginning with this tribe, the whole country west of the Jordan was divided among the seven tribes and a half by lot. Joshua moved his headquarters from Gilgal to Shiloh where he set up the tabernacle, and there in that holy presence he cast the lot for the division of the land, having first sent out a company of men "to describe the land" into as many parts as were needed to reach around (see Ch. 18: 1—11). The tribe of Levi was not included in this allotment (Ch. 18: 7), but after all the land was divided among the rest of the tribes then the Levites were divided by families among the other tribes, who were by commandment of the Lord required to give them cities to dwell in (ch. 21; Num. 35: 1—8). Forty-eight cities were thus allotted by the other tribes to the Levites. Of these cities of the Levites six should be made cities of refuge (Num. 35: 6) so distributed throughout the land that one of them would be within easy reach from any given point. For fuller particulars of this provision in the Mosaic economy, read with our lesson chapter, Num. 35: 11—29 and Deut. 19: 1—10.

A MERCIFUL PROVISION.

H. L. Hastings in his book on "The Wonderful Law" wrote in reference to this unique arrangement as follows:

"The six cities of refuge, three of which were located on each side of the Jordan, illustrate the merciful character of Moses' law. The customs of that country, then as now, imperatively required the nearest living relative of a man who had been killed, to avenge his death. No time was allowed for investigation, trial, or defense. Hence a man guilty of manslaughter or accidental homicide was liable to receive the same penalty that was inflicted upon a deliberate murderer. The law of Moses, however, required that whenever a man had slain his fellow, he should at once flee for his life to the nearest City of Refuge, which was made easy of access.

"Broad, straight roads led to those cities; and they were inhabited by priests and Levites, who were familiar with the law and whose business it was to protect the refuges from private vengeance or mob violence, until he could have a fair trial. If it was proven that he was guilty of deliberate murder, he was then delivered over to death; but if he was not proven guilty of murder he was exempt from death, but was to remain within the walls of the City of Refuge until the death of the high priest, after which he was at liberty to go his way in security.

"While this law did not prohibit the avenging of blood by private hands, in accordance with all the customs and traditions of the times, it so modified the usage, as to secure to every man a fair and impartial trial, substantial justice, and protection from undeserved punishment."

"Notes for Bible Study" has following words of comment along this line of thought:

"The Cities of Refuge were designed to be six great civilizing centers in the land. They were centers of education, government and religion. Their suburbs were to be kept in best cultivation. To live in a City of Refuge was to enjoy the best refinements the world afforded.

"In all cases the evils arising from the careless as well as the intentional taking of life are so serious to society that it was the established duty to avenge the taking of life. The avenger was a kinsman or 'goel.' He was responsible for the execution of justice. But the slayer might flee to a refuge, and the roads leading to these cities were to be made and kept in the best possible condition. What would be the effect on society of making and keeping such roads for such kindly purposes, and of sustaining such cities!"

ITS DEEPER MEANJNG.

This law of the Cities of Refuge, so admirable as an institution to serve the ends of justice and mercy in the Hebrew economy, has yet a deeper significance. There are striking spiritual lessons to be drawn from it. The man-slayer fleeing for his life is a picture of the sinner making his escape from the penalty of offended justice by betaking himself to the refuge of mercy provided for him in Christ. Let us earnestly consider the picture noting similarities and contrasts, as the following:

The way of escape is put clearly before us. All we have to do when we become conscious of impending wrath is to enter without delay the gate ever open to receive us. And how shall we escape if we neglect so great salvation?—Heb. 2: 3.

After entering the city of refuge the person was subjected to judgment and his life depended on his being found innocent of malicious intention. But in Christ, the most desperate sinner, coming in repentance and faith, will find pardon unto eternal life, and such a one cometh not into judgment but is passed out of death into life (John 5: 24).

For continued safety the man must remain in the city. So our life depends on our abiding in Christ. We may think of such a one wandering through the gate beyond the line of the city's protection and falling into the hand of the avenger, though even there the watchman at the gate would not readily let him go away. Christ has pledged His faithfulness to every sayed one. In Him we are in safe keeping. Our abiding in Him is made possible—and shall we not say *sure*? —by His keeping power and faithfulness. Blessed be God for such security! (John 10: 28, 29; Heb. 7: 25).

There the safety of the man did not depend on his feeling, his experience, or anything else but the fact that he was in the city. Here the parallel is complete. Whether or not we are in Christ, that and that alone makes all the difference between being saved or not. Reader, ask yourself this solemn question: Have I found refuge in Christ? He is yet calling to-day, "Look unto me and be ye saved," and to-day if you hear His voice, harden not your heart. Flee for your life ere it is too late.

Marriages.

FRETZ—KUMPF.—In Philadelphia, Pa., on October 16, 1907, by Rev. N. B. Grubb, Arthur S. Fretz to Miss Ernestine Kumpf, both of Philadelphia.

ROTH—SHAFFER.—On September 28, 1907, by A. B. Shelly at his home near Milford Square, Pa., Mr. Erwin M. Roth and Miss Carrie E Shaffer.

ROTH—SCHANTZ.—On October 12, 1907, by A. B. Shelly, Mr. Elmor L. Roth and Miss Bertha Schantz.

BLEAM—HOFFMAN.—On October 12, 1907, by A. B. Shelly, Mr. Leidy W. Bleam and Miss Agnes M. Hoffman.

Deaths.

SELL.—On October 9, 1907, in Milford, Bucks Co., Pa., Peter Sell, aged 89 years, 3 months, 18 days. The deceased was a faithful member of the West Swamp Mennonite church from his youthful days and served the congregation as deacon for upwards of 43 years. He died a happy and peaceful death after having been confined to his bed by the debilities of old age for the period of four weeks. He is survived by 3 sons, 4 daughters, 20 grandchildren and 21 greatgrand-children. Funeral services were held and interment made at the West Swamp church on October 15th. Brother J. S. Moyer spoke at the house and A. B. Shelly preached the funeral sermon on 2 Tim. 1, 12, at the church. Brother A. M. Fretz also took part in the services.

WEISS.—On October 12th, 1907, in the Hahnemann Hospital, Philadelphia, where he had undergone an operation for Serosis of the liver, brother Henry B. Weiss, of Rosedale, Pa., a faithful member of the West Swamp Mennonite church, aged 52 years, 2 months, 4 days. The deceased was a sufferer for the last 8 months and as a last resort he submitted to an operation, but without avail. He is survived by a wife, two sons and many sorrowing friends. But they do not sorrow as those who have no hope. He died with the blessed assurance of a better life beyond. Funeral services were held and interment made at the West Swamp church on October 17th. Brother W. S.Gottshall spoke at the house and the brethern A. B. Shelly, in German, and N. B. Grubb, in English, at the church. German text, Matt. 26, 39. 42, and English text, Job. 13, 15.

News of the Week.

Domestic.

Balloons Sighted all Around.

ST. LOUIS, October 22.—Apparently scattered to nearly every point of the compass by variable winds, the nine balloons competing in the second international aeronautic cup race, which started from here yesterday afternoon, were reported to-day to the northeast and also to the west of St. Louis, while one is even said to be traveling over Tennessee, far to the south. Several of the balloons are in the vicinity of the Great Lakes, especially Michigan, while four others were sighted late to-day in the vicinity of St. Joseph, Mo.

The first reports of the balloons today came from Indianapolis, South Haven, Mich.; Kalamazoo, Grand Rapids, Mich.; Prescott, Ind.; Watseka, Ill., and Tadmore, O. The latter place is 375 miles east in an air line from St. Louis, while St. Joseph, Mo., is 337 miles to the west. The balloon sighted at Tadmore was said to be bright yellow. This would seem to indicate that it is one of the German contestants.

Four balloons were reported near St. Joseph, but were too high to be distinguished. The balloon sighted at South Haven, Mich., is reported to have carried two American flags. Both foreign and American balloons displayed the American emblem prominently, however, so the flags would be of little assistance in determining either the name or nationality of the air craft. This same balloon is also reported to have a huge white patch visible. This undoubtedly was the white cloth which each contestant carried.

There is a strong belief here that the balloons reported to the northeast are the three German contestants, the English entry and one of the French teams. All of these made flight for the higher altitudes from the start, and evidently caught an upper current from the southwest. The three American balloons and the French balloon L'Isle de France, kept to the lower levels, and it is believed they were carried to the west, and are the ones reported in the vicinity of St. Joseph, Mo.

A Wireless is Sent Across the Atlantic.

SYDNEY, N. S., October 17.—Press and commercial service between Glace Bay and Clifden, Ireland was opened by the Marconi Wireless Telegraph Company at 2 o'clock this afternoon when a message was dispatched from Premier Sir Wilfred Laurier, congratulating England upon the establishment of the new means of communication with the Western world. The initial Marconigram from the East—a communication from London to a New York newspaper—will be filed to-morrow morning.

The principle of the Marconi system involves the breaking of a powerful electric current, setting up vibrations which, traveling at marvelous speed, cause electrical disturbances received by an instrument attuned to take in only disturbances of a certain length.

The first American tests were made during the international yacht races in 1899 between the Shamrock and Columbia. The Navy Department also tried the apparatus. After erecting his apparatus on nearly every great transatlanticsteamship, Marconi turned his attention to his ultimate goal over-the-seas telegraphy. He succeeded in sending his first wav from America to Europe in 1901, but it was long before the system became dependable. The inventor says he will next turn his attention to the Pacific.

Sigel Statue Unveiled.

NEW YORK, October 19.—The dedication and unveiling of the statue of Gen. Franz Sigel, at Riverside Drive and One-hundred-and-sixth street, this afternoon, was the occasion for an imposing military and civic parade, in which several thousand men participated.

The English oration by Governor Hughes, an address in German by Herman Ridder and singing by the United German Singing Societies, of 1,000 voices, were a part of the ceremonies arranged. Franz Sigel, son of the famous general, unveiled the statue which is the work of Carl Bitter.

Aid For Sufferers at Fontanet.

FONTANET, Ind., Oct. 18.—That the DuPont Powder company will replace that portion of this village destroyed as a result of the explosion last Tuesday will be the information conveyed to Governor Hanly by the commission that came here to-day to view the ruins and make recommendations as to the need and distribution of relief funds.

THE GOVERNORS' APPEAL.

INDIANAPOLIS, Ind., Oct. 18.—Pending the report of the commission sent to Fontanet to learn the necessity for aid, Governor Hanly to-night, issued the following statement:

"There is need of assistance at Fontanet. The people of the state ought to make quick and adequate response. The DuPont Powder company has placed $5,000 in my hands for distribution and as a basis for a relief fund.

"I hope contributions to the fund already started will not be delayed but that they will be begun at once. The people whose houses were destroyed at Fontanet are poor people. In many instances all they had in the world was invested in their little homes. These have been utterly destroyed. In other instances the bread winners of the families are dead. The survivors are destitute. The duty of a rich, generous and Christian people in such an emergency is too clear for comment. At such a time he who gives quick, gives twice."

Roosevelt's Last Day in Louisiana Swamp.

O'HARAS SWITCH, NEAR STAMBOUL, La., October 19.—President Roosevelt's bear hunt will close this evening. Early to-morrow morning he will break camp at Bear Lake and ride to Stamboul, where he will be the guest of Mr. Leo Shields until Monday forenoon. Then he will start for Washington via Vicksburg and Nashville.

Foreign.

Bloody Battle Between French and Moors at Casablanca.

CASABLANCA, Sunday, Oct. 20, via Tangier, Oct. 22.—The timely arrival of General Drude with re-inforcements alone saved Colonel De Fretay's reconnoitering column from annihilation yesterday near Taddert. The troops, which were sent out to search for the body of a Frenchman named Kuntzer, who had wandered from the camp and was murdered, consisted of a detachment of cavalry, two companies of infantry and a section of a rapid fire gun battery. On arriving at Alvarez a group of sixty Moorish horsemen was seen on top of a mound. Colonel De Fretay ordered a squad of regular Algerian cavalry to give chase and a hot pursuit was kept up for about three miles, when suddenly the hills beyond were seen to be swarming with horsemen. The Algerian troops, realizing that they had fallen into a trap, retired slowly. Fully 5,000 white-clad Moors threatened to overwhelm Colonel De Fretay's column when General Drude, who arrived upon the Moorish flank unperceived and opened on the enemy with all his guns.

The Moors were taken completely by surprise, and taking advantage of the confusion into which the natives were thrown General Drude quickly massed and launched his cavalry into a furious charge on the Moors, resulting in fierce hand-to-hand fighting, the French troopers and Algerian regulars sabering the enemy right and left. The Moors were unable to withstand the attack and broke and fled.

Too Free with Fins.

ST. PETERSBURG, Oct. 20.—William English Walling, of Indianapolis, Ind., his wife and his sister-in-law, Miss Rose Transky, were arrested in this city to-night by a force of gendarmes because of their association with several members of the Finnish progression party. They were still being held at the gendarme headquarters at a late hour to-night. A representative of the American embassy appeared at headquarters in their behalf but can take no action until to-morrow.

Mr. Walling is a wealthy socialist. He is a grandson of the late William H. English, who was a vice presidential candidate in 1880, when General Hancock ran for the American presidency.

For several years past Mr. Walling has taken an active part in the Russian struggle, and this is the third time he has visited Russia.

French Towns Flooded.

PARIS, October 17.—Dispatches from the center and south of France to-day confirm the worst reports of destruction caused by the floods. The rivers Loire, Rhone and Saone and their tributaries are raging torrents, the water in some places being the highest ever recorded. In hundreds of cities and towns there is from two to ten feet of water in the streets. Great distress has resulted.

Railroad traffic is utterly disorganized. At places the roadbeds have been washed away and the stations are under water. Fortunately the storm center is now moving seaward, the weather clearing and the worst appears to be over.

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ready for harvest in the ***Quill Plains District, Saskatchewan***—, and the wheat market higher than for many years.

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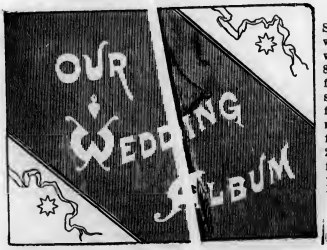

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The Mennonite.

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Vol. XXII. BERNE, INDIANA, OCTOBER 31, 1907. No. 43.

My Lord and I.

Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve so much
My trembling hand may shake,
My skilless hand may break;
Thine can make no mistake.
Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure on foot to go;
My blind eyes can not see
What is clear to Thee.
Lord, make it clear to me! —Ex.

Items of News and Comment.

If the sanctity of human life would be better realized we could not help to take better care of ourselves and our neighbors.

The time for the conferences and conventions is about over and we are rapidly approaching the national Thanksgiving Day.

Editor M. B. Fast, of Elkhart, Ind., attended last week their annual conference (Crimean Mennonite Brethren) at Henderson, Nebr.

Bro. David Dirks, son of Elder H. Dirks, of Russia, is preparing himself at Rotterdam, So. Holland, as worker for the foreign field, to assist Missionary J. Thiessen at Pakanten, Sumatra.

The Schwenksville Eden Mennonite church, Pa., J. W. Schantz, Pastor, will celebrate the Lord's Supper the coming Sunday, Nov. 3rd. On Saturday previous preparatory services will be held when a class of nine catechumens will be received as members. Rev. A. M. Fretz, of Souderton, will assist in these services.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The annual convention of Mennonites in Oklahoma will be held on Nov. 17—19, at the Meno church, Okla.

Elder J. S. Moyer and Pastor F. F. Gabel, of the Middle Springfield Mennonite church, Pa., will hold communion service on Nov. 3, at 10 a. m., and on Saturday previous at 2:15 p. m. preparatory service, baptism and reception of new members.

Large amounts are annually expended for traveling. It is estimated that the number of American tourists in Europe this summer has been one hundred thousand, who have spent on the ayerage four hundred dollars each, making a total of forty million dollars.

Decided.—"Air" is generally considered a free gift of God for everybody, but "water" has often become the object of sharp disputes and severe contentions. This has been frequently the case in localities where the water supply was not sufficient for the planned irrigation purposes. For years is was a difficult query, whether a state has a right to use *any* amount of water from its rivers, irrespective of the need in the adjoining states to which the streams flow. It now has been decided by the Supreme Court of the United States that Kansas cannot prevent Colorado from using the waters of the Arkansas River for irrigation purposes, even though the former State may suffer somewhat, the gain to Colorado being too large to be interfered with. It is considered an important decision, and irrigation enterprises in the West will be helped by it.

An active and successful contriver. *The Friend* has the following of Mr. Thomas A. Edison:—He has been engaged in the construction of iron moulds, which he proposes to use in making houses of cement which will be of uniform size three stories high, twenty-five feet in front and forty-five feet deep. He is reported to have said: "Now that my model is completed I am having a set of moulds made for the construction of a full-sized house next summer. One thousand dollars will coyer the entire cost of building this house which will be big enough for three ordinary families." As fast as the concrete is made, it is poured into the moulds which fit together from the cellar to the roof. The workmen keep on pouring in the concrete until it overflows at the top. Then they go away, and six days later they go back and take off the moulds, piece by piece." Roofs and floors will be solid concrete and the building will be practically indestructible.

The Late Dr. Potts, of Toronto, Ont.

Dr. John Potts, who passed to his reward on Oct. 16, 1907, addressed audiences at Winona Lake, Ind., and Sunday-school conventions in years gone by, where a number of our readers have heard him. The following extract from a biographical sketch of Dr. Potts, as it appeared in last week's issue of The Christian Guardian, will be of interest to all:—

"But the gifts and labors of Dr. Potts were not limited to one cause or to one denomination, or even to the land of his adoption. In England, and especially in Ireland, he was well known and welcomed with the highest appreciation. In all parts of the United States his reputation stood as high as in Canada. All the great benevolent institutions of the city of Toronto received from him a kindly helping hand. The Bible Society and the work of Temperance and Moral Reform commanded his warmest support. He occupied a prominent position in more than one field of hospital work. For many years he was the Canadian representative on the International Sunday-school Lesson Committee, and latterly its honored chariman, visiting with them Britain and Palestine for their meetings across the sea. In fact, we may confidently and truthfully say that few men of his age have filled in fifty years of active life with greater success or more universal acceptance by all classes of people.

"But while thus universally honored and applauded for his gifts and his work, to the end of life he continued to be the simple, large-hearted Methodist preacher, with no ambitions beyond the sphere in which God had called him and in which he was so pre-eminently useful. He might have stepped aside to positions of greater emolnment or of seemingly greater pre-eminence in the public eye, but again and again he resisted the temptation, determined to live and die among his own people, and to give all that he had to them. By that people his name will be cherished with honor and affection, and his monument will be the institutions which he did so much to build up to their present strength and perfection."

Sketches of Trip to Europe.

By H. J. Krehbiel.

XI.

New York, Sept. 20, 1907.

At Bro. Ummel's "pension" we were very kindly received and found it an Elim with 12 wells of water and 70 palm trees. Exodus 15, 27.

There were about 20 weary pilgrims who had taken refuge under its shades and were seeking refreshment here. After we had witnessed the harmony and Christian spirit which pervades the whole home and united in the family worship at eventide and joined in the singing of the French gospel hymns we said—: "Yes! here is rest for the weary, hope for the discouraged and light for all." The "pension" being filled we were lodged in the old homestead less than a block away and this was a special favor to me for the ancestors of old father Slonaker in Ohio had lived here for 150 years. The house is 800—900 years old and the old grandfather in Ohio had talked to me about it so often that I felt quite at home when I saw it and it almost seemed to me as though I had been here before. The country is beautiful and the walks which we took during our brief stay were enjoyed very much. On Sunday we had service, but in the afternoon, for dairying is the principal occupation and in the morning the people are all busy delivering the milk. Here like some places in America they have the language difficulty, the young people understanding the French much better than the

German. The text upon which I spoke was written in French to the left of the pulpit as one of the mottos, so I said that those who did not undersrand the German might at least know the text by looking at that motto.

Next morning we were up early and Samuel and I walked with Bro. Ummel over hills and through valleys and beautiful fields to the Les Bois (the woods) to attend the market where we expected to meet his brother-in-law, Rev. David Ummel. We would have enjoyed the market much more if they had done their bargaining in German instead of French. As it was we could only look at the hundreds of horses and cows and listen to the squealing of the pigs and when this became tiresome we went past the booths with shelf worn and second hand goods to the fruit stand of an old lady and having made a purchase we sat on the wall surrounding the Catholic church and enjoyed our grapes and pears. Mother and Emma came on the afternoon train and as we intended to stay only that day Bro. Ummel arranged for a service that evening in the excellent new chapel built near his home, and holding an informal service with these devout Christian people I learned to know quite a number of them and to know them is to love them. Next morning Brother Ummel accompanied us part of the way to Basel on his way to Bern to meet the brethren Zürflueh and Augsburger, our friends from Bluffton, Ohio. At Basel we visited the "Mission S-Schule," where at present about a hundred men and women are preparing themselves for the mission field. More than a thousand have gone forth from this institution into all parts of the world. By the inscription beneath the photographs along the walls of the museum I could see that many had gone to the Dark Continent and other parts of the world to labor for six months, a year or two, and then give up their lives as a seed from which a future church should grow and I said to myself: "It's the spirit of such Christ-like self sacrifice, more than the inventions of industry and the discoveries of science, that keeps this world rolling on toward the Millennium. A wealthy Mennonite lady, Mrs. Graber, entertained mother and sister very kindly while Samuel and I took the street car to St. Ludwig across the line in Germany to look up Rev. Michael Widmer whose brother in Ia. I know and whose sister-in-law in Philadelphia had asked me to visit him. We found Bro. Widmer at home busy with his family gathering in the harvest and incidentally on this trip we saw the "Chrischona" from a distance standing like a beacon light upon a prominent hill top.

Our next objective point was Paris and we found the best way was via Strassburg, so we started down the Rhine valley into what since 1870 is German territory and if the whole of that country is like the valley through which we passed then Germany got something worth while when after the war she took, beside a large indemnity, the country of Alsace and Loraine from France. I guess the French feel the loss sorely for in a public square in Paris where there is a large column surrounded by four statues representing the principal cities of the Republic, they have the one representing Strassburg draped in black since 1870. Of the cathedral in Strassburg I will say little for we saw too many and to describe them all would be tiresome for me and become monotonous for you. The only way in which this one distinguishes itself from the others is that in the siege of 1870 the Germans had some of their canons trained on this building and almost wrecked the tower. It was repaired soon after 70 but still you can see many places where the shells took effect. Then I must tell you a little something about the wonderful clock which stands to the right of the altar. It was built 1571—4, has perpetual church calendar and an astronomical calendar containing more than 5,000 stars. Above the calendars in wagons are the mythological gods after whom the days of the week have been named. A child strikes the ¼ hour, a youth the ½ hour, manhood the ¾ hour, old age the last ¼ and the shape of death strikes the full hour. At the top stands the image of Christ and at 12 o'clock noon 12 apostles pass before and bow to their Master. When they have all passed a cock crows and flapps his wings. After dinner we left for Paris intending to stop on the way a day with Rev. Pierre Sommer but as there was a misunderstanding in our correspondence he was not at the station to meet us and not knowing how to reach his home which is nearly 10 mi. from the station we went on with the next train till they stopped us and locked us up in different compartments for one hour at the French line to examine our baggage. When we finally got started again I was not in a pleasant frame of mind and remembering my custom experience in Italy where sister and I almost missed a train because we did not know what they wanted with us and our baggage in a certain waiting room, I said: "I am going to be an out and out free trader when I get home." But when I read in the paper yesterday that a wealthy banker from San Francisco, who was trying to smuggle in a pair of diamond ear rings worth $1000 which he had bought in Europe, was caught and the ear rings would be confiscated then I said: "Perhaps, it isn't a bad thing after all to make these rich people in this manner help pay for the running expenses of the government.

In another sense, too, there are different customs in different countries. Long before we reached Paris we could see that we were neither in Germany, Switzerland nor Italy. The farmers were hauling in their wheat and hay which was done by means of immense two-wheeled carts that had frames on them 12—14 feet long and were drawn by four horses, one hitched in front of the other. I was always wondering what would happen if one of those heavy loads would get out of its equilibrium and tilt down behind. It would certainly raise the shaft horse high into the air and they would have to start the other three horses to pulling in order to bring him back to terra firma. I have some good things to say of the French, but let me say the worst thing first. I have seen no place in all our travels where they so cruelly mistreat and abuse the horses as they do in Paris. The heavy teams are all overloaded and the hack horses are driven to death. I saw the sparks fly from under the hoofs of a dray team when they were trying to pull a load that was too heavy. I saw cab horses that were covered with scabs and welts showing the abuse of the cruel driver. Long into the hours of the night I could hear the the cracking of the cruel lashes; twice I saw horses that had fallen in the street. Once I saw a driver terribly abusing a team which was not able to start the heavy load at a corner where he had been compelled to stop. Finally an old grayhaired lady interfered and though I did not understand a word I chimed and yelled: "That's right! he has too heavy a load. Let him get down and push!" The venerable lady's interference and my English yelling helped, for the man quit beating the horses and when quite a company of people gathered, the men taking hold of the wheels helped him to get started. Paris needs a Humane Society. I had always been pitying the French for the lashing they got in 1870, now I have been wishing that every driver and cabman in Paris would get another lashing that would make the one of 1870 appear like the gentle caress of a mother's hand, for after that I am sure he would show more mercy to his beast.

Stewardship.

A steward is one who is employed to have charge of property that belongs to another. He engages to take care of it faithfully and effectively, and is under obligations to do so. A bank cashier, for instance, is a steward. He handles the money of the bank, but he knows, and others know, that it is not his own. He must be honest and be able to account for every cent of it at any time, and he must be capable, and so fitted to handle it to the advantage of the stockholders of the bank.

Christian people are spoken of as stewards many times in the Bible. Christ uses the term, and so do the apostles, in describing and enforcing the fact that what we have is simply entrusted to us, for a time, by God, and that we must not think of acting as though we were independent owners. All we enjoy, and all that we are even, is held in trust. Our possessions, our privileges, even our very existence, are all entrusted to us for a little time, that we may make good use of them during the period that elapses from the cradle to the grave, to the glory of God and the good of our own souls and the benefit of the world. We may be faithful or unfaithful stewards, and the result shall, in either case, correspond in shame or in honor.

In some countries estates are entailed, handed down from generation to generation. They must remain in the family. They can not be sold. Even in our own country property remains in the same family a long time, in some cases. We read, not long since, of a farm that had been held by eleven generations of the same family. One is tempted to ask whether the man who, for the time being, calls the estate his own, possesses the land, or whether the land possesses the man. We stay here only a little while. It is folly to flaunt our ownership of anything. It can be ours for only a little while at the best. In this sense we are only stewards. It is said that Alexander the Great ordered that he should be buried with his hands outside his shroud that all might see that, of all his vast possessions, he took nothing with him. It was only a conceit. No man, however great, is ever suspected of taking anything way.

All we possess we pass along to others as babes in a nursery outgrow their toys, and leave them to be used by the babes that succeed them.

It was recently said of a bank cashier who had betrayed his trust that he had used the bank's money as if it had been his own. He had speculated with it, and gamed with it, instead of simply and solely doing business with it for the benefit of those to whom it really belonged. Is it possible that this could be said of any professed Christians to-day in reference to that which has been entrusted to them by the Lord? Can it be said of any of us that we are using our time and our money and our lives as though they were our own, for personal gain or for personal pleasure, instead of using them simply and solely in doing business for Jesus Christ?

We are not our own. We are God's creation, and He has a right to us on this ground. We are His by redemption, bought with the precious blood of the Son of God, and so are not our own. We are His by the pre-emption of the Holy Spirit if, indeed, we are Christians, and have been taken possession of for Him by His indwelling. We are His by every right. We have no right to have any plan of life apart from God's plan. We have no right to be self willed and set up a rule of our lives in opposition to His control and rule of our lives.

We are to show that we are faithful stewards of God by the way we make our money. Bishop Ingram, of London, recently said in Trinity Church, New York: "No man who is really a Christian would soil his Christian hands with one dollar the possession of which he could not justisy in the sight of heaven." It was a frank, fearless and right thing to say.

We are to show that we are faithful stewards by using our money and all else just as God would have us to use them. Some one says: "The average gift of members of the Presbyterian Church to Foreign Missions is less than two cents a week. Some trusted servant of Jesus Christ in the Presbyterian Church must be using the Lord's money as though it were his own."

It is well for us to ponder over this matter in all its bearings. Let us bring the thought of it practically into our lives, and compel our actions into harmony with the emphatic teachings of the Word of God.—Herald and Presbyter.

The mire of sin may be deep, but the fountain of cleansing is deeper.

Know When You Are Well Off.

There are people who never seem to know when they are well off. Their lives are full of uneasiness, and restlessness, and runnings to and fro. They are "given to change," and the changes are frequently not for the better, but for the worse. They complain of their lot, and often exchange it for a worse one.

A man or a woman who has a place in this world to live and to work; a chance to earn their bread by honest toil, and live in the fear of God, and with a good conscience, has much to be thankful for, and should beware of murmuring or complaining.

The real trouble with many of these murmuring, grumbling, discontented souls is this, their *hearts are not right in the sight of God*. "There is no peace to the wicked," and they are void of that peace which comes to believers, and that joy which the Holy Ghost imparts. This is the secret of a very large proportion of the "yearnings," and "groanings," and "murmurings," and "complainings," and "aspirations" of many of the sons of men. A sound and thorough *conversion* to God would cure them of their uneasiness and unhappiness, and bring them to the feet of Jesus, where they would find *rest* to their souls. But until they know the Lord, and as long as they reject the only Saviour who *can* give peace and rest, we may expect that they will go wandering from one end of the earth to the other, discontented, unsatisfied, unhappy and uneasy, like unclean spirits walking through dry places, seeking rest and finding none.

Ah, there are many who complain of the times, complain of their business, complain of their homes, complain of their work, and complain of their wages, who only need the salvation of God to make them as contented as lambs. This world has never yet satisfied the soul of man. God who made the human heart, has made it to be contented with nothing short of His presence and His peace; and He calls to the troubled, the tempest-tossed, the earth-weary and oppressed, and offers to give to them abiding peace; even "the peace of God that passeth understanding." —The Common People.

Life's best school is living with people. It is there we learn our best lessons. Some one says: "It is better to live with others, even at the cost of considerable jarring and friction, than to live in undisturbed quiet alone."

Home Circle.

A Canopy of Love.

I say to thee, do thou repeat
To the first man thou mayst meet
In lane, highway, or open street:

That he and we, and all men, move
Under a canopy of love,
As broad as the blue sky above:

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will our Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

RICHARD C. TRENCH.

Some Boys I Have Seen.

I saw a boy stealing a ride on the back of a street-car. "Not much harm in that." Well, it is cheating, that's all.

One boy I have seen I would not recommend for any position whatever. He is bright and energetic, he has winning manners, but he is dishonest. What does he do? He cheats in little, mean ways—and thinks it's smart. He writes a note on the corner of a newspaper, and mails it at newspaper rates; he holds his railroad trip-ticket in such a way that when the conductor punches it the boy gets three rides where he should have but two, and then boasts of "getting the better" of the railroad; he borrowed a pencil when he entered an office on trial, and the pencil went away in his pocket. He has no keen sense of honor, he has lost his self-respect, and, worse still, he does not know it.

"John," said a lady in the office where John was employed, "don't you live near the corner of Fifth Street and West Avenue?" Yes, he did. "Then, will you take this parcel around there on your way home?"

John did not quite dare to say "No," but he grumbled out after the lady had turned away: "There's no money in working overtime." He never knew that one listener might have recommended him for a better position, nor that his surly remark lost him the chance.—Presbyterian.

A Dialogue.

Henry: "Are you going to stay for church this morning, Rob?"

Robert: "No, sir; not I."

Henry: "Wouldn't you better stay, Rob? I intend to. Why won't you?"

Robert: "Oh, it is too tiresome, coming to Sunday-school for an hour and a quarter, then staying for church another hour and more. That makes too much of a siege."

Henry: "It isn't as long as you stay in school week-days. You go to school at nine in the morning, and stay till twelve—that's there hours, with only a short intermission. Then in the afternoon you have to go again and put in the same number of hours no matter how tired you are.

Robert: "Oh, yes! I know—but—then—that's different."

Henry, "Well, what is the difference?"

Robert: "Why, that's school and this is only church. One has to get an education if one wants to amount to anything in the world."

Henry: "And do you think it more important to study your arithmetic, grammar, rhetoric, and so on, than to know something about the greatest book in the world—the Bible—which helps to make us successful in this life and the life to come? If ignorance is a disgrace in this enlightened day, isn't it just as much of a shame to be ignorant of the Bible as of the text-books in the day-school?"

Robert: "Oh, of course, if you come to give reasons, Henry, you haye the best end of the argument. I guess I'd better be honest, and confess that I don't care much about the church service. There are other things I'd rather do during the church hour."

Henry: "Ah! is that so? and what are they?"

Robert: "Well, I'd rather go with some of the fellows on a walk along the streets, and have some fun; or go home and read a story book or the Sunday paper; or just lounge about home, and go to sleep if I feel like it."

Henry: "Do you really mean, Rob, that you'd rather do these things than go to church, take part in the worship, and listen to a sermon?"

Robert: "Oh, you're guying me now! You think I'm terribly wicked, don't you, Henry?"

Henry: "I won't accuse you of being wicked; but I want to ask you whether you think that such ideals are very high. What conditions of mind and heart is it a sign of when one prefers to do such frivolous things on Sunday to engaging in the nobler exercises of God's house? Just think of that for a moment, Rob."

Robert: "I *am* thinking, old debater. I guess, after what you've said, I've got to stay for church for one reason, if for no other."

Henry: "And that is?

Robert: "To keep my self-respect."—Young Lutheran.

Have thy tools ready; God will find thee work.

The Mennonite.

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Editorial.

A Splendid Record.

The demands for cash that frequently are made upon a congregation come from a variety of needs, including missionary, educational and beneyolent enterprises. Every denomination seems to be interested along all three of these lines of helpfulness, but too often the frequent demands for money are regarded as more of a burden imposed than an opportunity offered. We deplore such a spirit. It betrays a lack of interest in matters of vital import to the Master's kingdom and a gross lack of pride in the church of which one is a part. It is refreshing to know that all churches, however, are not so constituted and that here and there we find a congregation eyer ready to share its possessions with those who badly need its help.

Upon a recent anniversary occasion in the First Church of Philadelphia the fact was brought out that during the last twenty-five years the congregation has devoted fifty percent of the moneys raised in the congregation for purposes outside of the congregation. Beside the portion of this money devoted to home and foreign missions the various forms of general benevolence were well patronized. Whenever a great calamity made an appeal for public charity necessaiy the First Church has always been ready to do its part. Benevolent, educational and charitable interests have always commanded the attention of this church.

We have no statistics at hand to prove our assertion but, from what we know of the finances of other churches, we believe that very few are able to boast of giving half of the money they raise for purposes outside of the regular congregational work and keeping this up for twenty-five years. Could our other congregations be trained to such giving, for giving is largely a matter of training in churches, our church as a whole would establish for itself the reputation for being the most liberal of denominations.

G.

A Present Day Need.

The Roman Catholic church arranges that at stated times every parish shall conduct a mission. These missions are designed for the special presentation of the church's demands upon the personal conduct of the people. It is insisted upon that all the people in the parish attend these missions. Their personal conduct and morals are discussed by specialists who handle their subject without gloves. The usual good effect of such a mission may be observed in the community by any one acquainted with the life of its people. What a pity it is that not only Catholics, but church people, generally, need such an occasional dressing down. It is not a pleasant duty for a pastor, unless by nature he is a common scold, to be compelled to be denouncing the careless lives, the questionable amusements, the untruthfulness and even the dishonesty to be noticed in his parish. Unfortunately for us, poor protestants, we do not posess specialists in the art of telling people that their houses are unswept because the women gossip too much, and that the children are in rags because their fathers carry their money to the saloon, and that the boys and girls are given to filthy morbid thoughts and conversations because the parents neglect the duty of properly instructing them in the mysteries of life. But these things ought to be brought before our people wherever conditions exist to warrant them. If the pulpit does not come down to the level of the lives of those under its voice and discuss them it becomes practically a useful factor in the betterment of the live and living of the people whom it should reach.

G.

The Organization of Sunday-School Classes.

While one of the complaints about modern church life arises from the complex organizations involved, and while there is danger of the too much organized church becoming a confusion of systems rather than a system, we do not agree with the suggestion that in every congregation there should be a S. S S., that is, a Society for the Suppression of Societies. To avoid the church being organized to death we should see to it that only such organized societies be permitted which tend to strengthen the power and influence of the church in every phase of its work.

One of the most sensible directions toward which systematic organization has turned is the Sunday-school class. Hitherto the success and prosperity of the class has depended largely upon the personality of the teacher. A strong teacher has been the best guarantee of a strong class. Such a method is a very good one where ideal conditions are confronted. Where the teacher happens to possess ability and influence enough to hold the class together and insure its progress there is nothing about which to complain. But ideal conditions are the exception, generally, and so, some time, sooner or later, the class will weaken or disband. If this does not happen and the class continues to go on it is only because new forces take the place of those who are lost to the class.

An organized class has its president, secretary and business meetings like any other organization. It has for its purpose the interests of the class; the keeping together of those who form a part of it; the using of the influence of the class for the strengthening and support of the school and church. The social end of the class receives a great deal of the organization's attention and sees to it that those who are classmates become friends and companions. We have had occasion to observe the progress of a number of classes before and after organization. The change has been wonderful; the classes increased in numbers; the attendance improved; the classes' interest in the affairs of the school became noticeable, and their usefulness as money producers became a factor in the school's finances, but, best of all, the class became the means of bringing young people into the church who under other conditions would have been lost to it. We can recommend class organizations to every school anxious to strengthen its influence and increase its growth.

G.

Correspondence.

DONNELLSON, Iowa, Oct. 28.—As previously announced the annual Children's Mission offering sale was held last Thursday afternoon. A good program consisting of declamations, songs, etc., was first carried out by the children. A short and appropriate address by Rev. Hilty, and also from two of our neighbor ministers were given. We were favored by beautiful weather. The house was not well filled, but the bidding on the products was so very liberal that the sum realized was over $64.

Brother Hilty and wife are moving their household goods to-day. They will be glad to welcome visiting friends at their new home within a few rods west of the church.

PENNSBURG, Pa. Oct. 24.—On Sunday evening, Nov. 3, Rev. E. S. Shelly, of Pennsburg, Pa., will preach his second anniversary sermon in the Union Chapel at Chapel, Berks Co., Pa. The sermon will be based on 1 Sam. 7: 12—"Hitherto hath the Lord helpes us." Several selections of special vocal music will also be rendered.

Including the anniversary sermon Mr. Shelly has preached twenty-seven sermons at this place during the past year. This is a union chapel where Christians irrespective of denomination worship regularly and a deep general interest is manifested.

Rev. Shelly, assisted by his wife, has conducted services here the past two years and during this time has preached fifty-two sermons.

Bear Ye One Another's Burden.

(Concluded.)

Our sorrows exert an educative power upon us. Valiantly attacked, they gird our loins with strength. Removing obstacles is strengthening our character, is deepening our individuality. Superficial people, on the contrary, can bear but little, and are soon seated by the wayside as worn out wanderers.

Truly the burdens of life are not to be underrated. They may plunge us at times into a cloud of dejection. Tired with the world and weary of ourselves we may despond of God and man, for a moment's space, but the buoyancy of a sound spirit has it in its power to overcome any such deficiency. Bending submissively we try to lift up the burden which we thought so heavy; and really, the unwieldy load moves. Every exertion proves then to be strengthening. How often were we strong when we feared to be weak. How often our strength was made perfect in weakness! Oh, if our inward life is deep enough to understand the true basis of a sorrowful life, we thank God afterwards that His mercy loaded so much upon our shoulders.

"Our sorrow, touched by Him, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never see by day."

Past sorrows not only strengthen our souls, they are purifying them too, "Let not your hearts be troubled." Sorrow is Peace, is a French poet's dictum. We never remain inactive in severe trials; we then either give or receive compassion and help; the one and the other exerts a purifying power. Our souls get rid by it from a thousand idle thoughts, trifling wishes, sinful feelings. The darkness of sorrow be over us, we draw near to God. A sorrow-struck mind is a listening mind, and a listening mind is a quiet mind. Hence the deep peace of a mind which is distressed with deep affliction. In the midst of that which abases the mind, it bears witness to that which lifts up the soul. Therefore, no curse upon you, sorrows of life! For you, too, have to bring to us a blessing from our God. As harbingers of heavenly peace we welcome you.

The first blessing—a social one—of sorrow is an enlarged, a Christianized humanity. In this respect modern sociology agrees with the Gospel of Christ, as it is explained by His apostles. The main way to master our difficulties is to follow the precept of Paul: Bear ye one another's burdens. It is less than wisdom to do so, it is a simple question of common sense. One for all! all for one! Bear together, you will easier bear! To-day I shall diminish your load, and to-morrow you will lighten mine. It is this, the fundamental law of community. Mutual help is the joint-stock of society. Even the most worldly can perfectly understand this and comply with it as with a mere precept of utilitarian morality.

Had not the apostolic exhortation a more profound meaning, we had better go and hear another. For it is not to learn economics, that we open the Bible, this dear old friend of ours, as of the ages before us. But Paul justifies mutual help as the fulfilment of the law of Christ.

By these words he traces out the ideal basis of community and identifies it with that of the Kingdom of God. In the outward forms there is no difference between civil society and Christian brotherhood, for the precept of economical wisdom is quite the same as that of brotherly love. We rejoice in this truth which hallows worldly common sense by Heavenly Love. It shows to us the root ideas of Christian faith to be the same as those of our unhallowed daily life, and does approach us on this way more nearly to the Gospel of Christ.

Past ages did emphasize the difference between the life of the Children of God and that of the children of this world. "What fellowship has righteousness with unrighteousness," asked they in the language of Paul, "And what communion has light with darkness?" I ask you whether they did not neglect on this way the true wisdom of Christ Himself, who praying for His disciples, said: "I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from evil."

Society must be sanctified by the truth of God, and it may be sanctified thus, as the ideal roots of its welfare are the same as those of Christian life. Individual freedom, brotherly love, and purity of heart are the common conditions of both, our social and our religious growth, God and the world are not really two, but only one. "For the earth is the Lord's and the fulness thereof. For in Him we live, and move, and have our being."

Let us remember, however, that we may be led to the same action by two entirely different motives. Mutual help may be a mere obeying an imposing law of social selfishness; but it may be also the joyful obeying to a religious duty; the glad manifestation of supreme love, working within our hearts. It is this, what Paul called the fulfilment of the Law of Christ.

God who hides Himself from our mortal eyes, does not speak to our hearts but through the medium of the love of man. Things do not go on by a dead mechanism. We do not live without God. An infinite tenderness, a perfect providence touches slightly our souls through the medium of good men. Every man whom we meet in life is a harbinger of God. The words of those who love us are messages of eternal love. In their goodness of heart we understand His. In their wickedness, even, God invites our soul, to practice self-denial.

We rejoice, and rejoice again in this view of life, showing us in every one whom we happen to meet a new messenger of God, to whom we, too, must bring a message of heaven. And this is not a tedious duty, which we unwillingly perform, but a real and daily happiness. However, is not the state of present society sadly contrasting with this view? Face to face with the sin and suffering of humanity is it not a foolishness to believe in love? This hurrying generation, enslaved to an all ruling materialism, merely aiming at selfish ends, depressing and corrupting mankind? These men should be messengers of God! We can understand this question perfectly! We acknowledge that much of our confidence lies in hope rather than in profession. We too, are watching rather sadly the growth of the community we live in, the strangely complicated state of our society.

Let us not, however, lose heart! All is imperfect here. Nevertheless, the world moves forward! The present day, with all its depravity and its degrading vices, is also a day of progressive revelation of God. No former age had a vision of brotherhood, all over the world, as we are being about to get. Let us leave it to God, to bring His world where it is bound to, and let us meanwhile strive to perform our own religious duties, to fulfil the law of Christ, bearing one another's burdens, so as they are in our time.

United with the fellowship of the inner light we must watch over the spiritual as well as over the bodily welfare of our brethren. For to rescue a soul from the flood of impurity is better than to rescue a body from the water.

"Freely ye have received, freely give." is the law of Christian love.

Blessed with a dear home-life, yourselves, purify and gladden the homes of others. Enriched by the principles of moral and religious life, which are ours, let us enrich others!

It is often said that one half of the world does not know how the other half lives. This is, of course, relating to the dwelling, feeding and clothing of our fellow citizens. It is, alas, still more relating to their spiritual state. Who knows exactly the inward life even of the inmates of his own home? Really this ought to be otherwise. It is, of course not so that we are bearing another's burdens! Some help must be found, some cure. See that you bear a hand to help it! If you can not do much, do at least what you can. The smallest blessing remains at any rate a blessing. To cure an evil habit, to brighten a sullen temper, to conquer a vicious propensity, is to give something which is more precious than gold; it is a gift which men bear on with them into eternity. Oh the depth of the riches, both of the wisdom and knowledge of God!

Oh the depth of the riches, both of the wisdom and love of men, men who are conscious that they are harbingers of that God, of Whom, through Whom, and to Whom all things are; to Whom be glory for ever and ever. Amen.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Nov. 10.
THE GREED FOR GOLD.—Prov. 23, 4—5; Luke 12, 13—21.

QUESTIONS.

1. What danger is there in trusting to riches? Mark 10, 24; Prov. 11, 28.

2. What danger is there in having riches? Ps. 62, 11; Mark 10, 23; Matt. 6, 24; Luke 16, 11; Luke 12, 13—21.

3. What danger is there in striving for riches? Matt. 13, 22; 1 Tim. 6, 7—10.

4. What good is there in riches? Prov. 13, 8; 14, 24; Luke 16, 9.

5. How shall we possess and use riches if God gives them to us? 1 Tim. 6, 17—19; 1 Cor. 7, 30.

6. How did greed bring destruction on Achan? Josh. 7, 6—26

7. How did the wish for riches mislead Gehazi? 2 Kings 5, 20—27.

8. How did love of money bring Judas to his great sin? John 12, 6; Matt. 26, 14—16; 27, 3—5.

MEDITATIONS.

Most people desire to be rich. There is a general idea that rich men are happy; yet those who trust in riches, trust in something which is very uncertain, for it is truly said: "riches have wings." Riches make not happy, though they may contribute to happiness. If even in this world's riches are so uncertain, what will they help us in regard to eternity? Christ Himself says. "Children, how hard is it for them that trust in riches to enter into the Kingdom of God."

There is danger not only in trusting in riches, but also in having riches. It is well said: "As long as we possess the riches and the riches do not possess us, we are in no danger; but it is undeniable that there is a temptation to trust in riches and strive for riches, when we have them, because rich men generally are not satisfied, but desire more.

Having riches we have to give an account of how we use them, and also in that regard it is true: "To whomsoever much is given, of him shall much be required."

More danger than in having riches lies in striving for riches. The Word of God says: "They that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." The truth of this Word can be seen every day, for many crimes are committed by such striving for riches.

Having riches may afford us the opportunity of doing much good. Rich men have given liberally to all good causes and continue to do so. As long as we use riches as a means to do the will of God and put all we have in His service, riches are good, are a great help. If we learn to consider riches not as an end to be attained, but as a means to attain a higher end, we are not in danger. In the history of the conquest of Canaan by the Israelites we find that Achan by his greed brought disaster upon his people and destruction upon himself.

Gehazi, the servant of Elisha by his wish for riches was mislead to lie to Naaman and to his master and became a leper.

Judas Iscariot, when he saw that his master's end was coming, stole not only from the money which was entrusted to him but betrayed his master for the price of a slave and received the punishment by killing himself.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what he has.

BERCHER.

Mr. Cecil went to see a rich hearer, and said, "I understand you are very dangerously situated." The man replied, "I am not aware of it."—"I thought it probably you were not; and therefore I called upon you. I hear you are getting rich: take care; for it is the road by which the devil leads thousands to destruction.

I take him to be the truly rich man that lives upon what he has, owes nothing, and is contented; for there is no determinate sum of money, nor quantity of estate, that can make a man rich, since no man is truly rich that has not so much as perfectly satisfies his desire of having more; for the desire of more is want, and want is poverty. HOWE.

The Hebrew word signifies "heavy." For riches are a burden; and they that will be rich do but load themselves with thick clay. There is a burden of care in getting them, of fear in keeping them, of temptation in using them, of guilt in abusing them, of sorrow in losing them, and a burden of accounts at last to be given up concerning them.

HENRY.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 10.

SUBJECT: Joshua Renewing the Covenant with Israel.—Josh. 24: 14—28.

GOLDEN TEXT.—Choose you this day whom you will serve.—Josh. 24: 15.

When we read of Moses at the age of one hundred and twenty years that "his eye was not dim nor his natural force abated" (Deut. 34: 7) we may have been prompted to think, so it should be with all servants of God, that there should be no sickness, no abating of strength, until the day when the Lord calls them away. But to correct this mistaken thought that the way of God with one should be the way for all, it is recorded of Joshua that he "was old and stricken in years" (Josh. 13: 1; 23: 1), though he was still ten years short of Moses' age. As far as the record shows Moses and Joshua stand on equal planes as to faithfulness in the positions to which they were called. The difference in their personal experiences argues nothing to the contrary. Joshua after an eventful life well spent in the service of God and of His chosen people, was called to pass through the experience, common to men, of strength failing by reason of the burden of years, followed by death and the laying away by human hands of his mortal remains. Nevertheless, the twilight of his earthly day, serene with the "peace that passeth understanding" and lit up by visions of the fulfilment of Jehovah's promises to His people, was a fitting close of a faithful career. We are moved, as we stand at such a grave, to join in the inspired prayer, "Let me die the death of the righteous, and let my last end be like his" —Num. 23: 10.

When Joshua became thus "old and stricken in years" there remained yet much land to be possessed (ch. 13: 1). But he proceeded to divide the whole land between the tribes and charged them, each in their own part, to drive out the remaining enemies according to the command of the Lord. Caleb, as we have seen, set a noble example by taking one of the most difficult parts and courageously driving the giant Anakim from their strongholds, making the conquest there complete. But not all followed this example at once, and there was danger that these heathen people with their corrupt morals and abominable idolatry being allowed to remain would become a snare and a trap to the people of God (ch. 23: 13). Joshua, therefore, gathered all the elders, judges, and officers of the tribes together at Shechem that like Moses he might give them his parting injunction, and get them to renew their covenant with Jehoyah, so that after his departure they might complete the putting away from their midst the corrupting idolatry and remain faithful unto Jehovah their God. Our lesson verses are the closing part of this memorable address.

NECESSITY OF A RIGHT CHOICE.

Religion, to be true and sincere, must be a matter of personal choice. From the beginning, man was given the prerogative to choose his allegiance. In Eden the parents of the race were confronted with the situation where they must choose whom to believe, whether God who had made and blessed them or the tempter who slandered and lied against their Divine Friend. And since then, in all of God's efforts to bring man back into his rightful allegiance, He uses no force but that of restraining and constraining love. He sets before man His good and acceptable and perfect will (Rom. 12: 2). He sends the light of heaven into their darkness that they by responsive reception of that light may be restored to filial relations (John 1: 4—12). He calls and He invites, He warns and He pleads—all that men may be led to choose the way of life and the path of pleasantness and peace that issues in glory eternal. He calls man to His service that He may bless him. The original choice is with God, whose heart of love says, "How can I give thee up?" and He chooses and elects to various positions in His service (John 15: 16); but the deciding choice lies with the one that is called whether he will or not ally himself with God and serve Him in sincerity and in truth. So Joshua says to his people, "Choose you this day whom you will serve."

THE SITUATION MADE CLEAR.

They had been familiar with the idolatry of Egypt, and now in their new surroundings they could observe the worship of the Amorites and other Canaanite tribes. But Joshua calls to mind how their God, Jehovah, had delivered them from the one and drove out before them the other of these people with their strange gods. Moreover they are reminded of the wonderful blessings that were theirs by the hand of Jehovah on their journey and now in their new home.

When the people, in the enthusiasm thus aroused, voiced their determination to cling to Jehovah, Joshua warns them of God's jealous insistence on a full-hearted and undivided allegiance. They must not deceive themselves with a low estimate of the requirements of God's holiness. The law given through Moses defined the way of approach unto the mercy-seat for forgiveness and cleansing, not that they might make light of sinning but to emphasize the necessity of a life of holiness unto the Lord. They must not sin that grace might abound (Rom. 6: 1, 2), for God was a jealous God and would surely visit them for their iniquities, if they should forsake His ways and follow other gods. With God's holiness as well as His mercy thus clearly set before them they should and did ratify the choice they had expressed.

THE COVENANT SEALED.

It is a gracious provision that God not only allows but Himself institutes those things which stand as witnesses to and reminders of the sacred relations into which we have entered, thus helping our infirmities. Joshua's stone set up at Shechem should be a witness of all they had spoken in solemn pledge unto the Lord. It would thus be a witness *against* them if they should be disobedient, but on the other hand it would be a witness *for* them of God's part of the covenant and a pledge or seal of its fulfilment. Whenever they should look upon this stone they were to think first of all not of the jealousy but of the love of God, not of the punishment that would follow disobedience but for the gracious blessings vouchsafed to them in their faithful relations with their covenant keeping God. Thus we too are to benefit by the observance of those sacraments given us as a seal and a memorial of His covenanted blessings to us as His children.

Deaths.

BENNER.—On October 11, 1907 in Frederick township, Mont. Co., Pa., Amanda Benner, aged 59 years, 2 months, 15 days. The deceased was a member of the Bertolet Mennonite church. She died after suffering for several months from nervous debility caused by the removal of her only son to the Norristown asylum. She is survived by this one son and one brother. Funeral services were held and interment made at the Bertolet Mennonite church on Oct. 15. Rev. J. W. Schantz preached the funeral sermon on St. James 4:14.

BLATTI.—Anna Blatti, daughter of Meinhard and Elizabeth Etzer, was born at Basle, Switzerland, Sept. 16, 1864, and died at Sterling, Ohio, Oct. 20, 1907, after several months of great suffering. She was married in 1886 to Emanuel Blatti. Four children, one daughter and three sons, were born to them. The husband and children are still living. She was a faithful member of the Mennonite church at Sterling. Funeral services were held on Oct. 23. Rev. Gerig conducted services in German at the home. At the church sermons were preached from the text chosen by the deceased, Ps. 23: 4 by Rev. E. F. Grubb in English and P. W. Penner in German.

News of the Week.

Domestic.

AMPLE CREDIT.

FINANCIAL CRISIS AVERTED BY INFLUX OF GOLD AND GREAT VALUES OF CROPS IN WEST.

NEW YORK, October 29.—The financial situation was without notable developments to-day, and the abating interest indicated that the puplic had pretty well got over its scare. The stock market was a little unsteady, but without extreme agitation.

The scramble for gold is such at all the financial centers—London, Paris, Berlin and New York—that the metal will go to the highest bidder, and under present conditions New York is likely to appear for a time in this role. Her ability to get gold is due not only to the need for it, but to the large credits which are being established by the movement of the crops and other products—notably wheat, cotton, copper, tobacco and meats—and by the sale of American securities. These influences are usually more potent than artificial measures to obtain the yellow metal. It is believed this will be effective to place sufficient gold at the command of the New York market, and, to maintain credit and cause the resumption of banking operations in the usual manner within a few days.

NO MORE RUNS ON BANKS.

Runs on the banks here have practically ceased since the banks adopted the policy of paying large depositors in checks. Some transfers of accounts are being made from the smaller to the larger banks, which resulted in adverse balances against the former, but strengthing the ability of the larger institutions to meet pressure and to support the market.

The news that the owners of cotton in the South are beginning to release it without holding out for higher prices and that a break in the price of wheat has brought large European orders, is regarded here by bankers as significant of the powerful aid which the South and West are thus bringing to the financial situation. The cotton movement would be a large one when in full operation and usually taxes the resources of the Southern banks to furnish all the money required.

FINANCIAL CONDITIONS SATISFACTORY IN THE WEST.

CHICAGO, October 29.—The financial condition throughout the West to-day was satisfactory in general to the banks and to the majority of the business interests. In all the money centers trade was by check and certificate plan and the banks were holding as closely as possible to their reserves of currency. The banks in Kansas reported themselves as in a particularly strong situation, many of them having fully 50 per cent. in excess of the ordinary legal reserve.

In Oregon, Governor Chamberlain had issued a proclamation making the next five days legal holidays in order to prevent a currency famine.

BOUNDLESS AGRICULTURAL RICHES OF THE COUNTRY.

CHICAGO, October 29.—The richest farming region in the world forms an impregnable barrier against any threatening wave of financial disaster in this country.

The boundless recources of the West, pulsating through their railroad arteries, are the surest possible bulwark against trouble. This is the unalterable belief of farseeing railroad presidents and the managers of their traffic departments.

The value of the leading cereals and other produce of the American farmer this year is $324,000,000 more than it was a year ago.

With an unprecedentedly prosperous year in his immediate wake and a banner one directly before him the American farmer to-day is the richest and most independent personality in history.

The following table shows the Government's October estimates of this year's yields of corn, wheat and oats:

	Estimated yield, 1907.	Yield, 1906.
Corn.....	2,500,000,000	2,963,000,000
Wheat....	625,567,000	735,000,000
Oats.....	741,520,000	931,000,000

The approximate farm value of crops is summarized as follows:

	Farm value, 1907.	Farm value, 1906.
Corn.....	$1,375,000,000	$1,185,000,000
Wheat....	531,000,000	519,000,000
Oats.....	333,000,000	300,000,000
Other products	1,717,000,000	1,623,000,000
Total val	$3,956,000,000	$3,632,000,000

Increased valuation over last year $324,000,000.

It is this estimated value of crops based on the amount of shipments the railroads are handling, the shortage of cars, the value of the cotton crop in the South, the tremendous value of the corn and wheat crops in the North and West, the value of fruit and vegetables in California, and the booming conditions generally throughout the West that causes a feeling of optimism on the part of those in touch with the financial situation.

Ute Indians on War Path.

WASHINGTON, Oct. 24.—The tribe of Ute Indians, which more than a year ago wandered away from their reservation in Utah and created trouble in Colorado and Wyoming by threatening to take to the war-path and raid ranches, is reported to have again broken out on the Cheyenne river reservation in South Dakota, where the tribe was given temporary quarters. At the request of the secretary of the interior the war department to-day ordered troops from Fort Meade, S. D., to the scene of the trouble. The character of the outbreak is not known here.

PIERRE, S. D., Oct. 24.—Reports from the Cheyenne River Indian reservation to-night say that the threatened out-break of Ute Indians was controlled before dark by the Indian police of the reservation.

Foreign.

Towns in Sicily Wrecked by Quake.

ROME, October 24.—The provinces of Calabria, in south Italy, and the eastern coast of the Island of Sicily, have been shaken by a violent earthquake. Many towns are in ruins, and loss of life is reported. Communication is interrupted, and it is impossible to learn the number of dead. After a night of terror in the streets amid the ruins of their homes, the population rushed to the open country. Torrential rains followed the quake.

Foodless, shelterless, half-clad and beaten by raging storms, the refugees can not escape dreadful hardships.

The shocks which continued ten seconds occurred during the night.

Mount Etna, which is situated about midway between Messina and Catani, near the eastern Sicilian coast, has been exceptionally active recently and the seismic disturbance is believed to be a culmination of a series of violent eruptions.

In Sicily several shocks were felt at Messina, one of the island's most important seaports, the seat of an arch bishopric, with a population of nearly 100,000. It has many magnificent buildings. It is the center of silk fabric manufactories. Its university has about 650 students.

Large velvet and silk manufactories in Catanzaro were much damaged. Catania, reported to have been one of the heaviest sufferers among the Sicilian cities, is situated at the foot of Mt. Etna. Many of its most important buildings and all of its pavements are constructed of lava blocks. In 1693, it was almost wholly destroyed by an earthquake and since has been repeatedly visited. Its population exceeds 100,000.

ROME, October 25.—Estimates of the number killed in yesterday's earthquake in Calabria and Sicily are mounting steadily higher as the search for victims progresses. Between 200 and 300 bodies have already been taken from the ruins of houses in the Calabrian cities alone. Many towns in the province are wholly cut off by floods and the destruction of railroads, highways and the telegraph and from Sicily practically nothing has been heard further than that the shocks there were, if anything, more severe than on the mainland and that the loss of life was heavy and property damage enormous

It is certain that many bodies still lie under heaps of masonry in the villages where the government's searchers are at work. Information from the points as yet unheard from will probably double the death list.

Army officers in charge of the work of rescue and relief say the number of dead will probably be somewhere between 500 and 1,000, and that many more are in danger of succumbing to the hardships they are undergoing. Ample relief has been provided, but the crippling of the railroads is causing great delay in its transportation.

A few fresh shocks were experienced yesterday, but no further damage has been reported.

THE POPE SENDS MONEY.

The Pope has sent supplies of money to the clergy of Calabria for the relief of their suffering parishioners and has ordered that the churches be kept open day and night for the use of the homeless. In addition to the funds sent by the pontiff the government has forwarded $20,000 to the Calabrian authorities for use in the relief work and has taken every other step possible to help the sufferers.

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Vol. XXII. BERNE, INDIANA, NOVEMBER 7, 1907. No. 41.

Under Orders.

We know not what is expedient.
But we may know what is right:
And we never need grope in darkness,
If we look to heaven for Light.

Down deep in the hold of the vessel,
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fires aglow.

He knows not whether the billows
The barque may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey,
Over Life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from Him.

Speak, Lord, for Thy servant heareth,
Speak Peace to my anxious soul,
And help me to feel that all my ways
Are under Thy wise control:

That He who cares for the lily
And heeds the sparrow's fall,
Shall tenderly lead His loving child,
For He made and loveth all.

And so, when weary and baffled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to know.

Unknown.

Items of News and Comment.

Decision Day is very appropriate for next Sunday. "Chose ye this day whom ye will serve."

Thanks to those who forwarded names to send them sample copies of our paper. The sample copies are simply an introduction and an invitation to become subscribers.

Under the auspices of the Layman's Evangelistic Council of Chicago, Rev. R. A. Torrey opened on Oct. 6th a series of meetings which are held in a large steam-heated tent, and are to continue through November.

The total receipts of all sources of Presbyterian Foreign Mission amounted this year, the best in all the history, to $1,276,-747.85.

The General Conference of the Evangelical Association, in session at Milwaukee, Wis, closed its work on Oct. 22. They appointed a Commission on Church Federation and Church Union, consisting of sixteen ministers (including the four bishops) and five laymen, 21 in number.

Rev. F. B. Meyer, of London, has found time before commencing his autumn and winter campaign as a kind of a traveling bishop of Free Churches of England and Wales, to pay a visit to Liverpool, there to fulfill his duty as this year's president of the National Council of Pleasant Sunday Afternoons, Men's Brotherhoods, and similar societies at the council's annual meeting. He is planning to spend a part of 1908 in Australia.

The latest World's W. C. T. U. news bulletin notes the progress of the White Ribbon Movement in fourteen different countries, including the United States, Canada, England, Scotland, Norway, South Africa, Natal, Cape Colony, New Zealand, Australia, Japan and India. One interesting item from Norway is to the effect that Mrs. Espenak, Secretary of the National W. C. T. U. of that country, has been a member of the city council in her native town for the past eight years. The next convention, in the United States, will be held at Nashville, Tenn., Nov. 8—13.

Brethren, do, for pity's sake, dispense with the use of such hackneyed, platitudinous expressions as "departed this life," "was united in marriage," and "to this union was born," etc., in writing obituaries for publication. Say he "died" and "he was married" and "to them were born," etc. That is good English, takes fewer words, reads better, and all will understand it. Do you not know that the long, wordy, roundabout way of saying things, all doled out in a "sad-eyed" and in what good old Professor Walker called a "horrible ministerial whine," lowers the ministry in the estimation of the people?—Religious Telescope.

Not ashamed to show color.—Wherever it is possible to strike the saloon through the agency of county local option it is found to be a most effective power against this evil. Kentucky has driven the saloon out of one hundred counties of its one hundred and nineteen. Missouri has expelled it from fifty-seven of its one hundred and fourteen. Ohio people are working for it now in this State, and will probably secure it before long. In case it does there will soon be prohibition in two-thirds of its counties. The Ohio Synod, by a unanimous standing vote, at its recent meeting, put itself on record as desiring such a law, and appealing to the State Legislature for its speedy passage.—Ex.

The Indiana Conference of the National Christian Association held very important services in the chapel of the Bible Training School, Ft. Wayne, Ind., on Monday and Tuesday, the 28th and 29th of October. Dr. C. A. Blanchard, of Wheaton, Ill., President of the N. C. A., gave an address on Monday evening, and Rev. W. B. Stoddard, of Washington, D. C., on Tuesday evening. Rev. C. A. Mummart, of Huntington, State President, presided at the meetings. A number of able brethren were present and helped to make these meetings a grand success. In view of the facts and truths presented, it is to be regretted that so many dear Christian people are not enlightened on what evils organized secrecy stands for and accomplishes. We believe much light came to many hearts through these services, and pray that God may prosper the men whose calling it is to help their brethren in this kind of ministry.—The Missionary Worker.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Not Easy Work.

A good many people imagine that editing a paper is an easy job. Everything depends on the conditions. Editorial writing under favorable conditions is not the hard part of the work. There is as much drain upon the forces of the editor in the "make up," the general mechanical expression of his paper as there is in producing the editorial matter. Then comes the strain of getting the news, reading acres of manuscript, reducing it to the limits of the space at command, then follows the fight to get it printed; proofs must be read, re-read, corrected, read again, corrected again; then mailing, and all is scarcely done until the cry comes from the compositor for more copy. The editor can not say, "I am tired." His work takes hold of him. It is like a leech on his temple day and night. Very few editors know enough to take a vacation. The work requires long hours. There is the pile of letters, bushels of exchanges, the accounts, the bills, the statements, the mailing list; conventions, conferences, rallies, and a thousand and one things to be thought of and attended to. Only iron men can endure the strain to make a live, vigorous, aggressive religious paper. The editor is "on his nerve" all the time. We do not wonder that they collapse.—California Christian Advocate.

Rich, or Poor?

Walking along a street a few days ago with a friend he remarked of a man whom we passed, "That man has nothing in the world but forty thousand dollars." Now there are but few of our readers who would not regard him as rich, and possibly wish to change places with him. But if that is really the case with him, he is not to be envied.

We should like to have his money. A tithe of it would make us feel rich. But to change places with him, with his no home and no family ties and no desire for such things, with no one for whom he cares or who seems to care for him, with no faith in the gospel and only a skeptic's hope for the future—that would be passing from wealth to poverty.

"I used to think that a man could get anything if he had money," remarked an old man recently, "but I have found out that there are some things that money can not buy." And those

"some things" are often the very things that make life worth living. Merely to have enough to eat and enough to wear, and enough besides that to foster a spirit of pride, is not to get the good out of life. But that is about all that wealth of itself can do. To have all that heart can wish is not happiness, if that heart has no wish for things high and noble and good.—Ex.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

XII.

SOME THINGS WE SAW AT PARIS.

The Louvre in Paris is a wonderful collection of modern art and relics of earlier civilization. Whole halls full of Assyrian and Egptian relics and whole halls of paintings by Ruben and Rembrandt. In one room where they have jewelry, ancient and modern, the center of attraction is a diamond worth $3,000,000. It is under a heavy glass case, surrounded by an iron railing and inside the railing there is a special policeman to guard it. I thought that the job of that policeman behind the iron railing was as monotonous and tiresome as that of the prisoner who is doing time in a cell. We looked for and succeeded in finding the Moabite Stone, an illustration and the history of which you can find in your Teacher's Bible. "Le Froid" is a bronze cast of a brother and sister who are scantily clad huddling together and shivering with cold that when you look at them a while you are moved with sympathy and feel as though you ought to loan them your overcoat. The picture that impreseed me most by the truth it represented is: "Justice and Vengeance pursuing Crime." On a lonely plain in the twilight a man with a wicked face had killed another and was now fleeing, but he looks back with horror for two angels, the one with a torch, the other with sword and shackles, are pursuing him.

On Sunday we attended the service at the American church. We were very kindly received and conducted by the usher to a comfortable seat near the front, which, for mother, was a special favor in as much as she was not able to hear distinctly in these large churches. We also noticed with great satisfaction a custom which we believe it would be well for the Mennonites to adopt, —the people when they took their seats bowed their heads a few moments in silent prayer. At the seryice that morning Bishop Joseph Harzell of the African M. E. church made an impassionate plea for the redemption of Africa, saying that it was now the fullness of time for the evangilization of this continent. In the afternoon we went to the Champs Elysees, the principal thoroughfare and promenade of the city, and we saw Paris on parade in all its glory. It is a very wide street or boulevard with a course for autos in the center, drive and rideway on either side of this, wide walks for pedestrians separated from the driveway by a double row of linden trees, wide stretches of lawns and in some places parks front the residences and extend to the walks. In this respect it is much nicer than Fifth Ave., New York, where the millionaires have built their mansions right against the side walk and Hetty Green out of spite has built all around and above, her neighbor leaying her no place for light or air except the few windows in the narrow front. Standing at the Triumphal Arch, the finest portal in Europe, and looking down the street we could see hundreds, I might almost say thousands, of automobiles, carriages, hacks, bcycles, horsemen and pedestrians. In the garden of the palace Trocadero we noticed how a brother very tenderly cared for his sick sister whom he had taken out for an airing and that she might enjoy the beautiful flowers. When they reached the stairway leading to the street above and she was unable to ascend he carried her up like a child. I was touched with his consideration for the afflicted and thought of Paul's injunction to the Corinthians: "Be ye kindly affectionate one to another."

On Monday we went to the principal cemetery of Paris where thousands of the great and rich are buried. A spot large enough for one grave costs $200 for 20 years; for 30 years it costs $60 more, and a special concession that it shall remain a burial place for the family in pertetuitz is very expensive. Should a family want a larger plot than for one grave the space for the 2nd grave would cost $500, the 3rd space $2,000 etc., so most of the family burial lots are but a single grave covered with a stone mousoleum that has a shrine with a crucifix opposite the door. I was wondering how a whole family could be buried in a single grave, was therefore glad that we found one grave open. The graves are about 20 ft. deep, walled up all the way with ten projections in the side walls on which iron cross bars are placed and the coffins are set upon these. Of course the 750 unknown and unclaimed dead which are brought to the morgue each year and also the poor people of the city are not buried here. One point of interest to me was the tomb of Abellard and Heloies, the priest and nun, some of whose ardent love letters we had read in ecclesiastical history; who being separated in life were united in death. There is one work of art in the center of the cemetery that is worthy of note. It's a sculpture executed by Bartholomi 1898—9 representing death. The center is an open tomb toward which on either side humanity, between hope and fear, is hurrying. Two persons are just about to enter. Inside the tomb there is an angel to receiye them. Underneath are the figures of a husband and wife entombed, their hands joined together and their child resting across their bosoms. Very appropriate is the inscription from Matt. 4, 16. "To them which sat in the region and shadow of death, light is sprung up."

Since I am speaking of tombs I might say that, of course, we went to see the tomb of Napoleon in the Invalides. We have seen the tombs of other great men of Europe and America but never had we seen entombment as grand as that of this man of war and bloodshed. Imagine, a large crypt underneath an immense dome, through the stained windows of which the evening sun is pouring its flood of golden light. The top of the dome built with light blue stained glass gives you the impression as though you were looking up to Heaven. The four courners of the building are occupied by four chapels, in each of which some relative of this mighty man lies entombed. When you enter you pass two large marble tablets to the memory of Bertrand and Duroc, his two faithful generals, who stood by him in his reverses, and uncovering your head you step up to the marble railing and look down upon a sarcophagus 13½ ft. long 6½ ft. wide and 14 ft. high, hewn out of a solid block of Siberian porphyry containing the remains of one of the mightiest men of this world. Surrounding the sarcophagus and standing between the polished granite pillars, which support the floor above, there are 12 marble statues of women representing the greatest victories he won and suspended between them are 60 flags which he captured in battle. What did I think of it all? My thoughts were something like this: "Thousands upon thousands come here and must uncover their heads in the presence of the mortal remains of the man who bathed Europe in blood and tears and made France great, but uncounted millions will come and gladly uncover their heads and bow their knees before Him, who by the blood of His self-sacrifice redeemed us and made great the love of God." Napoleon, too, realized this, for in the loneliness of his exile, when his glory had faded, he said: "Xerxes, Alexander and I have founded empires upon might and now they have fallen into the dust, but Jesus Christ founded an empire upon loye and to-day there are millions who would die for Him."

We also visited "Notre Dame" (Our Lady) the largest church in Paris. At one of the pillars near the high altar there is a medioeal statue of the virgin which is the "Notre Dame de Paris," after which the cathedral was named. She did not always stand there, for in 1793 they remoyed her and placed in her stead the statue of liberty, and Maillard, the ballad dancer, enthroned as the goddess of reason received the worship of her votaries. Such orgies and excesses occurred that the building was closed the following year and a year later was restored to the Catholics for divine worship. No doubt, it is better to have the virgin there than the goddess of reason—, it were better still if the inhabitants of Paris had Christ in their hearts. I will say nothing of the wonderful interior of this cathedral, but only say that the same thought came to me which I had while visiting some of the other cathedrals and domes,—"These people spend too much money on the building and decorating of their places of worship; perhaps we Mennonites are at the other extreme and do not give enough for this cause."

The American Home Must be Preserved.

The American home is in danger. This is especially true in our great cities. There is so much of lodge life, club life, card-party life, business life to captivate, employ, and allure men and women that the home suffers.

There is no time to devote to home-making, to taking care of the house, to being careful of and sociable with the children. Business demands attention; the lodge and the club meetings must be attended; fashionable calls must be returned; card parties must be given, and all this takes so much time that none is left for cultiyating home life or improving and making the home inyiting.

Then, too, the social habits and conditions in the city are such as to train the children so

that they really grow up strangers to the sweets, advantages, and responsibilities of home life. Is it strange then, that by the time they become young men and women, they know little and care less for home?

When five years old they are sent to school. There they are so overtaxed with a multiplicity of studies all through their school days that they have no time to give any attention to home life. They must carry their books along home and study their lessons in the evening when they ought to be romping and having a good time.

By the time they are sixteen, they have completed the course in the public schools, and then the girls whose parents are not able to send them to college seek employment in the shop and factories, or as sales girls, and stenographers. They have already imbibed a dislike for housework. It is "drudgery," "unladylike," etc. How are such girls to acquire a love for and the ability to make homes of their own when they marry? It is impossible.

The result is, if they do marry, they and their unfortunate husbands (any man is unfortunate who marries a woman who does not know how to make and love a home of her own) must rent rooms and board. This leaves no place for and no desire to have children, and consequently, a loving, lovable American home is out of the question in their cases.

Then, time drags along heavily; the life becomes monotonous; the husband having none of the allurements of a real home, begins to spend his evenings out; the wife becomes nervous, peevish, discontented; little domestic infelicities become more and more frequent, and bigger and more boisterous, ending in an application for divorce on the plea of incompatibility of temperaments, and there is a legal separation. How full the papers are to-day of such sad cases.

Now all this could so easily have been avoided if those young people had been trained up to be home lovers and home makers. Then on being married they would have rented a small cottage, set up in it an unpretentious, neat little home of their own, in keeping with their means; they would have avoided card parties and expensive social functions; they would have been blessed with a few bright, sweet children, and they, as golden links in the chain of happy wedlock, would have bound the hearts of the parents together more firmly than ever; and through their industry, economy, frugality, and devotion to each other, and to their children, they would, as life sped along, have become thrifty owners of a home of their own and would have lived and died happy in their mutual love, confidence and esteem.

Homes, happy, thrifty American homes, and the successful making of such are the great need of our country to-day; but the sad, sad fact is, the rushing trend of society, education, custom is in the opposite direction. Especially is it true in our cities and larger towns. Can that tide, so threatening to our American civilization, so menacing to the best interests of church and State, be successfully stemmed, and turned backward? We believe it can; but how to do it and where to begin are thoughts worthy the serious, prayerful consideration of every Christian and patriot, man and woman.—Religious Telescope.

Wear Your Troubles Inside.

Many a man gets into the habit of carrying his troubles in his face. The eyes tell it, the droop of the lip speaks it, the bowed head declares it, the very grip of the hand reveals it, and the footfall is full of it. He has run up the flag at half-mast, and he carries it everywhere, so that his whole little world is compelled to know his sorrow. Is this natural? Possibly. Is it wise? Probably not. Is it fair? Surely not. Is it a sign of weakness? Undoubtedly it is. Is there a better way? Surely there is. First, a man must make up his mind to expect his share of trouble, and perhaps a little more. Then he should make up his mind to bear his trouble manfully, i. e., with patience, with courage, and with hope. The world has enough trouble of its own; let us not add to its burden! It should be the aim of every Christian man and woman to become strong, and when strength is won to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way.—Christian Guardian.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Home Circle.

A Morning Prayer.

Now I wake me from my sleep,
I pray the Lord my soul to keep.
If I should die before the eve,
I pray the Lord my soul receive.

Think.

"In a minute," is a bad friend. He makes you put off what you ought to do at once, and so he gets you into trouble many a time. "Right away," is a good friend. Try him; I am sure you will like him better, and other people will like you better for his company.

No Secrets from Mother.

The moment a girl has a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women the better. It is almost a test of purity. She who has none of her own is best and happiest. In girlhood, hide nothing from your mother; do nothing that, if discovered by your father, would make you blush. Have no mysteries whatever. Tell those about you where you go and what you do.

Those who have the right to know, we mean, of course. The girl who frankly says to her mother, "I have been there. I met so-and-so; such and such remarks were made, and this and that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of great experience, that something was improper, or unsuitable, she will, if she is a good mother, kindly advise against its repetition. It is when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not know, girls, just what is right, just what is wrong yet. You cannot be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first, you have no secrets from your mother.—H. L. Hastings.

Don't Talk Too Much.

"In the multitude of words there wanteth not sin" (Prov. 10:-19).

"By thy words shalt thou be justified, and by thy words shalt thou be condemned" (Matt. 12:-37).

"Let your speech be always with grace, seasoned with salt" (Col. 4:6).

Most people talk too much. Avoid reckless, indiscriminate speech. Some one has said:

Choose to listen rather than to talk; for silence is preferable to speech.

It is wiser to talk too little than too much, and to speak well than to say many things.

Aim at speaking rather to the purpose than often.

Reflect before speaking.

Know how to speak by silence.

Restrain the tongue when the heart is agitated.

Be silent when you feel too great a desire to talk.

Speak after others.

Never against others.

Always well of others.

Always with modesty.

Always with discretion.

When vanity has found entrance, purify the intention.

Let your tone of voice be neither too loud nor too low.

Never seek information through curiosity.

Leave it to the world to talk of the world.

Complain of nothing, neither of persons nor of things.

Do not speak much of yourself nor of your affairs.

Say little of your works, less of your troubles; confide these to very few persons.

Utter no useless words, but harmless trifles may serve you as recreation if spoken in God's presence.

Curious Facts.

A grave-digger in Holland claims to have buried eighty thousand people.

Berlin local trains now have special compartments for "passengers with dogs."

In Cuba, sixteen tons of cane yield one ton of sugar; in Peru it requires only twelve and a half.

The first book printed in English was a "History of Troy," printed in Europe in 1474.

Balloonists who ascended about ten thousand feet in Europe the other day, found a temperature of twenty-seven degrees below zero.

A room in which soiled clothes or shoes become moldy is too damp for health.

A well-equipped eye sanitarium will soon be traveling through Egypt in a tent.

Cheese at thirteen cents a pound is more economical as food than meat at the same price.

Automobiles made for the German army haul five to eight-ton loads through hilly country.

A trusting man climbs a Jacob's ladder. The top is hidden in the clouds, but the bottom is firm, and so he knows the top must be firm also. Whoever sets out to voyage with God will land, like Noah, a great deal higher than his point of departure.

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Editorial.

The Need of Recreation.

A great many things are overdone to the extent of making them ridiculous. While it is true that most people do need some kind of recreation, and while their efficiency, along the lines in which they are at work, improves by an occasional rest or change of scene, we must not lose sight of the fact that there are many who plod on year after year without any relaxation at all. One's pocketbook usually prescribes the kind of a recreation needed. If it is well filled one cannot go on living another year unless the summer is spent abroad. If it is not quite so full a month or two in pursuit of the senseless frivolity of some resort nearer home is just the thing needed. But all the most responsible places in the business must be filled by persons who never find time to run away and forget their cares.

Were the fads for rests and rest cures only confined to business relations this paper would not consider the subject as coming within its province, but the church meets with the same class of persons who need rest and understand their rest to mean the entire abandonment of their duties to the church. Every community furnishes numerous examples of men and women who work hard all day during the week and take all day Sunday to rest up. True, Sunday is a day of rest, and if they go to church it is with the hope that the text will be "The Lord giveth His beloved rest" in order that they may sleep during the entire sermon. But too often according to the reasoning of people of this class a rest does not include attending the service of the house of God. It does mean going to Sunday excursions, or picnics, or gadding about the country or visiting one's friends and returning home late at night, tired and unfitted to commence the new week properly.

Those whose physical condition requires their going away in search of quiet and rest have our sympathy at all times. But comparatively few people are driven into going away by physical necessities. Very few sick people are to be met with at either the summer or winter resorts. Those whom one meets there are there for pleasure.

The pastor sometimes finds himself expected to be silly enough to accept the most transparent untruth as a good excuse why some one omits going to church for a Sabbath or two. They tell him, "I wasn't feeling very well." It's the old, old, story that Ananias might have invented. An old preacher once diagnosed such sickness as the "Sunday sickness." The following symptoms were discovered: Patient awakes feeling very well and refreshed, but shortly after a good breakfast he discovers that he is too sick to attend church. By dinner he is all right again, able to eat plentifully and take a walk; supper agrees with him all right; another attack comes over him about the time of the evening service but does not interfere with his sound sleep that night. The patient feels no inconvenience during the week except possible a mild attack sufficient to keep him from the mid-week prayer service.

We would suggest a cure. Let the patient develop a greater respect for the truth and more sincere devotion to his professions. Let him be an earnest and an honest Christian. G.

Correspondence.

RICHLAND CENTER, Bucks Co., Pa., November 5. Communion services were held in our church on October 27 in the morning. Rev. Andrew B. Shelly conducted the services in both the German and English languages. A good sized audience was present which we all liked to see. Twenty-five of the members communed.

The report for our Sunday-school for the month of October is as follows:

Scholars enrolled— — —	78
Officers " — — —	10
Teachers " — — —	9
Total number enrolled— —	97
Number of scholars cancelled which have not attended since the picnic — —	15
Average attendance of scholars — — —	34
of officers — — —	5
of teachers — — —	4
Total average	44
Visitors during the month—	7
Total amount of offering	$2.33
Average per Sunday —	.58
Missionary Offering for September — — —	1.70

The school was favored with addresses during the month by Rev. Frank Gabel and Rev. Andrew B. Shelly. Two Sundays were fair, one rainy and one cloudy. Missionary offering for October $1.13. While we already have had better reports let us not feel discouraged but keep on praying and the Lord will grant us all that we have need of.

Ministers' Salaries.

It is stated by some one who has given a good deal of attention to it that the average income per family in all parts of the United States is $751, and the average total expenditure $689. It has been argued from this that no minister should receive less than $751 a year. But one might just as well argue a great many other things from it, as, for instance, that no family should receive less. But if no family should receive less than the average, some would be compelled to live on a great deal less than they have been accustomed to, for all would be put on a level or equality of income, and that level the average. There would have to be a thoroughly new adjustment. Many would find it impossible to get along on this, and many would find themselves lifted into a condition of undreamed of luxury.

But it may be said, and contented for successfully, that no matter what the average may be, ministers are worthy of that much at least, and that their support calls for and entitles them to that much without question. Considering their work, their preparation, and the demands upon them they should not be expected to have to live on less than the average.

Of course, a great many families have very small incomes. It has been stated that ninety per cent. of all the families of the United States have less than five hundred dollars per annum. Of course, this makes it impossible that they shall have very many opportunities for comfort, culture and social influence. It takes more than this to put one in a position where he may accomplish very much for the uplifting of the world.

But incomes are matters of relative value, after all. In some places one thousand dollars is as insignificant, as a support, as five hundred dollars in others, while in still other portions two thousands or three thousands or four thousands are incomes on which one is skimped and cramped. Nothing is more delusive than figures gained from the computing of averages.

The fact is that, in order to do his work and to exert the right sort of influence, each pastor must have enough to meet the demands in his own community, even if it be twice, thrice or ten times the average. If a church is wise, it will see to it that its own pastor is well provided for, that he may be free from care, and may give his undivided life to his great work.—Herald and Presbyter.

Proverbs and Quotations.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

A man's pride shall bring him low; but honor shall uphold the humble in spirit.

As the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation.

Before honor is humility.

By pride cometh contention.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding.

Hope deferred maketh the heart sick.

If sinners entice thee, consent thou not.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Seest thou a man diligent in his business: he shall stand before kings; he shall not stand before mean men.

Strive not with a man without cause; if he have done thee no harm.

The blessing of the Lord, it maketh rich, and he addeth no sorrow to it.

The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

The memory of the just is blessed; but the name of the wicked shall rot.

The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing.

The wise shall inherit glory; but shame shall be the promotion of fools.

Train up a child in the way he should go, and when he is old he will not depart from it.

Where no counsel is, the people fall; but in the multitude of counsellors there is safety.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do.

Search others for their virtues, thyself for thy faults.

Wise men care not for what they cannot have.

The labors of the righteous tendeth to life, the fruit of the wicked is sin.

Cast they bread upon the waters, for thou shalt find it after many days.

He that walketh uprightly walketh surely; but he that perverteth his ways shall be known.

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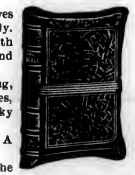

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him; all ye the seed of Jacob, glorify
him; and fear him, all ye the seed of
Israel.
24 For he hath not despised nor
abhorred the affliction of the afflicted;
neither hath he hid his face from

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and every living thing, and all
the cattle that was with him in
the ark: and God made a wind o

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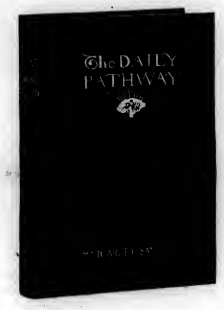

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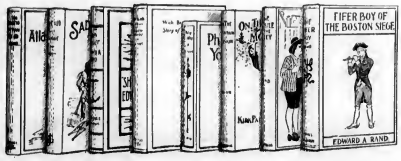

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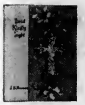

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During the Congress when the Hayes-Tilden controversy was up, the intensest Congress Washington has known since the Civil War, one of the members was a New Englander, now living in a Western State; almost a giant physically, keen mentally, a lawyer, and natural leader. He had the conviction as a boy that if he became a Christian he was to preach. But he grew up a skeptic, read up and lectured on skeptical subjects.

It was not a time specially suited to meditation about God in the halls of Congress. He said to me that somehow he knew all the other skeptics who were in the lower house, and they drifted together a good bit, and strengthened one another by their talk.

One day as he was in his seat in the lower house, in the midst of the business of the hour there came to him a conviction that God—the God in whom he did not believe, whose existence he could keenly disprove—was right there above his head, thinking about him, and displeased at the way he was behaving toward Him. And he said to himself: "This is ridiculous, absurd! I've been working too hard; confined too closely; my mind is getting morbid. I'll go out and get some fresh air, and shake myself." And so he did. But the conviction only deepened and intensified. Day by day it grew. And that went on for weeks, into the fourth month, as I recall his words. Then he planned to return home to look after some business matters, and to attend to some preliminaries for securing the nomination for the governorship of his State. And as I understand, he was in a fair way to securing the nomination, so far as one can judge of such matters. And a nomination for governor by his party has usually been followed by election.

He reached his home, and had hardly gotten there before he found that his wife and two others had entered into a holy compact of prayer for his conversion, and had been so praying for some months. Instantly he thought of his peculiar unwelcome Washington experience, and became intensely interested. But not wishing them to know of his interest, he asked carelessly when "this thing began." His wife told him the day. He did some quick mental figuring, and he said to me, "I knew almost instantly that the day she named fitted into the calendar with the coming of that conviction about God's presence."

He was greatly startled. He wanted to be thoroughly honest in all his thinking. And he said he knew that if a single fact of that sort could be established, of prayer producing such results, it carried the whole Christian scheme of belief with it. Had he been wrong all those years? He sifted the matter back and forth as a lawyer would the evidence in any case. And he said to me, "As an honest man I am compelled to admit the facts, and I believe I might have been led to Christ that very night."

A few nights later he knelt at the altar in the Methodist meeting house in his home town and surrendered his strong will to God. Then the early conviction of his boyhood days came back. He was to preach the gospel. And like Saul of old, he utterly changed his life, and has been preaching the gospel with power ever since.

I was intensely fascinated in getting the other side, the praying side of the story. His wife had been a Christian for years, since before their marriage. But in some meetings in the home church she was led into a new, a full surrender to Jesus Christ as Master, and had experienced a new consciousnesss of the Holy Spirit's presence and power. Almost at once came a new, intense desire for her husband's conversion. The compact of three was agreed upon, of daily prayer for him until the change came.

As she prayed that night after retiring to her sleeping apartment, she was in great distress of mind. She could get no rest. At length as she was praying, a voice, an exquisitely quiet inner voice, said, "Will you abide the consequences?" She was startled. Such a thing was wholly new to her. She did not know what it meant. And without paying any attention to it, went on praying. Again came the same quietly spoken words to her ear. "Will you abide the consequences?" And again the half-frightened feeling. She slipped back into bed to sleep,—but sleep did not come,—and back again to her knees, and again the patient, quiet voice.

This time with an earnestness bearing the impression of her agony, she said, "Lord I will abide any consequences that may come if only my husband may be brought to Thee." And at once the distress slipped away, and a new, sweet peace filled her being, and sleep quickly came. And while she prayed on for weeks and months patiently, persistently, day by day, the distress was gone, and sweet peace remained in the assurance that the result was surely coming.

What *was* the consequence to her? She was a congressman's wife. She would likely have been, so far as such matters may be judged, the wife of the governor of her State, the first lady socially of the State. She is a Methodist minister's wife, changing her home every few years. No woman will be indifferent to the social difference involved. Yet rarely have I met a woman with more of that fine beauty which the peace of God brings, in her glad face, and in her winsome smile.

Do you see the simple philosophy of that experience? Her surrender gave God a clear channel into that man's will. When the roadway was cleared her prayer was a spirit force traversing instantly the hundreds of intervening miles, and affecting the spirit atmosphere of his presence.

Shall we not put our wills fully in touch with God, and sheer out of sympathy with the other one, and persistently plead and claim for each loved one, "Deliver him from the evil one, and work in him Thy will, by Thy power, in the Victor's name"? And then add amen—so it *shall* be; not so *may* it be—a wish—but so it *shall* be—an expression of confidence in Jesus' power. And these lives shall be won, and these souls saved.

S. D. GORDON, in "Quiet Talks on Prayer."

Fresh Air in Church.

I often sleep in church, and I do not approve the practice. There are four objections: The minister does not like it. It sets a bad example. You miss the sermon. It shows no respect for the sanctuary. But the drowsy feeling comes over me, and my eyelids close. I blame the trouble on the sexton. Instead of opening doors and windows on Monday, I really believe the fellow keeps the foul air of two services corked up for us to breathe over on the following Sunday. No wonder people sleep and yawn. I write this to stir up the preachers and the deacons. Let them see that the sexton airs the church Monday for several hours. Besides, give him a book on ventilation showing the necessity of fresh air, how the lungs throw out carbon, and need a constant supply of oxygen. I do not wish to sleep, desecrate the sanctuary and miss the sermons for which I regularly pay.—One of the Seven Sleepers, in Exchange.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 17. WANTED: MEN FOR GIDEON'S BAND! Judges 7, 27.

QUESTIONS.

1. Who was Gideon? Judges 6, 11; 8, 22—23.
2. How was he called for his work? Judges 6, 12.
3. What did God promise him? Judges 6, 16.
4. How was he prepared for his work? Judges 6, 17—32.
5. What sign did God give him to know the chosen men? Judges 8, 4—7.
6. How was he encouraged? Judges 7, 9—15.
7. How did he gain the victory? Judges 7, 16—23.
8. What is now Gideon's band? Ephes. 6, 10—18.
9. What victories can they achieve? Ephes 6, 19—20; II Tim. 4, 7.

MEDITATIONS.

Gideon was the son of Joash, of the tribe of Manasseh. He was called by God to deliver Israel from the Midianites. After his victory the people wanted to make him king, but he said Jehovah should be their King; yet he made a golden image, which caused idolatry.

God called him, when he was beating out wheat to hide it from the Midianites. Gideon at first resented the greeting of the angel; but receiving the promise that he should smite the Midianites as one man, and having seen his offering consumed by fire, and finding, at his request one night dew on the fleece of wool and the next night only on the ground, he gathered the men of Israel for a war against the Midianites. But before he did this, his first deed was to destroy his father's idol and build an altar to Jehovah.

There were thirty-two thousand men against one hundred and thirty-five thousand. God said there were too many, so Gideon sent home all who were fearful and trembling, twenty-two thousand. God said there were yet too many, so there was given Gideon the sign, that those, who lapped of the water with their tongues as a dog should go with Gideon, only three hundred.

God encouraged Gideon by letting him hear in the camp of the Midianites that they were afraid of him. He came from three sides to the camp of the Midianites, his men having empty pitchers and torches within the pitchers and trumpets. When he gave the signal all broke their pitchers, held their torches and blew the trumpets, then they cried: "The sword of Jehovah and Gideon." The Midianites being thus surprised and discomfitted fled and Gideon and his men pursued being reinforced by others coming from the

mountains. The victory was complete, very few escaped, four princes were captured.

Now Gideon's band are those who voluntarily enter the service of God and stand in the panoply of God to fight against the devil, the world and our own sinful nature. All Christians in God's panoply, in God's strength gain victories over these enemies. We ought to join this band and take our place in the ranks, fighting for God, for truth and right with our spiritual weapons.

QUOTATIONS.

If we don't expect a blessing we don't get it. Look at Gideon. He had 30,000 men. God said that was too many. They would all take their share of the glory of the victory, and there was no need of dividing it up so small. We must take our place in the dust, and give God the glory, if we want to do any good. "You've got too many," said God; "let all who are afraid step out." Twenty-two thousand stepped out! Poor Gideon! I'd like to have seen him then. His faith must have been a little shaky. It was like a meeting I once attended when some persons went out. The others, attracted by noise stood up, and it looked as if all were going. "Ten thousand left," said God; "that's still too many." Then 9,700 more stepped out, leaving but 300; but they were 300 such men as Caleb and Joshua. There was no power that could stand against them. I think it was John Wesley who once said that if he had 300 believing Christians he would shake the gates of hell and set God up in the world. I believe he could have done it. MOODY.

Whosoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valor, every one wore his own sword; and these were they that got the victories. The five wise virgins had every one oil in her lamp, and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter. T. ADAMS.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 17.

SUBJECT: Gideon and His Three Hundred 7: 9—23.

GOLDEN TEXT.—Ye shall not fear them; for the Lord your God shall fight for you. Deut. 3: 22.

Soon after he had spoken the words of our last lesson, Joshua died. For some time after his death the people remained true to the covenant which he had caused them to renew at Shechem. Several of the tribes went faithfully to work and drove out the remnant of the Canaanites from their parts of the land; but in many cases they failed to obey God in this respect (Judges 1). Instead of destroying these wicked idolaters, they mostly made them pay tribute and serve them but they tolerated their abominable idolatry and soon themselves embraced what at first they only tolerated. The false and carnal religion in their midst became a snare unto them (ch. 3: 3). In that second chapter we have a general preview of the history that follows. It is a dark picture of repeated and growing spiritual apostacy on the part of Israel and of the consequent righteous judgments upon them in the shape of defeat and oppression by the very peoples whose idolatry they followed. The brighter touches of the picture show God's pity for His groaning people and His merciful intervention in their behalf in answer to their cries. Here and there and at different times there arose men and women who, like Moses (Ps. 106: 23), "stood before the Lord in the breach to turn away His wrath," and these were used of the Lord in turning the people to repentance and leading them to victory over their oppressors. These Judges, as they are called, were the spiritual as well as the political leaders in their day, their circles of influence varying in extent according to circumstances.

The Judges mentioned before the one in our lesson, were:

1. Othniel, a younger brother of Caleb, who led Israel to victory over the king of Mesopotamia and gave the land rest for forty years.

2. Ehud of the tribe of Benjamin, through whom God delivered Israel out of the hands of the Moabites giving the land rest for a period of eighty years.

3. Shamgar, who slew six hundred of their Philistine oppressors and delivered Israel. His work was apparently contemporaneous with that of Ehud, in a different part of the country.

4. Deborah, a woman of Ephraim, and Barak, a man of Naphtali, who together overcame the Canaanites of the north under their king Jabin and Sisera the captain of their host. Their song of victory is recorded in chapter 5.

A GOD-FORSAKING RACE.

The lessons from these experiences were soon forgotten. Hardly had one of these Judges passed away before the people returned to their evil ways, going even from bad to worse (ch. 2: 19). Every fresh start was followed by renewed unfaithfulness to Jehovah and rebellion against His authority. Such a history of the most highly favored people in all the world bears sad but irrefutable testimony to the desperate depravity of human nature brought about by the fall. What we see here in Israel is true of the whole race. The tendency is always downward and away from God. Every dispensation of God's effort to bring man back to Himself has emphasized man's stubborn resistance, and has ended in judgment. He even promised and in the fulness of time sent His well-beloved Son offering pardon and peace and heavenly joy to all through Him. How is His message of grace received to-day? Even in so-called Christian countries amid the boasted enlightenment of this 20th century and marvelous advancement in the arts of civilization men turn their backs to the realities of the spiritual life in Christ and go a whoring after the gods of this world and its vanities. God comes to His own, claims their allegiance and offers them His blessing, but men are prone to neglect and to forget. Yet in all ages as many as have turned to Him in faith doing His will in filial love and reverential fear, to them gave He power (John 1: 12) as sons of God, even as unto us in this dispensation of grace. Such have ever been the salt of the earth (Matt. 5: 13), the remnant by whom the testimony for the truth has been continued from one generation to another (Ezek. 14: 22; Joel 2: 32; Rom. 11: 5).

GIDEON CALLED.

In Gideon's time it was the Midianites that oppressed Israel, because the Lord on account of their sins gave them into the hands of these enemies (ch. 6: 1). When this chastisement caused them to cry unto the Lord, He sent to them first a prophet to reprove them for their disobedience. and then He sent an angel to call Gideon, a man of faith and courage, to be His human instrument in the work of deliverance. Gideon's answer gave evidence of his familiarity with the wonderful history of God's leading in the past, and of his faith in God's power to deliver His people now, "and the Lord looked upon him and said, Go in this thy might and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (ch. 6: 14).

A NEW NAME.

The first work the Lord called him to do was to tear down the altar of Baal and in its place set up an altar for a burnt offering unto Jehovah. When the people demanded his life for this defiance of Baal, the father said, "If Baal be a god let him plead for himself." From this telling answer there was coined a new name for Gideon, Jerubbaal. And thus the first blow was struck at the root of all the trouble. It is more important to have sin rooted out than to be saved from its unpleasant consequences.

GRACIOUSLY ENCOURAGED.

In great patience God dealt with Gideon's request to have assurance made doubly sure by giving him miraculous sign after sign (Ch. 6), and then just before the assault, sent him down to the camp of the Midianites to be reassured out of the mouth of the enemy himself (7: 10—15). One is reminded here of how the Lord Jesus dealt with doubting Thomas. God never allows our faith to fail if we are sincere; but we must beware of presumption in demanding evidence as a condition of our exercising faith.

A PICKED COMPANY.

Out of the 32,000 who gathered at Gideon's call, the Lord sifted 300 to go against a host that was like grasshoppers for multitude. It was to be a victory by faith and not by numbers. They were men picked for their fearless courage (v. 3) and for their vigilance (vs. 5—7). They had no hard fighting to do, but they must obey orders explicitly and unquestioningly. Three hundred men in three companies around a big camp made very thin ranks. The simultaneous exposing of their lights was calculated to strike terror into the hearts of the enemy; but each man with his lamp was standing almost alone and would naturally hesitate thus to reveal his position and expose himself to attack. It took courage which could come only by faith in God's promise and power. The sword of the Lord and of His chosen leader was the object of their reliance. The Lord fought that battle and they had only to stand still and see His salvation. In God's own time He can and will send confusion into the camp of His enemies till they are routed and destroyed by their own hands. God's final trumph is sure. When will it come?

Marriages.

MUELLER — ELLENBERGER. — On Oct. 27, 1907, in the Mennonite church, Halstead, Kan., by J. H. Langenwalter, Jacob Mueller and Elizabeth Ellenberger.

News of the Week.

Domestic.

Estimates Canal Cost at About $300,000,000.

NEW YORK, Oct. 31.—Representative James A. Tawney, of Minnesota, chairman of the committe on appropriations of the House of Representatives, left New York to day for the isthmus to make personal inquiry into the present and prospective monetary needs of the Panama canal.

Congress fixed arbitrarily the cost of the canal at $138,000,000. The actual cost of the canal to the first of July, 1909, will be $105,000,000, or $33,000,000 short of the original cost of construction, exclusive of the $40,000,000 we paid to the new Panama Canal Company for its property and franchise rights, and $10,000,000 to the republic of Columbia for our franchise. At the present rate of construction the work ought to be completed by January 1, 1914, but in order to be on the safe side, I will give a year's leeway and fix the date of completion at the first of January, 1915. I also estimate that the total cost of construction will be not less than $250,000,000, thus making the canal cost us in actual cash $300,000,000."

Regulars and Red Men Fight Battle.

WASHINGTON, October 31.—In a battle between United States troops and Indians, which occurred in southern Utah, several days ago, three were killed and another was wounded. All the killed are believed to have been Indians. The news of the fight was conveyed to the Indian Bureau in a telegram from Superintendent Shelton, of the San Juan agency, which, though dated yesterday, was not received until to-day.

BELONGED TO NAVAJO BAND.

The Indians taken into custody are part of a band of Navajos that have been making trouble on the Navajo reservation in northwestern New Mexico and northeastern Arizona. For some time a number of Indians under the leadership of Byllille have been creating disturbances because of their disinclination to observe the regulations of the Indian office and their efforts to prevent others of the tribe from doing so. So pronounced have their objections become, and so offensive their actions that Superintendent Shelton made a request that a body of soldiers be sent to the reservation.

Ice Holds Whaling Fleet.

NEW BEDFORD, Mass., November 5.—Dispatches from San Francisco report that five vessels of the whaling fleet which cruised to the westward of Point Barrow may have been imprisoned in the ice by the early closing in of the Arctic winter. The news was received here with great concern, as two of the steamers, the Belvedere and the William Baylies, hailed from New Bedford. Seamen familiar with Arctic whaling say that ships caught to the westward as the missing vessels appear to have been caught, have never been known to get out of the ice. In 1879 the whalers Mt. Wollaston and Vigilant were lost off Herald island, and nothing was ever heard of the vessels or their crews.

Pennsylvania Votes Republican.

NEW YORK, Nov. 5.—The elections throughout the country passed off in comparative quiet to-day. The returns from all sections up to 11 o'clock give the following results:

In Massachusetts Governor Guild, republican, has an estimated plurality of about 75,000 and is elected. His plurality in 1904 was 30,233.

In Pennsylvania Sheatz, who leads the republican ticket for state treasurer, is elected by a large majority, estimated at 175,000. In 1906 the plurality for Stuart, republican candidate for governor, was 48,285.

In New York city the Tammany candidates are leading those of the independence league by large majorities.

At San Francisco, the union labor candidate is showing unexpected strength.

At Salt Lake City, the American, or anti-Mormon party is leading.

CLEVELAND.

CLEVELAND, O., Nov. 6.—Mayor Tom L. Johnson was to-day re-elected for the fourth time as mayor of Cleveland in a hard fought battle in which the republican ticket was headed by Congressman Burton, chairman of the house committee on rivers and harbors.

PHILADELPHIA.

PHILADELPHIA, Nov. 5.—The election in Philadelpia to-day passed off very quietly, the republicans electing all their candidates by the usual large majority. There was more interest taken in the fate of the $10,000,000 loan proposition than in the success of any candidate on the city or state ticket. The city party, the reform organization which has fought the republican organization for several years, went on record as against the loan and made a fight against the proposition. The returns to-night show that the loan, which had the solid backing of the republican leaders, carried the city by a majority considerably under that given the successful republican candidates.

John O. A. Sheatz, the candidate for state treasurer, whose home is in this city, ran strong and his plurality will be close to 60,000 in the city.

For the first time since 1904 there was no fusion against the republican state ticket. The independent republican element which voted for the Lincoln party at the last two elections, voted for Sheatz, who has been in sympathy with this element. Sheatz has served three terms in the house of representatives and voted against the organizations on several important measures advocated by its leaders.

Gen. Booth's Farewell Meeting

New York, Nov. 4.—General Booth, of the Salvation Army, to-night addressed an audience that filled Carnegie hall. It was the formal farewell address of what will propably be General Booth's last visit to America.

Former Secretary of the Treasury Shaw in introducing General Booth, said: "The history of Christianity may be read in the story of but few lives. It is given to few men to live to see such great results of their labor of love as General Booth has seen. I would suggest that the reason for his success is that he has preached a vital gospel—a gospel that takes hold of men and makes something of them, a vitalizing influence that makes men believe they are allied with the great God.

"I consider it a distinct honor to introduce to you the greatest evangelist of our time, the greatest preacher the world has ever seen since Paul—Gen. William Booth."

The great audience rose to its feet and cheered. 'The address of the aged leader was a resume of Salvation Army work and it abounded with anecdotes and incidents.

Another Bumper Crop

ready for harvest in the ***Quill Plains District, Saskatchewan***—, and the wheat market higher than for many years.

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Foreign.

Missionaries Attacked.

HONG-KONG, November 2.—The Scandinavian mission in the district of Namhoi has been attacked by the anti-foreign element of the population. The missionaries, Miss Wendall and Miss Ericsson, were stoned by the Chinese, who alleged that native women were forced to become Christians and were kept for immoral purposes. The magistrate at Namhoi succeeded in restoring order.

Mutineers Were Led by a Woman.

ST. PETERSBURG, November 1.—According to the official report of the recent mutinous outbreak of sailors at Vladivostok, the crews of three torpedo-boat destroyers, the Skory, Serdity and Trevotshny, mutinied, hoisted the red flag and shelled the port, doing considerable damage to buildings and killing some soldiers and civilians. The Skory, on board of which were three revolutionary agitators, including one woman, took the lead in the mutiny, the crew rising at the instance of the agitators, killing the commander of the boat and wounding the other officers, who were overpowered and confined below decks.

The Skory was surrounded and poured a raking fire into her, which battered her to pieces, exploded her two boilers and caused fire to break out on board. Nearly all the mutineers of the Skory were killed on the vessel.

The Pope Reported Ill.

PARIS, November 2.—The Pope has had a severe attack of heart trouble, according to the Eclaire's Rome correspondent. He has been compelled to take to his bed and cancel all appointments. The illness is supposed to be an incident to the attack of gout, from which the Pope was reported as suffering yesterday, perhaps aggravated by the shock of the news of his favorite nephew's assassination by a discharged workman in a northern Italy factory of which the nephew was superintendent.

Demand the Guillotine.

PARIS, November 5.—The increase of crime in France has aroused a popular demand for the restoration of the death penalty, which has been practically abolished by the systematic commutation of the sentences of criminals condemned to death. The government desires formally to abolish capital punishment and has been commuting death sentences to imprisonment at hard labor for life. During the present session of the Deputies it was the intention of the ministry to obtain the adoption of a measure formally doing away with the executions of criminals, but recently juries throughout the country have recommended having recourse to the guillotine as being the only means of stopping the atrocious murders which are of daily occurrence in Paris and in the provinces.

A popular vote taken by a local newspaper has resulted in 1,085,655 persons pronouncing in favor of restoring capital punishment, while 328,692 opposed it.

Karatagh Destroyed by Volcanic Explosion.

BERLIN, October 31.—A volcanic explosion, not an earthquake nor a mountain slide, annihilated Karatagh, Russian Turkestan, and wiped out practically its entire population, according to advices received by Berlin newspapers, from towns on the transcaucasian railway only 100 miles north of the scene of the disaster.

The town stood in the crater of a volcano, extinct since prehistoric times By a sudden revival of the pentup energy below, the latest version has it, the mountain was literally split in half with an explosion like that of millions of tons of dynamite.

The city with all its buildings and inhabitants was blown skyward and scattered for miles. The nature of the catastrophe is declared to account for the loss of almost unprecedented loss of life. Even the corpses were consumed.

The survivors are reported to be only a few of the inhabitants of suburbs or outlying hamlets outside the crater walls. Even the near villages were overwhelmted by the fall of earth and rock.

Finnland Goes Dry.

HELSINGFORS, November 1.—The Finnish Parliament has passed a law providing for the prohibition of the sale of liquor throughout Finnland. The victory was won only after a long fight and the temperance people are much gratified at the result. A cablegram was sent to the W. C. T. U. headquarters in America announcing the news.

As the measure affects Russia's tariff relations with foreign countries, it is not certain that the Emperor will sanction the measure. In view of the passage of the bill temperance celebrations are being held in every part of the country.

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Vol. XXII. BERNE, INDIANA, NOVEMBER 14, 1907. No. 45.

The Two Words.

One day a harsh word, rashly said,
Upon an evil journey sped;
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day—
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain;
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

And yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sunday-School Times.*

Items of News and Comment.

Departure from the Lord is sure to be followed by sorrow, irrispective of person or place, as blessings will succeed obedience.

On Sunday, Nov. 3, Rev. A. B. Shelly conducted communion services at the West Swamp church, Pa., and on Nov. 10th at the Saucon church.

The International Committee, at its recent meeting in Louisville, Ky., voted to hold the Twelfth Triennial Convention of the International Sunday-school Association at Louisville, Ky., June 18-23, 1908.

The press reports that the Ontario (Canada) Government has received another $1,000,000 offer for one million acres of land in the great clay belt of New Ontario. The Government promptly refused to consider the offer, as it came from a syndicate of Canadian British capitalists. Ontario's land is for settlers, not for speculators.

The World's Sunday-school Committee, of which Dr. George W. Bailey is chairman, will be asked by the American section to make Washington, D. C., the place for the World's Sixth Convention in 1910. Of the previous conventions two have been held in London and one each in Jerusalem, Rome and St. Louis.

Men are often examined and tested by men in regard to their competency to perform certain work assigned to them. God, whose work is to be carried on by suitable instruments, is able at all times to select, try, train and develop men for His important work and responsible positions, like that of Gideon. Are you engaged in the work He wants you to be?

Severe but practical for extreme cases. The editor of The Religious Telescope probably has good reasons to offer the following suggestion: "The minister who prays fifteen minutes at a funeral and the one who talks an hour, when they both know that there are three or four other speakers to follow them ought to be fined for cruelty to mourning friends, suffering relatives and impatient undertakers."

Cost of the Hague Conference. The figures which have been prepared, showing the cost of the second Hague Conference, are most interesting and suggestive. The total expense of the delegations from all the forty-six nations is placed at $2,970,000. This is an average for each nation of $64,565. It must be remembered that there were nearly two hundred official delegates, and the secretaries and various attaches carried the number up to about two hundred and fifty. The amount spent, therefore, in the four months of the Conference, considering the importance of the occasion, is relatively very modest. A *single first-class battleship* at the present time costs more than three times this entire expenditure on the greatest world gathering which has ever taken place. Of the whole sum spent, $523,600 went for dinners, of which there were three hundred and seventeen, given by the delegations and the various Foreign Ministers accredited to The Hague. The social character of these dinners had much to do with developing and maintaining the fine spirit of harmony that pervaded the Conference. The amount spent by the various delegations, the press associations and individual newspapers for telegraph and cable service was $225,072. More than a milion words of press matter were sent out. In the entertainment of the Conference the Dutch government expended $112,580. These sums seem in themselves large, but, considering the greatness of the cause to which they were devoted, they were relatively small, and no citizen of any country will begrudge them.—Advocate of Peace.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

From India.

Missionary P. A. Penner writes to the Mission Board:

CHAMPA, C. P. India, Sept. 3, '07.

Worthy Brethren of the Board:

The Lord our God fill you with much wisdom and strength in conducting His Foreign Mission work in such a manner that many benighted heathen may be brought to the knowledge and the love of Christ! When during a quiet hour I meditate over the responsible position to which the General Conference has called you and consider that you have not only to care, to plan and to pray for the work in India, but for all the other missionfields of our conference as well, I must candidly confess, that it is not an easy matter to be a member of the Missson Board. From all sides demands upon the Board are made. From different fields the urgent call for help and for more workers resounds. But it is only through the reports of the laborers in the field that the Board is made acquainted with the situation of the different fields and the urgent need of calling more laborers is made clear to them. Thus young people will be induced to ask themselves the question whether the Lord does call them for the missionfield, and thus the churches are trained to a more intelligent praying and giving for missions. My object in this writing is to show once more the great need for more workers for our mission in India.

Three years ago I wrote to the Board of the magnitude and of the promising condition of our field here, adding, if I mistake not, that if we are unable to take possession of the entire field others will come in and take part of the field away from us. This my apprehension, then expressed, has now come to pass. The area of our field has been greatly dimished on two sides, in the south and in the east. Towards the south our field extended as far as Dhamtari, 125 miles. But now an Ev. Reformed mission has been established between Champa nnd Dhamtari. The nearest mission towards the east was 100 miles away. But now the Reformed are about to establish a station only 25 miles to the east of Champa. In consequence of this we are no longer allowed to preach the Gospel farther than 12 miles towards the east from our station. In a similar way the English Baptists will advance towards Champa from the south-east. Towards the west the nearest mission is 33 miles from Champa. There is therefore no danger that another mission will be established between ours and this, the mission of The Disciples. Towards the north we still have a free field—but how long? The Gossner mission will not let the opportunity pass by without establishing stations in that direction, proviiding others do not occupy the field.

I do not write this in a spirit of complaint or dissatisfaction. By no means. For if we are not able to bring the Gospel to the heathen it is only right and proper that others should do so. And for this reason I heartily welcome them. But if we are not willing that our work be restricted to a very small field it is imperative that more workers be sent to this our field. All missionary societies, with the exception of the S. P. G. and the Roman Catholics, believe in missionary comity and before enter-

ing upon a new field they ask their neighbors whether they have occupied such and such a place. If they have not done so they have a right to claim it for themselves, unless they refrain doing so out of regard to other missions who have the occupation of the place under consideration.

Remarks to the Above.—According to the above Brother Penner fully realizes the fact that it is by no means an easy matter for the Mission Board to at once answer all the urgent calls for more help upon our different missionfields. Before the Board can furnish the ever so urgently needed workers both the workers themselves as well as the means for their support must be at its disposal. Equally urgent calls for more workers come from some of our other fields, as for example from our field among the Cheyenne Indians in Montana, where an additional family to assist Brother and Sister Linscheid in their work is also imperative if others are not to take away part of the field from us. While the Board is not in a position to send the desired and urgently needed workers at once it hopes to be able, by the help of God, to do so, during the coming summer.

A. B. Shelly, Sec.

Sketches of Trip to Europe.

By H. J. Krehbiel.

XIII.

From Paris to London and a Visit to Westminster Abbey.

On the morning of Sept. 4 we left Paris for London and when we arrived at the station it seemed as though everybody wanted to go from Paris to London that day, for in front of the gate leading to the special train there were large crowds ½ hour before train time. When the train arrived we boarded it with the rest and tried in vain to find room for ourselves and our baggage. In one coupe intended for 6 near which we stood in the hall and in which some of us with the assistance of the conductor later found seats, was occupied by an American family, father, mother and son their baggage occupying the rest of the seats, but they made no attempt to remove them until compelled to do so by the conductor. Perhaps they were not as highly cultured as the quality of their clothing would seem to indicate for though the mother always said to the boy: "Darling this or that" the father invariably said: "Look out kid, Don't do that." On that trip I had another occasion to notice, not only how selfish but how silly wealth makes some people. There was a lady in the first class who was rigged out in all the finery that London and Paris combined could furnish, for baggage she carried, or rather had the porter carry before her, a hand bag and a half-naked doll suspended from a rubber. It puzzled my head for a while to guess why she would carry that effigy suspended from a rubber, but finally I found the solution.—"It would make people look at her and notice her dress" and they did, but they all looked with such a smile playing round their lips that I believe that they like we were wondering at the fulness of the millinery on top of her head, but wondering more at the emptiness of the space immediately below. Any how, I hope that neither I nor any of my relatives will ever get rich enough to make us supremely selfish or entirely silly.

London town is a big place. They told us that it has 9,000,000 inhabitants and in its expansion like an octopus had swallowed up more than 500 other towns and villages. When I heard that I became alarmed and thought: "First thing you know, now that the Lusitania is running they'll want to make New York a suburb and re-annex the United States." You can easily realize that it is difficult to describe such a place; but there are certain points at which the whole diversified life of the multitude centralizes; for instance the Abbey, the House of Parliament, the National Art Gallery, the British Museum and the principal streets and by looking at these places you obtain a kind of a general idea of the city and its inhabitants. I may say at the beginning that the enormous traffic on the main thoroughfares is better regulated than in any other city which we saw. At the most dangerous and congested crossings they have four policeman and at short intervals they open the street from east to west, then the two guarding this street will raise their hands and stop the traffic while the street from north to south will be open. Here like in Paris we often rode on the deck of an omnibus in going to or from our hotel and could from this vantage point witness the enormous traffic on the streets, only the pleasure here was much greater for you were not constantly annoyed like in Paris by the merciless lashing of the horses.

The first place we visited in London was the Westminister Abbey, one of the largest cathedrals in the world, which in reality is not a church but an immense cemetery. Under its vaulting arches we passed by the graves of the dead warriors and casually read the inscriptions and by special permission passed behind the altar to where the royalty is entombed and where those who were at bitter enmity with each other in life are now at peace with one another in death. Here also we saw the old walnut chair, with the stone of destiny, supposed to be the stone on which Jacob rested his head at Bethel, underneath, in which all the rulers of England including King Edward were crowned. But it was not for these things that I had come, I wanted to see the graves of Wilberforce and Livingstone and after some search I found them both. That of Livingstone is under a slab in the main hall about half-way between the main entrance and the organ loft. The inscriptions are as follows: "David Livingstone, missionary, scholar phylanthropist. 30 years of his life were spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade of central Africa; where with his last words he wrote: 'All I can add in my solitude is, May heaven's rich blessing come down on every one, American, English or Turk who will help to heal this open sore of the world.' 'Other sheep have I which are not of this fold, them also must I bring and they shall hear my voice.' ". I thought that the stirring appeal of Bishop Harzell which we heard in Paris was an answer to the life and prayer of Livingstone. The tomb of Wilberforce is to the right of the choir stall and the inscription on the monument is as follows: "In an age and country fertile of great and good men, he was among the foremost; because to high and virtuous talent, to warm benevolence and universal candor he added the abiding eloquence of a Christian life. Nearly a half century a member of the House of Commons, his name will be identified with those exertions which by the blessing of God removed from England the guilt of African slave trade and prepared the way for the abolition of slavery in every colony of the empire.'

Addison, who himself is now resting in the Poet's Corner of the Abbey after a visit to this resting place of the great wrote the following about it which gives expression to my feelings exactly only in much more eloquent language than I should be able to do it. "When I am in a serious humor I often walk by myself to the Westminster Abbey, where the gloominess of the place and the use to which it is applied, with the solemnity of the building and the condition of the people who lie in it are apt to fill my mind with a kind of a melancholy or rather thoughtfulness that is not disagreeable.—I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds and gloomy imaginations, but for my own part, though I am always serious I do not know what it is to be melancholy and can therefore take a view of nature in her deep and solemn scenes with the same pleasure as the gay and delightful ones. When I look upon the tombs of the great every emotion of envy dies in me; when I read the epitaph of the beautiful every inordinate desire goes out. When I meet with the grief of parents upon a tombstone my heart melts with compassion, but when I see the tomb of the parents themselves I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them, when I consider rival wits placed side by side I reflect with sorrow and astonishment on the little competitions, factions and debates of mankind."

The grandeur and solemnity of the Abbey preach an impressive sermon to him whose mind and heart are in an attitude to listen and perceive.

Results of Tithing.

Probably the most of the readers understand the word *"tithing,"*—to give one tenth or 10% of the net income for God's cause. Some of you, undoubtedly, have heard of its good, genial and salubrious influence in congregations, where it has been adopted.—The following statement in The Watchword, by Rev. W. Telfer, is encouraging.

I wish to speak of two years of the church life at East Connersville, Indiana. They were great years,—great financially, great spiritually.

People wondered that a church, paying for years a pastor's salary of only $153, should leap to a position where twenty-five tithers with the support of other members pledged $800 for pastoral support, and promptly paid it, with all the current expenses of the year.

They asked the bishop that they might become a station, having the entire service of the pastor, instead of being on a circuit, having preaching once every two weeks, and the pastor's service diyided between five other churches, with pastoral oversight of hundreds of people, scattered over a territory fifteen miles square.

But how was this done; and can it be accomplished by other churches?

Shortly after a reviyal of great power and depth, William G. Roberts, a member of Wesley Chapel, Cincinnati, Ohio, was sent for, to present tithing as God's plan for financing His kingdom. The members, recently so graciously blessed, only needed to see the light, and twenty-five out of a total contributing membership of eighty-five, adopted the tithe as their financial plan, paying it into the treasury of the church.

The Tithe Covenant relieved them of all other financial obligations to the church. During the year 1904–5 the average per capita of the non-tithers was $5.67—of the tithers, $18.80.

The thrill of an uplift was felt at once. The church soon had money in the treasury, which was placed there without begging, festivals, tableaux, socials, or concerts. People said, "There is money in the treasury. What shall be done with it? We have not seen it so before. We have more than we need."

The one year and nine months of the Scriptural system of church finance have been epochal in the history of the church. A rise has been manifest. New life has energized all the departments of the work.

This is not what might be called a women's church. The women love the church and are active in its work, but the money needed is produced by the men. They are the collectors and furnish the "sinews of war."

The church is unique in being a laboring man's church. Not a rich man is active in promoting the work. With scarcely an exception every member is dependent upon his or her daily labor. The leaders in the movement are for the most part young men and women under thirty-five years of age.

The third year was entered upon withrenewed consecration, joy and faith in God.

Worldliness.

Worldliness is the condition of the mind and heart, together with the course of the outward life, arising from the dominion of the flesh. The same spirit which dominates the world—"the prince of the power of the air"—rules in the heart of the worldly-minded man. Since the man is many sided, this worldliness is not always manifested in the same way. With some it takes the form of display, either in dress, buildings, fine stock, or family pride; others manifest it in covetousness and shady ways of transacting business; others in what they eat, drink, chew or smoke; others in running after and indulging in the vain amusements of the world; others in bowing down before the goddess of fashion; others in selfishly taking their ease, no matter how many souls are perishing or what they might do if they were about their Father's business.

No matter what the form of the outbreaking of worldliness may be, the individual is in close touch with the world, is subject to its whims, fancies, superstitions and abominations, changing in abject submission to "every wind which blows." No man can be a free man and a worldling at the same time. May we all labor and pray that both we and those over whom we have an influence may rise in the liberty of the Gospel, until we stand out before God and man as "a peculiar people, zealous of good works," and "unspotted from the world."—Gospel Witness.

How Much Shall I Give this Year to Missions?

1. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his arm should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent. to my former contributions, then I favor doubliug the missionary force at once. If I add fifty per cent. I say, Send out one-half as many more; and if I add twenty-five per cent. I say to our Missionary Society, Send out one-fourth more than are now in the field.—Christian and Missionary Alliance.

How to Eat.

Here are Horace Fletcher's rules for proper eating:

1. Eat only in response to an actual appetite, which will be satisfied with plain bread and butter.

2. Chew all solid food until it is liquid and practically swallows itself.

3. Sip and taste all liquids that have taste, such as soup and lemonade. Water has no taste, and can be swallowed immediately.

4. Never take food while angry or worried and only when calm. Waiting for the mood in connection with the appetite is a speedy cure for both anger and worry.

5. Remember and practice these four rules, and your teeth and health will be fine.

Home Circle.

One Lie Brings Another.

There's just one thing I want to say,
My sisters and my brothers,
And that is, if you tell one lie,
You're sure to tell some others.
I know, at times, it's very hard
To own a naughty action,
But truth, once uttered, fills the heart
With joyous satisfaction.
While, if you stoop to tell a lie,
To cover up wrong-doing,
Your heart is filled with guilty dread,
With hopeless woe and ruin.
You dare not bravely meet the eye
Of father or of mother,
And so to hide the lie you've told,
You're sure to tell another.
A child's first lie, like man's first glass
Of rum, or ale, or whisky,
Makes way for more to follow fast,
And is dangerous and risky.
Without the first glass you are safe
From the drunkard's thirst of fire.
And if the first lie's never told
You'll never be a liar.

"All work and no play makes Jack a dull boy," says an old proverb; and it is equally true that all play and no work makes Jack an old shirk. Boys, stick a pin right there. Play is good and refreshing, provided it is had when it is time to play; but it is demoralizing and vicious if it is had when it is time to work. And there is, even for boys, a time to work as well as a time to play.—Ex.

Their Time to Sing.

A pretty incident happened on the Hamburg liner *Patricia* early last December. When the big ship left Europe for America, says *Wellspring*, she carried across the ocean two sets of steerage passengers — hundreds of Russian Jews, fleeing from the persecutions and massacres of that ill-fated empire, and thirty-six thousand singing birds, mostly canaries, consigned to a wholesale American dealer for the holiday trade.

The birds, at first, remained mute. Not one sang a note from the time they were put on the ship until two days after she had left Dover. They kept their heads under their wings for the most part. But toward noon the second day out from Dover the *Patricia* struck a terrific gale. She had to lie-to for several hours. The immigrants were frightened; the children wailed; the storm grew worse and worse. But just as it reached its height the canaries, one after another, broke bravely into song. They trilled, they called, they sang as if their little throats would burst; and the thrushes and finches joined in courageously, till the whole thirty-six thousand seemed to be defying the storm at once.

The birds chose the right time to sing. In calm weather and under blue skies the world can get along without its singers. But when the storms come, then all the faith, and courage and hope, and gladness that are in brave hearts are needed. A poor little canary, in a tiny crate, down in a dark steerage, one among thousands of captives—why should it sing in the face of wind and storm? A single unregarded soul, in a narrow lot, in a dark and mysterious world, one among thousands of obscure lives—why should it bravely praise God and lift a voice of cheer and courage in the face of storms of sorrow and trial? All honor to those who answer by singing through tempest and night, and cheering those around them, steadily to the end of the voyage.—*The Sailor's Magazine.*

Patience with Children.

If we are notable housekeepers we are in danger of seeming to place greater value upon our carpets and curtains, our well-kept furniture and our things in general than our children. I have known a mother to pass by without notice a rude and boorish act on the part of a child, when she came down like a veritable Day of Judgment on the same little culprit if his ball happened to break a pane of glass. There are mothers who can pardon anything except an ink-spot on the front of a frock, or a rent in a garment. Ink-spots on character and rents in behavior are a thousand times more injurious than a transient damage to clothing or furniture.

Mothers need to discriminate. Harshness and severity should never be meted out to the child who is the victim of an accident. With the utmost admiration I remember the perfect poise and unbroken calm of a sweet woman whose little girl had the misfortune to knock over a very costly vase which had for her mother precious associations connected with her wedding journey in the far East. The vase stood on a table, where it had been placed after having been shown to guests, who had gazed at it almost with envy. In came little Barbara, her doll in her arms, her foot caught on a rug, slipped along the polished floor; she threw out a hand to save herself from falling, and, lo! the vase lay in fragments at our feet. "Never mind, Barbara," said the mother, gently, "you did not mean to do it. I am so glad you are not hurt, and that even Dolly has not a scratch."

The object-lesson in self-control was worth going far to see, and its effect would never be lost on the character formation of the little daughter.—[Margaret E. Sangster].

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Editorial.

Food for Reflection.

In taking up a daily paper one cannot help noting how often the brewers use the advertising space of the newspaper press to bring before the public the claim that beer is food. The public has learned long ago to question the assertion that advertisers make in regard to their goods. They want to know more than what the seller pays the newspaper to tell them. It is one thing to tell the public a thing is so, it is another thing to demonstrate that it is so. A man, out west, is demonstrating his faith in the peanut as an article of food. For fourty days he will abstain from eating anything else but peanuts. We would like to see some prominent brewer, say Pabst, who made Milwaukee famous or the New York brewer who claims to have made Milwaukee jealous shut himself up in a room for forty days and take no other food but his own brand of beer. Of course the challenge would never be accepted. Any brewer knows as well as we do that the outcome of such a test would be a funeral in his family. In the meanwhile we will stick to plain beans and greens as an article of food. G.

Russia's Changing Attitude Toward Protestants.

It is, indeed, sickening to hear, day by day, of the terrible state of affairs in Russia. Scarcely a week passes without bringing us news of murder and wholesale executions. Yet in spite of the unsettled state of affairs an occasional ray of brightness filters through. We are glad to note one of these. The Emperor, a few days ago, directed that his high appreciation should be expressed to the protestant clergy of the Baltic provinces for their steadfast loyalty during the days of the upheaval. How much better this sounds to us who were in fear and trembling for these men, whom the father of the present Czar, some years ago, imprisoned because of their loyalty to their evangelical faith and the German language.

Our brethren in Russia, like all good citizens, were always careful to heed the advice of St. Peter: "Love the brotherhood, fear God and honor the king." During the recent war with Japan they were sorely puzzled because we in America had no sympathy for Russia. They remained loyal Russians, even though Russia stood for that which is distinctly un-Christian and un-Mennonite. Our brethren in Russia only know Russia as it concerns their little corner of the empire. We see Russia as a whole in its relation to the rest of the world and as such it presents a more repulsive picture to us than they in their limited circumstances can possibly behold. G.

A Problem.

The "*Christian Advocate*" asks, "Have the labors of Evangelical denominations in contesting the ground in small communities been repaid by actual results?

Some of the results cannot escape notice. They are to be seen in nearly every small community. Here are a few. A community only able to support one church, one pastor and fill the seating capacity of one building often is burdened with two or three struggling congregations owing their pastors more than they can pay them and bowing down under a financial burden which it is impossible to throw off.

A community in which the denominational spirit runs into pride. If they hang a bell on one church the other must get one too, if one party erects a new building the other must tear down theirs in order not to be out-done.

A party spirit which leads both pastor and people to devote their efforts toward proselyting rather than Christianizing and often destroys the peace of families and neighborhoods.

A waste of money which might be much better spent in foreign missions or relieving some of the misery in the world.

These are results but undesirable ones. What may we do that the results may be better? A solution is easy to present. Let the denominations agree among themselves, as the missionaries do in some countries, not to invade one another's territory and keep but one strong church where there are a number of weak ones. But the execution of such a plan is difficult if not entirely impossible because when it comes to three or more churches surrendering their field to one the question will naturally arise, which one? G.

Slavery.

Abraham Lincoln abolished slavery. He was the emancipator of the slaves, in the time of the rebellion. In 1863 the emancipation proclamation was proclaimed, and in 1865 they were set free.

Which kind of slavery is worse, that which only concerns the body in this life, or that in which the spirit, soul and body suffer and are defiled? The slavery in which the people were in the time of the rebellion, did not necessarily hinder or dwarf their spiritual life. But many kinds of slavery which still exist in our day, are the means of leading many to perdition. There are many ways, alas! that people are yet enslaved to a cruel master, who is the arch-enemy of our souls; by indulging in evil habits which bind with fetters hard to be broken. Alas! how many are hurled to drunkards' graves; but not alone by drinking alcoholic drink, but also by being enslaved to the use of poisonous drugs.

One can be a drunkard on morphine or other drugs as well as on alcoholic drink. One can be a slave to any narcotic, such as coffee, tea, or tobacco. The slavery which is perhaps the worst in this free (called) land of ours is tobacco slavery. How detrimental to the health of the young, is the use of tobacco, especially in the form of cigarettes. Cigars are bad, but not as bad as cigarettes. They are bad for older people, and much worse for younger. If the older people smoke, the younger will too, and if they have to do it on the sly. Yet how many can help it if they have inherited the appetite for it. How many would free themselves of the use of the vile weed, if they easily could. Yet they keep on and their children follow in their footsteps, and indulge in the same evil habit. Yet authoritative teachers tell us of the many evils resulting therefrom. One eminent writer writes, the boy who smokes cigarettes becomes a mono-maniac. He cannot learn, his brain is diseased, and he soon becomes a physical wreck. It makes him unsafe, unreliable, and dangerous to property. Many fires are caused from cigarettes. In the investigations of the asylums of six states that were examined, 90 per cent. of the boys and young men who were inmates of these institutions, were cigarette fiends. But this is not all. Persons have recovered from all other kinds and forms of insanity, except that caused from cigarettes. Not one who has become insane from that cause has ever recovered. The cigarette fiend must either quit or be doomed to die in convulsions, or die in an asylum for the insane. Every cigarette fiend is doomed to die a miserable death.

Orphan work, or how to care for orphans is beginning to be discussed, and is worthy of support. But what about our children that are already entrusted to our care? Should we not as well wake up and discuss how we can give our children a more noble, uplifting trade than some are doing, which will not tend to mar, nor destroy their moral character, not mentioning their spiritual? Oh! when will sensible people, or Christian people, awaken to the fact, that they are sending their children into pit-falls, sending them on the highway to ruin, by sending them into these abominable filthy places called cigar-factories, to help earn a living, where they hear filthy conversation and learn more evil than good. Poor help for young Christians. Is it a fit place for our boys or girls to go in? Is it a fit place for young Christians? No! There are enough useful trades, enough useful occupations more elevating, and not so degrading and much more needed, than the cigar business, which is such a curse to health and humanity. What a pity to see noble young farmers' sons, leaving the blessed farm, thus leaving one of the best, most independent, elevating, healthy occupations behind them, then stoop so low as to learn cigar making. Is it not time that we should see to it that our daughters learn to cook, and keep house, or if need be, learn some *useful* trade, or earn a living by helping in other families where help is needed and so scarce? How much more honorable for a girl to be thus engaged, than to go into such a a low place as a cigar factory.

I was recently told by the sister-in-law to the family that took an orphan girl 14 years of age from the "Children's Aid Society," and sent her into the cigar factory to work. That girl was not long left in such care and training, but was removed by the society into another family where she very efficiently fills her place, doing general work in the family, which is the most noble work for a girl to learn before she learns anything else. I mean outside of school. To be useful in the home, in the art of cooking and general housework, is more elevating to any lady and is helping others too.

I believe God will bless the wages honorably earned in any useful occupation, and make it reach better than higher wages earned in such a low, degrading business as the tobacco or liquor business is. I have tried by the help of God to show a little of the slavery that still exists, and which should have the attention of every Christian man and woman in the land.

Some may ask, what can I do? How can we better the conditions that exist? By each one commencing at self, and in our own home, but first of all, give ourselves anew to God, spirit, soul and body, seeking God with our whole heart. God through Jesus alone can fit us for the task. He is the only remedy for all our human needs, as well as spiritual. He is the helper, the great deliverer from sin, from sinful habits which we ourselves can not free ourselves from. Thanks to God for Jesus the fountain open for all sin and uncleanness. Oh! let us seek until we see ourselves, and feel our deeper need of Him. Let us seek, until He setsus free, spirit, soul, and body, from all enslaved appetites, from all remains and effects of sin. Let God rule in our hearts and lives. Let Him have His way, and we obey according to His blessed Word, then we will have peace and joy in the Holy Ghost, and we will set an example worthy of imitation, and we will abhor all that is evil, abstain from all appearance of evil as commanded in 1 Thess. 5: 22. We will abhor that which is not pleasant to the taste, sight, or smell. How many in a family must breathe the polluted air of the smoker! The children are pale, and how can they grow up healthy? How sad to see Christians and others puffing away at their cigars and cigarettes until they get to church, then go in. Those inside are obliged to breathe their foul exhaled breath.

How can we be free to enjoy pure air, if we go to church to worship God with pure heart and motive, and must thus be defiled by the impure air thrown off of such one's clothes, and breath poisoning the air for others to breathe? We are admonished to honor and glorify God in whatever we do. We shall eat and drink to the honor and glory of God. 1 Cor. 6: 19, 20 "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own? For ye were bought with a price. Glorify God therefore in your body." R. V. Let us as parents, and families, and individuals, rise up, and help to abolish this awful slavery of the tobacco habit, which robs people of their health, often gives them disease, as well as to their children who also suffer thereby.

The money that is spent on tobacco and strong drink, would it not be more pleasing to God, if spent to help spread the Gospel, or for some other worthy cause, or for food for the starving? Why should God be thus robbed and talents be misused for such slavery? Oh! may God speedily deliver us from all bondage. Thanks to God in whom we find deliverance, who giveth us the victory through our Lord Jesus Christ.

ANNA R. FRETZ, Souderton, Pa.

Times Have Changed.

The war-idea once so popular among heathen and civilized nations is giving way more and more to the peace movement. The Boston Sunday School Herald of July 21, 1907, refers to this change in the following:—

Ambassador Reid, speaking in London on Thursday, coupled King Edward and our President in a toast, as "two men who share the belief that in preparation for war is to be found the greatest security for peace."

Will this outgrown theory and present day delusion never lose its force? In former times it may have been, and often was true. The castles of the robber barons in feudal times were exempt from attack in proportion as they were thought to be invulnerable. But was there ever a castle or a city so well prepared against attack or siege as to escape assault? A man traveling on business in the old world two or three centuries ago deemed it prudent to be accompanied with a strong guard, as they do in certain places now that are not wholly redeemed from barbarism. The early settlers in America built stockades around their towns, and carried guns with them to church, for protection against the Indians.

None of these precautions are deemed necessary now. Why should nations now feel obliged to maintain armies and navies as the Goths and Vandals, the Romans and Gauls, and the war-making nations the last century did? Is civilization a failure?

It is not historically true that "in preparation for war is to be found the greatest security for peace." The rulers of France thought they were well prepared for war in 1870, and so seized upon an alleged affront by the Prussian King to their ambassador to precipitate a conflict for which they have been planning. The Germans were even better prepared, and so readily accepted the challenge. If both powers had not deemed themselves equipped for the fray there would have been no war.

The same situation existed before the recent war between Japan and Russia. Japan was armed and eager. Russia was strong and ready. Hence the war, that cost hundreds of thousands of lives and hundreds of millions in treasure.

On the other hand, the United States was for seventy years quite unprepared for attack by a first class naval power, and yet was never more assured of "peace with all nations" because of our traditional policy of minding our own business and submitting international differences to arbitration.

There ought to be no more reason to-day why any civilized nation should maintain a standing army and a great navy than there is for a citizen to wear a coat of armor and employ a band of fighting men, or carry a bowie knife in his belt and a six-shooter in each boot-leg, as he goes about his business. The "greatest security for peace" is in being peaceful.

The Sunshine Boy.

Sunshine in his whistle,
Sunshine in his eye,
Sunshine in his failure,
Sunshine in his try;
Sunshine in his forehead,
Sunshine in his voice,
Sunshine always with him,
Sunshine is his choice!
Sunshine where we find him,
Always such a joy;
If you aren't already,
Be a sunshine boy! —*Selected.*

There is no need to be perpetually testing the foundations: but any new building must be on the foundation.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 24. HOME MISSIONS: THE PROGRESS OF WORK AMONG THE IMMIGRANTS. Num. 15, 13—16, 29—31.

QUESTIONS.

1. How does the Word of God command to treat the stranger? Deut. 10, 16—19; Num. 15, 13—16; Exod. 23, 9; 22, 21; Lev. 19, 33.

2. How shall we teach the stranger by our example? Num. 15, 13—14.

3. How shall we teach the stranger by law and precept? Num. 15, 15—16; Deut. 1, 16—17; Mal. 3, 5; Josh. 8, 33—35.

4. Why shall we be kind to the strangers? 1 Chron. 29, 15; Matt. 25, 35; Heb. 13, 2.

5. What missionwork has been done among the immigrants?

6. What necessity is there to do mission work among immigrants?

7. What opportunity is there to do mission work.

MEDITATIONS.

The Word of God is very plain in its command to treat the stranger with justice, kindness, love. If the later Jews despised and hated strangers, it was not because they were taught so in the Bible. As the Israelites so shall we give a good example to the strangers, for nothing influences more than a good example. We cannot expect strangers to become better than we are ourselves.

We shall bring to the stranger the Word of God, the gospel of love, but we must also treat him according to this Word of God, justly; there shall be only one law for the homeborn and the stranger. How often is that forgotten in our fair country.

We shall treat the stranger kindly because Christ comes to us sometimes as a stranger and because we all are only strangers in this world. We shall treat others as we would want to be treated by them in the same case. The riots against Chinese and Japanese do not show this Christian spirit.

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The field for missionwork is great, in almost every larger city we find strangers who need our help and encouragement, our love, our religion. We ought to use this opportunity wherever it affords itself, and if we have no strangers in our immediate neighborhood, we can send others, where there is plenty mission work to do.

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The Mennonite.

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Rev. I. A. SOMMER, Editor,
BERNE, IND.

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Editorial.

Food for Reflection.

In taking up a daily paper one cannot help noting how often the brewers use the advertising space of the newspaper press to bring before the public the claim that beer is food. The public has learned long ago to question the assertion that advertisers make in regard to their goods. They want to know more than what the seller pays the newspaper to tell them. It is one thing to tell the public a thing is so, it is another thing to demonstrate that it is so. A man, out west, is demonstrating his faith in the peanut as an article of food. For fourty days he will abstain from eating anything else but peanuts. We would like to see some prominent brewer, say Pabst, who made Milwaukee famous or the New York brewer who claims to have made Milwaukee jealous shut himself up in a room for forty days and take no other food but his own brand of beer. Of course the challenge would never be accepted. Any brewer knows as well as we do that the outcome of such a test would be a funeral in his family. In the meanwhile we will stick to plain beans and greens as an article of food. G.

Russia's Changing Attitude Toward Protestants.

It is, indeed, sickening to hear, day by day, of the terrible state of affairs in Russia. Scarcely a week passes without bringing us news of murder and wholesale executions. Yet in spite of the unsettled state of affairs an occasional ray of brightness filters through. We are glad to note one of these. The Emperor, a few days ago, directed that his high appreciation should be expressed to the protestant clergy of the Baltic provinces for their steadfast loyalty during the days of the upheaval. How much better this sounds to us who were in fear and trembling for these men, whom the father of the present Czar, some years ago, imprisoned because of their loyalty to their evangelical faith and the German language.

Our brethren in Russia, like all good citizens, were always careful to heed the advice of St. Peter: "Love the brotherhood, fear God and honor the king." During the recent war with Japan they were sorely puzzled because we in America had no sympathy for Russia. They remained loyal Russians, even though Russia stood for that which is distinctly un-Christian and un-Mennonite. Our brethren in Russia only know Russia as it concerns their little corner of the empire. We see Russia as a whole in its relation to the rest of the world and as such it presents a more repulsive picture to us than they in their limited circumstances can possibly behold. G.

A Problem.

The "*Christian Advocate*" asks, "Have the labors of Evangelical denominations in contesting the ground in small communities been repaid by actual results?

Some of the results cannot escape notice. They are to be seen in nearly every small community. Here are a few. A community only able to support one church, one pastor and fill the seating capacity of one building often is burdened with two or three struggling congregations owing their pastors more than they can pay them and bowing down under a financial burden which it is impossible to throw off.

A community in which the denominational spirit runs into pride. If they hang a bell on one church the other must get one too, if one party erects a new building the other must tear down theirs in order not to be out-done.

A party spirit which leads both pastor and people to devote their efforts toward proselyting rather than Christianizing and often destroys the peace of families and neighborhoods.

A waste of money which might be much better spent in foreign missions or relieving some of the misery in the world.

These are results but undesirable ones. What may we do that the results may be better? A solution is easy to present. Let the denominations agree among themselves, as the missionaries do in some countries, not to invade one another's territory and keep but one strong church where there are a number of weak ones. But the execution of such a plan is difficult if not entirely impossible because when it comes to three or more churches surrendering their field to one the question will naturally arise, which one? G.

Slavery.

Abraham Lincoln abolished slavery. He was the emancipator of the slaves, in the time of the rebellion. In 1863 the emancipation proclamation was proclaimed, and in 1865 they were set free.

Which kind of slavery is worse, that which only concerns the body in this life, or that in which the spirit, soul and body suffer and are defiled? The slavery in which the people were in the time of the rebellion, did not necessarily hinder or dwarf their spiritual life. But many kinds of slavery which still exist in our day, are the means of leading many to perdition. There are many ways, alas! that people are yet enslaved to a cruel master, who is the arch-enemy of our souls; by indulging in evil habits which bind with fetters hard to be broken. Alas! how many are hurled to drunkards' graves; but not alone by drinking alcoholic drink, but also by being enslaved to the use of poisonous drugs.

One can be a drunkard on morphine or other drugs as well as on alcoholic drink. One can be a slave to any narcotic, such as coffee, tea, or tobacco. The slavery which is perhaps the worst in this free (called) land of ours is tobacco slavery. How detrimental to the health of the young, is the use of tobacco, especially in the form of cigarettes. Cigars are bad, but not as bad as cigarettes. They are bad for older people, and much worse for younger. If the older people smoke, the younger will too, and if they have to do it on the sly. Yet how many can help it if they have inherited the appetite for it. How many would free themselves of the use of the vile weed, if they easily could. Yet they keep on and their children follow in their footsteps, and indulge in the same evil habit. Yet authoritative teachers tell us of the many evils resulting therefrom. One eminent writer writes, the boy who smokes cigarettes becomes a mono-maniac. He cannot learn, his brain is diseased, and he soon becomes a physical wreck. It makes him unsafe, unreliable, and dangerous to property. Many fires are caused from cigarettes. In the investigations of the asylums of six states that were examined, 90 per cent. of the boys and young men who were inmates of these institutions, were cigarette fiends. But this is not all. Persons have recovered from all other kinds and forms of insanity, except that caused from cigarettes. Not one who has become insane from that cause has ever recovered. The cigarette fiend must either quit or be doomed to die in convulsions, or die in an asylum for the insane. Every cigarette fiend is doomed to die a miserable death.

Orphan work, or how to care for orphans is beginning to be discussed, and is worthy of support. But what about our children that are already entrusted to our care? Should we not as well wake up and discuss how we can give our children a more noble, uplifting trade than some are doing, which will not tend to mar, nor destroy their moral character, not mentioning their spiritual? Oh! when will sensible people, or Christian people, awaken to the fact, that they are sending their children into pit-falls, sending them on the highway to ruin, by sending them into these abominable filthy places called cigar-factories, to help earn a living, where they hear filthy conversation and learn more evil than good. Poor help for young Christians. Is it a fit place for our boys or girls to go in? Is it a fit place for young Christians? No! There are enough useful trades, enough useful occupations more elevating, and not so degrading and much more needed, than the cigar business, which is such a curse to health and humanity. What a pity to see noble young farmers' sons, leaving the blessed farm, thus, leaving one of the best, most independent, elevating, healthy occupations behind them, then stoop so low as to learn cigar making. Is it not time that we should see to it that our daughters learn to cook, and keep house, or if need be, learn some *useful* trade, or earn a living by helping in other families where help is needed and so scarce? How much more honorable for a girl to be thus engaged, than to go into such a low place as a cigar factory.

I was recently told by the sister-in-law to the family that took an orphan girl 14 years of age from the "Children's Aid Society," and sent her into the cigar factory to work. That girl was not long left in such care and training, but was removed by the society into another family where she very efficiently fills her place, doing general work in the family, which is the most noble work for a girl to learn before she learns anything else. I mean outside of school. To be useful in the home, in the art of cooking and general housework, is more elevating to any lady and is helping others too.

I believe God will bless the wages honorably earned in any useful occupation, and make it reach better than higher wages earned in such a low, degrading business as the tobacco or liquor business is. I have tried by the help of God to show a little of the slavery that still exists, and which should have the attention of every Christian man and woman in the land.

Some may ask, what can I do? How can we better the conditions that exist? By each one commencing at self, and in our own home, but first of all, give ourselves anew to God, spirit, soul and body, seeking God with our whole heart. God through Jesus alone can fit us for the task. He is the only remedy for all our human needs, as well as spiritual. He is the helper, the great deliverer from sin, from sinful habits which we ourselves can not free ourselves from. Thanks to God for Jesus the fountain open for all sin and uncleanness. Oh! let us seek until we see ourselves, and feel our deeper need of Him. Let us seek, until He sets us free, spirit, soul, and body, from all enslaved appetites, from all remains and effects of sin. Let God rule in our hearts and lives. Let Him have His way, and we obey according to His blessed Word, then we will have peace and joy in the Holy Ghost, and we will set an example worthy of imitation, and we will abhor all that is evil, abstain from all appearance of evil as commanded in 1 Thess. 5: 22. We will abhor that which is not pleasant to the taste, sight, or smell. How many in a family must breathe the polluted air of the smoker! The children are pale, and how can they grow up healthy? How sad to see Christians and others puffing away at their cigars and cigarettes until they get to church, then go in. Those inside are obliged to breathe their foul exhaled breath.

How can we be free to enjoy pure air, if we go to church to worship God with pure heart and motive, and must thus be defiled by the impure air thrown off of such one's clothes, and breath poisoning the air for others to breathe? We are admonished to honor and glorify God in whatever we do. We shall eat and drink to the honor and glory of God. 1 Cor. 6: 19, 20 "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own? For ye were bought with a price. Glorify God therefore in your body." R. V. Let us as parents, and families, and individuals, rise up, and help to abolish this awful slavery of the tobacco habit, which robs people of their health, often gives them disease, as well as to their children who also suffer thereby.

The money that is spent on tobacco and strong drink, would it not be more pleasing to God, if spent to help spread the Gospel, or for some other worthy cause, or for food for the starving? Why should God be thus robbed and talents be misused for such slavery? Oh! may God speedily deliver us from all bondage. Thanks to God in whom we find deliverance, who giveth us the victory through our Lord Jesus Christ.

ANNA R. FRETZ, Souderton, Pa.

Times Have Changed.

The war-idea once so popular among heathen and civilized nations is giving way more and more to the peace movement. The Boston Sunday School Herald of July 21, 1907, refers to this change in the following:—

Ambassador Reid, speaking in London on Thursday, coupled King Edward and our President in a toast, as "two men who share the belief that in preparation for war is to be found the greatest security for peace."

Will this outgrown theory and present day delusion never lose its force? In former times it may have been, and often was true. The castles of the robber barons in feudal times were exempt from attack in proportion as they were thought to be invulnerable. But was there ever a castle or a city so well prepared against attack or siege as to escape assault? A man traveling on business in the old world two or three centuries ago deemed it prudent to be accompanied with a strong guard, as they do in certain places now that are not wholly redeemed from barbarism. The early settlers in America built stockades around their towns, and carried guns with them to church, for protection against the Indians.

None of these precautions are deemed necessary now. Why should nations now feel obliged to maintain armies and navies as the Goths and Vandals, the Romans and Gauls, and the war-making nations the last century did? Is civilization a failure?

It is not historically true that "in preparation for war is to be found the greatest security for peace." The rulers of France thought they were well prepared for war in 1870, and so seized upon an alleged affront by the Prussian King to their ambassador to precipitate a conflict for which they have been planning. The Germans were even better prepared, and so readily accepted the challenge. If both powers had not deemed themselves equipped for the fray there would have been no war.

The same situation existed before the recent war between Japan and Russia. Japan was armed and eager. Russia was strong and ready. Hence the war, that cost hundreds of thousands of lives and hundreds of millions in treasure.

On the other hand, the United States was for seventy years quite unprepared for attack by a first class naval power, and yet was never more assured of "peace with all nations" because of our traditional policy of minding our own business and submitting international differences to arbitration.

There ought to be no more reason to-day why any civilized nation should maintain a standing army and a great navy than there is for a citizen to wear a coat of armor and employ a band of fighting men, or carry a bowie knife in his belt and a six-shooter in each boot-leg, as he goes about his business. The "greatest security for peace" is in being peaceful.

The Sunshine Boy.

Sunshine in his whistle,
Sunshine in his eye,
Sunshine in his failure,
Sunshine in his try;
Sunshine in his forehead,
Sunshine in his voice,
Sunshine always with him,
Sunshine is his choice!
Sunshine where we find him,
Always such a joy;
If you aren't already,
Be a sunshine boy! —*Selected.*

There is no need to be perpetually testing the foundations: but any new building must be on the foundation.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Noyember 24. HOME MISSIONS: THE PROGRESS OF WORK AMONG THE IMMIGRANTS. Num. 15, 13—16, 29—31.

QUESTIONS.

1. How does the Word of God command to treat the stranger? Deut. 10, 16—19; Num. 15, 13—16; Exod. 23, 9; 22, 21; Lev. 19, 33.

2. How shall we teach the stranger by our example? Num. 15, 13—14.

3. How shall we teach the stranger by law and precept? Num. 15, 15—16; Deut. 1, 16—17; Mal. 3, 5; Josh. 8, 33—35.

4. Why shall we be kind to the strangers? 1 Chron. 29, 15; Matt. 25, 35; Heb. 13, 2.

5. What missionwork has been done among the immigrants?

6. What necessity is there to do mission work among immigrants?

7. What opportunity is there to do mission work.

MEDITATIONS.

The Word of God is very plain in its command to treat the stranger with justice, kindness, love. If the later Jews despised and hated strangers, it was not because they were taught so in the Bible. As the Israelites so shall we give a good example to the strangers, for nothing influences more than a good example. We cannot expect strangers to become better than we are ourselves.

We shall bring to the stranger the Word of God, the gospel of love, but we must also treat him according to this Word of God, justly; there shall be only one law for the homeborn and the stranger. How often is that forgotten in our fair country.

We shall treat the stranger kindly because Christ comes to us sometimes as a stranger and because we all are only strangers in this world. We shall treat others as we would want to be treated by them in the same case. The riots against Chinese and Japanese do not show this Christian spirit.

For many years missionwork has been done among the immigrants; for the immigrants from northern Europe by their own countrymen and their own churches in this country, for the immigrants from southern Europe and Asia, Roman catholics and Greek catholics as well as heathens mission work is done by American churches of different denominations.

This is work very necessary since so many strangers come to this country every year. Chicago is the largest Bohemian city, the second largest German city; during one day recently nearly 12000 immigrants arrived. If we do not bring these immigrants under religious influences, they will become Americans without the necessary equipment in knowledge and character, being tools in the hands of designing politicians and a menace to the American liberty and institutions.

The field for missionwork is great, in almost every larger city we find strangers who need our help and encouragement, our love, our religion. We ought to use this opportunity wherever it affords itself, and if we have no strangers in our immediate neighborhood, we can send others, where there is plenty mission work to do.

Alternate Topic for Nov. 24. The Drunkard's Doom, 1 Cor. 6, 9—10. • (World's Temperance Sunday).

QUESTIONS.

1. What is the drunkard's doom here? Prov. 23, 29.

2. What is the drunkard's doom in eternity? 1 Cor. 6, 9—10.

3. Why is drinking such a curse?

4. How can the drunkard be saved?

The drunkards' doom here we see only too often, men becoming slaves to drink losing their will power more and more, ruining themselves physically and mentally, but not only that, they are doomed to eternal perdition, since a drunkard cannot enter the kingdom of heaven. In spite of all early training and better knowledge, they sell God, peace, and eternal temporal happiness for the indulgence in drink. The drinking habit is such a curse, because it does not only affect the one who drinks, but his family, his parents, brothers, sisters, wife and children. The latter often inherit the baneful inclination to drink, so that drinking affects children and children's children and generations are made unhappy for time and often for eternity.

QUOTATIONS.

Drunkenness is nothing else than a voluntary madness.

SENECA.

A drunkard is unprofitable for any kind of good service.

PLATO.

Some folks are drunk, yet do not know it. PRIOR.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Nov. 24.

SUBJECT: Abstinence for Love's Sake. Rom. 14: 12—23.

GOLDEN TEXT: Judge this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. Rom. 14: 13.

PERSONAL ACCOUNTABILITY.

The first point enforced in these verses is that every one for himself must give an account to God. This account must be for his own life, his own acts, not those of others. This fact excludes the right of harshly judging or lightly esteeming others of God's professed people (v. 13—Comp. vs. 3 and 4) because they may seem to us either to be going too far in the exercise of their supposed liberty or to be weak and too reserved in this respect. On the other hand it includes our duty of exercising consideration for others, both negatively in that we avoid that which grieves, (v. 15), and positively in that we seek to edify (v. 19). It therefore also includes our considering the influence of our actions, lest that which in itself is not wrong may become wrong by being allowed to lie in another's way to stumble over and fall (v. 13), whereby the work of God's grace is hindered or even destroyed (v. 20); lest by a haughty disregard of how others think and feel, we may cause certain actions of ours, good enough in themselves and from our standpoint, to be evil spoken of (v. 16) and indeed to be evil because productive of bad results. A weighty page in the account we shall be called upon to render will contain this peculiar profit and loss account, in which there will be placed over against each other the supposed profit to ourselves of actions that we allowed and the loss occasioned thereby to others, or the profit to others as well as ourselves and the loss we have voluntarily sustained in acts of loving selfdenial. What kind of a balance do you think it will strike in your account?

SPIRIT VS. THE LETTER.

An other point made clear and emphasized in this passage is that religion is a matter of the spirit rather than of the letter—sujective primarily, objective secondarily. This appears first in what is said regarding the quality of clean or unclean in respect to meats. The defiling quality of meat offered to idols arose not from anything in the meat itself but from what was in the heart, the understanding or the conscience of the one that ate it (v. 14). The distinctions between things clean and unclean and all the ceremonies prescribed in the law for cleansing had a spiritual meaning, aside from which there was nothing in them. This spiritual meaning being fulfilled in Christ, the law of distinctions and ceremonies was set aside, and Paul, following the teaching of Jesus (Mark 7: 19 Rev. Ver.), could now say, all things indeed are clean, that is, ceremonially clean (v. 20). A clear apprehension of this by an intelligent faith in Jesus Christ gave the believer liberty in these things (v. 1), but where this thorough-going understanding was wanting, the sense of a subjective significance still made the man's conscience feel guilty when he ate and the meat was thus not only ceremonially but really unclean for him (v. 14 last part).

The subjective or spiritual character of religion is also set forth in v. 17. Both those who think they can eat all things and those who regard some meats defiling, must know that the Kingdom of God is not found in such outward things (comp. 1 Cor. 8: 8). Neither one way or the other can we commend ourselves to God. The requisites of the Kingdom are righteousness—not righteousness attained by observance of the law but the righteousness of faith (ch. 4: 22)—and peace which comes alone from Christ (John 14: 27) as the fruit of His righteousness, and joy in the Holy Spirit (John 15: 11). It must begin within; from there it will work out in the life of the believer the things well pleasing to God and approved of godly men. Even the world distinguishes readily between that which is put on outwardly and that which works out from spiritual realities within, in favor of the latter.

A STRIKING CONTRAST.

The last sentence of v. 22 and the first in v. 23 give the picture of two men. The one eats and the other approves or allows. So far they take substantially the same position. But they differ in their conviction concerning the thing done or approved. The one is in doubt, half believing he should not have eaten; the other is fully assured in his own mind (comp. v. 5) so that he finds no reason to call his position in question. And now note the great difference in the result. The doubting eater is self-condemned while the other is happy. The unhappy result in such a case comes from going where the fitful shadows of doubt make the footing uncertain and confusing. The folly is all the greater when not to go involves no risk. To leave alone the meats offered to idols was the only safe course where there was no clear assurance of faith in favor of eating them. A certain godly man put down this as one of the rules of his life: "I will never do anything about the lawfulness of which I am in doubt, unless I am equally doubtful whether it be lawful to omit the doing of it."

A person sincerely applying the principles set forth in this passage to the questions that arise in his life as a Christian, will be pretty sure to go right. In the matter of intoxicating liquors the decision will surely fall on the side of abstaining from their use. The writer can not think that the hand of faith and of love can point toward the saloon or the intoxicating cup.

Marriages.

SOMMERS—UMMEL.—On Oct. 24, 1907, at Colfax, Wash., by P. R. Aeschliman, Bro. Edward Sommer and Sister Lena Ummel, members of this congregation.

Deaths.

DILLER.—Samuel S. Diller, son of Mr. and Mrs. Peter Diller, died from typhoid feyer at his home in Bluffton, Ohio, Oct. 31 on his 35th birthday anniversary. Bro. Diller had a large acquaintance and was well liked wherever he was known. He joined the Mennonite church when quite young and always remained a faithful member, taking a great interest in singing as the last few years he was one of the leaders in the church. Sept. 11, 1902 he was married to Mary Locher, the only daughter of Christian Locher, to which union was born one boy now 2½ years old. He leaves to mourn their loss, one sad widow and son, father, mother, brothers and sisters and a host of friends. Funeral services were held Nov. 3rd at 2 o'clock at the Ebenezer church and in the schoolhouse situated just across the road from the church. Revs. J. B. Baer and C. Hege spoke in the church and Rev. John Blosser in the school house. This was one of the largest funerals ever held in this community. It is estimated that nearly 2000 people were in attendance.

Annual Report of the Treasurer of the Pacific District Conference.

From June 1906 to October 1907.

RECEIPTS.

June 10, 1906. In treasury	$ 290 25
Conference collection	59 20
St. Marcus Cong., Paso Robles, Cal.	7 00
Cong. at Colfax, Wash.	36 50
St. Marcus Cong, Paso Robles, Cal.	20 00
Cong. at Estrella, Cal.	48 00
Jan. 5, 1907 Katie Sommers, Silverton, Ore.	2 00
Brethren at American Falls, Idaho	15 00
Sam. Niswander, Payette, Idaho	5 00
David Niswander, Payette, Idaho	3 00
P. R. Aeschliman, refunded ticket	3 15
1st Men. church, Reedley, Cal.	25 00
Zions Cong., Dallas, Ore.	20 00
Brethren at Quincy, Wash.	9 00
St. Marcus Cong., Paso Robles, Calif.	18 00
Cong. Upland, Calif.	80 00
Cong. at Colfax, Wash.	39 00
Cong. at Estrella, Calif.	40 00
Cong. at Mead, Wash.	121 75
Cong. at Salem, Ore.	44 00
St. Marcus Cong., Paso Robles, Calif.	40 00
J. Hege's Cong., American Falls, Idaho	35 00
Collection at the Conference, Upland, Calif.	33 00
Total Receipts	$ 993 85

EXPENCES.

June 14, 1906 Paid to J. Quiring and Epp	$ 100 00
July 3, to P. R. Aeschliman	23 00
To M. Horsch	93 40
To M. Horsch	16 95
Jan. 5, 1907 to P. R. Aeschliman	67 55
To M. Horsch	30 00
To M. Horsch	45 45
To P. R. Aeschliman	55 30
To M. Horsch	50 00
To M. Horsch	50 00
To M. Horsch	20 00
To M. Horsch	40 80
To P. R. Aeschliman	40 95
For money orders and bank drafts for the year	40
Oct. 29, '07 in treasury	360 05
	$ 993 85

S. R. AESCHLIMAN, Treasurer.

News of the Week.

Domestic.

Lusitania Brings 24 Tons of Gold and Makes New Record.

NEW YORK, November 8.—The marvelous record established less than a month ago by the giant turbine Cunarder Lusitania, when she cut several hours from the passage time across the Atlantic, already has been broken, and incidentally she added several new records to her credit. These include the best single day's run—618 knots, made November 6—an average of more than 600 knots for every full day and an average hourly speed of 24 25 knots for the full 2,781 miles.

On her last voyage the Lousitania covered the distance in four days, nineteen hours and fifty-two minutes. The voyage ended to-day, over the same course, was completed in four days, eighteen hours and forty minutes, thus clipping one hour and twelve minutes from the previous low mark. And this was done in the face of conditions none too favorable.

The day's runs for the voyage were 21, 606, 616, 618, 610 and 310 knots. In the Lusitania's big vaults was stored nearly $12,000,000 in gold, twenty-four tons.

Rich Man Goes to Jail to Save Poor Woman.

GRAND JUNCTION, Colo., November 9.—George Falk, worth $100,000, to-day accepted a ten days' jail sentence, rather than reveal the name of a poor women who stole coal from a railroad right-of-way. Falk saw the woman going along the Rio Grande track gathering coal that had dropped from passing trains. She was old and bent, and the man of wealth offered to carry the heavy sacks for her. Before the pair left the tracks, they were detected by railroad policemen. The woman, knowing the danger, fled. Falk was captured, but he refused to reveal the woman's name. "I will take the blame, rather than see her suffer," said he to the court, when he was sentenced.

Trolley Wreck Fatal.

INDIANAPOLIS, Ind., Nov. 7.—One man was killed and thirty-four people were injured in a wreck that occurred at noon to-day on the Indiana Union Traction line near the Monon crossing at the edge of the city. The car struck a sharp curve and turned on its side. David Elder, of Fortville, Ind., was so badly hurt that he died at a hospital to-night.

Russian Black Hand Threatens New York Man.

NEW YORK, November 11.—A death threat letter, which is said to have been written by Russian Nationalists, has been received by Louis Miller, editor of the Jewish newspaper Warheit. The editor has been condemned to death by the foreign society, it is said, because of several attacks on the Russian goyernment by the newspaper.

The postmark on the envelope, which has a black border, is Geneva, Switzerland, and is dated October 31, 1907. The warning is signed by M. Feadative, and explains that the Geneva department of the Union of Russian People, the Black Hundred, decided at its last meeting that the editor, who was known as M. Bandes while a revolutionist, be condemned to death for aiding the Terrorist organization and for printing documents of the government.

Three special agents have been delegated to carry out the threat and have left Moscow with 3,600 rubles to defray the expenses of the errand. The notice disturbed the editor, who declares that he is sure an attempt will be made to assassinate him by the organization, which is regarded as one of the most influential in Russia, and is the society which started the Jewish massacres last year. Mr. Miller informed the detective bureau and he will call on a private detective agency for additional protection.

Five Men Die in a Burning Hotel.

NEW HAVEN, Conn., November 12. Flames sweeping through the servants, rooms on the fifth floor of the Hotel Garde, in Meadow street, early to-day, burned to death four employes. A fifth man was killed while using the rope of the fire escape.

Republics Decide to be Good.

WASHINGTON, November 12.—An understanding has been reached by the presidents of the republics of Salvador, Honduras and Nicaragua, as a result of which questions at issue have been adjusted and cordial relations have been established among these countries. This statement was given out at the State Department.

Taft's Carriage Pulled by Filipino Youths.

MANILA, November 9.—The departure of Secretary of War Taft from this city on the cruiser Rainbow for Vladivostock to-day was attended by a remarkable demonstration on the part of the Filipinos. The horses were withdrawn from the carriages in which were seated Mr. and Mrs. Taft, and it was pulled by Manila schoolboys from the Luneta to the dock through cheering crowds of citizens.

Miner Must Starve to Death.

MAHANOY CITY, Pa., November 11. —Alive and unhurt, but in darkness that will never be lifted, Michael McCape, a miner, is awaiting certain death by starvation, 800 feet below the surface of the earth in the Draper colliery, near here.

While McCape was at work he fired a blast that blew away one of the mine pillars. He fled in the wrong direction and got into a blind shaft. A fellow-workman managed to get out of that wing of the colliery before the roof caved in.

The mine breach extends to the surface, where it yawns sixty feet wide, right in front of McCabe's home, where his wife and six children vainly hope for his rescue. Mine officials say it may be a year before it will be possible to reach the place where the man is shut up.

Look for the Stars on Your Gold Coins.

PHILADELPHIA, November 12.—The United States mint in this city to-day delivered $1,000,000 in gold double eagles to the subtreasury in this city. It is stated that within the next three months the mint will coin $52,000,000 in double eagles.

This enormous amount of gold will be distributed among the subtreasuries in various parts of the country, and will be employed to relieve the money stringency. The distribution of so much gold is only one of the several important moves that Secretary Corteiyou is making to provide enough currency to meet the needs of the country.

There are forty-six stars on the edge of each piece because of the approaching advent of the new State of Oklahoma to the Union.

The machinery at the mint is capable of grinding out 4,000 of these pieces in an hour. There is now at the mint enough bullion for the manufacture of $20,000,000 in double eagles, but more bullion from various sources is now being diverted to the big institution.

THE MOVEMENT OF GOLD.

NEW YORK, November 12.—The movement of gold from the vaults of European banks to the United States, which has been in progress for several weeks, in which the unprecedented total of nearly $60,000,000, has been engaged abroad for import, still continues. The total, which passed the $55,000,000 mark yesterday, was increased to-day when the Illinois Trust and Savings Bank, of Chicago, completed negotations for the importation of $1,000,000.

Peanut Diet is Fatal.

FREMONT, Neb., November 11.—Because scientists have reported that peanuts contain all the elements necessary to sustain life, Archie Venuto, a Fremont man, attempted to live by eating nothing but peanuts with the result that he died to-day after a week's peanut diet. At the end of four days Venuto became insane, and was placed in a hospital. He absolutely refused to eat anything except peanuts thereafter and drank nothing but water. He died of exhaustion.

Mining Congress Meets.

JOPLIN, Mo., November 11.—The American Mining Congress was called to order here to-day in eleventh annual session. Several hundred delegates were in attendance, representing all parts of the country. Many important questions will be presented for discussion.

Suit to Oust Harvester Trust.

JEFFERSON CITY, Mo., November 12.—Attorney-General Hadley to-day instituted quo warranto proceedings in the supreme Court for the ouster of the International Harvester Company of America for alleged violations of the anti-trust law of Missouri. The company is a Milwaukee corporation.

Foreign.

King and Emperor Meet.

WINDSOR, England, Nov. 12.—In the historic hall of St. George at Windsor castle King Edward and Queen Alexandria gave a state banquet this evening in honor of their visitors. The hall, which for centuries has been associated with the Order of the Garter, was decorated with banners of the principal knights of the order, while the tables were adorned with the famous golden plate, one of the great heirlooms of the sovereigns of England. Departing from the usual custom, King Edward and Emperor William sat side by side with the queen on the right and the empress on the left. Around the tables, which were set for 130 guests, there was gathered a most brilliant company, including many members of the British royal house, the suites of the visiting sovereigns, cabinet ministers and former ministers and ambassadors and other diplomatic representatives. Among the ambassadors was Mr. Whitelaw Reid.

King Edward proposed the health of Emperor William, who made an acknowledgment in a short speech, closing with a toast to the English king. After breakfast the Emperor accompanied King Edward on a shooting expedition in Windsor forest.

Earth Opens and Houses Topple.

MADRID, November 7.—A violent earthquake has occurred at Torre La Ribara, in the province of Huesca. The earth opened, leaving great fissures, the disturbance being accompanied by subterranean rumblings which caused a panic among the population. Many houses were shaken down. The number of lives lost is not known.

ONLY SEVENTY ESCAPED.

ST. PETERSBURG, November 7.—A dispatch received here from Samarkand, by the official telegraph agency, says that a special representative of a local paper, who was sent to Karatagh, in the Hissar district of Bokhara, which was destroyed by a mountain slide following the earthquake of October 21, reports that 3,400 persons perished and only seventy escaped.

2,000 Persons Homeless.

IQUIQUE, Chile, Nov. 11.—This port has been visited by a fire, the biggest since 1892, which has entailed losses amounting to over $1,000,000. It broke out Saturday and seven and a half blocks were burned over before it was under control. The property destroyed was mostly dwellings of the poor and no less than 2,000 people are homeless to-day. The fire was about one mile distant from the commerical quarter of the city. The nitrate stores are safe.

Russian Parliament.

ST. PETERSBURG, November 11.—It was announced to-day that the third Russian Parliament will assemble November 14 at the Tauride Palace. An imperial decree was issued to-day instructing M. Goluboff, vice-president of the council of the empire, to open the session. There will be no reception of deputies by the Emperor at the winter palace.

Seven French Miners Killed.

ST. ETIENNE, France, November 11. —An ascending cage in a mine at Rembaud, near here, was struck to-day by a descending car and seven occupants of the latter were thrown out, fell to the bottom of the shaft and were killed.

Dutch Statesman and Three Others Drowned.

AMSTERDAM, November 7.—Minister of State Jonkheer Van Panhuys, his son, the mayor of Leck, and their wives were all drowned last night while out driving, their carriage falling into the canal at Roogkerk during a dense fog.

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Good Books.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
per copy postpaid.
Former price - - $1.85.

Christmas Post Cards.

No. 60. Holly Post Cards.

The offerings this year were more beautiful than ever. Of all that were offered we think we have chosen the very finest, and have made the price the very lowest when quality is considered. This number contains twelve beautiful designs, holly, vines, ferns, anchors, baskets, festoons and bouquets, in natural colors and gold. They will please you.

12 cards for **25c**; 100 cards for **$1.50**

Certificate of Baptism.

No. 104.

Price 20 cents per copy.—$1.75 per dozen postpaid.

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A very attractive Silk Card, embossed and stamped, with silk flowers. 10 different designs.

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Price 4c each;
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A collection of 10 different designs of beautiful silk cards, embossed and stamped. Envelope with each card.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price **10c** each;
75c per dozen.

No. 3.

The latest charming silk card, embossed and stamped, with silk flowers. In beauty it is superior to any other card on the market. Envelope with each card.

A Merry Christmas. A Happy New Year.
A Happy Birthday.

Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, NOVEMBER 21, 1907. No. 46.

We Thank Thee, Lord.

For the manifold gifts and graces
That have fallen to our share,
For the cheer of familiar faces
As we tread life's thoroughfare;
For the friendships that are unbroken,
The feuds that have passed away,
While Thy praise by the lamp is spoken,
We thank Thee, Lord, to-day.

For the boon of life and the duties
Each day with its dawning brings;
For the ken of the bidden duties
Which dwells in the lowliest things;
For that sense of ourselves which humbles
And checks the condemning word,
By our side when a brother stumbles.
We give Thee thanks, O Lord.

For the spirit that bade defiance
To doubt and discouragement,
For the weakness that placed reliance
In Thee when our strength was spent;
For the aid of those inspirations,
We thank Thee, benignant Lord.

For the meed of our toil and labor,—
The gifts of Thy graciousness:
For that view which discerns a neighbor
In each creature in distress;
For the joys of love and the laughter
That banishes care away,
And for faith in the glad hereafter,
We give Thee thanks to-day.

—*William D. Kelly.*

Items of News and Comment.

Offer unto God thanksgiving."

National Thanksgiving Day, November 28.

World's Temperance Sunday, November 24.

All who diligently cultivate a thankful spirit will find many reasons and golden opportunities to be really thankful toward God and man. Have you tried it?

I am safe in saying that the grandest temperance organization on top of the earth is the Sunday-school and the organizations connected with it.—Late Dr. John Potts, Toronto, Ont., Chairman Lessons Committee.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

We are glad to have subscribers send us lists of those in the churches who do not take church papers. We introduce ourselves to such persons by sending sample copies gratis with invitations to subscribe.

The family reading circle is incomplete without one or more church papers. (a) The wife needs it; every woman has more or less of moral and spiritual longings. (b) The children need it; their normal natures require the helpful stimulus and encouragement of a higher order of spiritual thinking than is found in the comic supplements of the daily papers and the average drawing from the public library. (c) Even the family that has no church affiliations and no religious training can find it advantageous to have one good religious journal in the house.—Burlington Hawkeye.

The temperance and total abstinence question has been before the public for many years. Of late it seems to have gained a new impetus. The temperance workers everywhere are on the alert. Sunday-school lesson helps, churchpapers, the press—both secular and religious—are advocating and encouraging the temperance cause. Moderate drinkers are beginning to see the propriety and advantage of total abstinence. "Even though the Bible does not explicitly command total abstinence as the duty of every child of God," says H. C. Trumbull, "the Bible evidently leaves free to every child of God to be a total abstainer, if he wishes to be; and therefore, it is for the Christian believer to do, and to deem it his duty to do, that which, in the light of all that he sees and knows, is the best safest thing to do."

Literary.

BUNDESBOTE - KALENDER FOR 1908, German, published by the Mennonite Book Concern, Berne, Ind. Price for single copy 10c. This neatly printed, illustrated Almanac, containing many original articles, a list of the Mennonite ministers, etc. etc., is worthy of its predecessors.

MENNONITE YEAR BOOK AND ALMANAC FOR 1908, English, published by the Eastern Mennonite Conference. Price 10 cents. The following are the headings of some of the interesting original articles, most of which are illustrated: The First Mennonite Newspaper; Our Missions; A Word of Introduction; The Mennonite Home; Obituaries of the late ministers Christian Schowalter and Christian Kaufmann; List of the Ministers of the General Conference, etc.

Mennonite General Conference.

The fifth Mennonite General Conference (B) held at Kokomo, Ind., convened on Nov. 13. It was preceded by a Mission meeting on the 12th, where able "twenty minutes talks" were given on: Open Doors; A Missionary's Experience; Qualifications of the Volunteer, etc.

The attendance was large and the representation, in comparison to former sessions, good. About a hundred bishops (elders) and ministers attended the conference. Good meals (dinner and supper) were served in an adjoining large tent erected for this purpose, in which on two evenings also overflow meetings were held.

The Committee on Arrangements presented a nomination for the following officers: a Moderator, Assistant Moderator, and two Secretaries, which was promptly ratified. The conference sermon was preached by Bro. G. R. Brunk, of Kansas.

The Committee on Inspection gave an encouraging report on: City Missions, Old People's Home, Orphanage, etc. Also a report was given of the projected Sanitarium at La Junta, Colo. It was urged to push this institution to completion as the necessary means are raised.

The Committee on Arrangements had also prepared four questions, assigned to speakers to open them for general discussion, followed by resolutions that express the sentiment of the respective discussions.

The deliberations (all in English) were animated and considerate, frequently interspersed with music. The song services in the evenings were well adapted to prepare the hearts for the Gospel message as it was proclaimed by a number of ministers. It is evident that the General Conference has been the means to encourage many to be faithful and more active in the service of the Lord and Master.

A Better Observance of Thanksgiving Day Urged.

The National Reform Association has issued a plea for a wider and more suitable observance of Thanksgiving day. It argues that the one day in the year in which we make general and express acknowledgment of dependence as a nation on God and of the benefit we receive from Him ought to be marked by a more general cessation of business, and on the other hand ought not to be given over to dissipation or to frivolity. It suggests that the two most appropriate and most useful ways of observing the day are public worship and family reunions. Thus at once we strengthen home ties and promote the influence of religion. These observances are most in accord with the traditions of the day and the proclamations of our governors and the president of the United States. Pastors and churches are requested to arrange for service in the largest possible number of churches. Young People's Societies are requested to assist in decorating the churches, in preparing the music and in distributing gifts to the poor. And all citizens are urged to regard church attendance on that day as not only a Christian but a patriotic duty, and a mark of good citizenship.

A Magnificent Change and Mighty Improvement.

One of the able writers of the book "The Drink Problem," Mr. V. H. Rutherford, late Medical Officer of the Newcastle-on-Tyne School Board, makes the following noteworthy statement:

"How much better the world would be without alcohol God only knows. For our own country (England) no second-sight is

needed to foresee a mighty improvement in the lives and homes of the people, in their material prosperity, in their physical efficiency, and in their spiritual beauty. The death-rate would fall, and the hospitals would be relieved of many of their patients, the cry of the little children would be turned to laughter, and the joy of parents would be as the noonday sun. While many of our poisons crumbled away, churches and schools would flourish like the green bay tree. With trade booming, and rates and taxes dwindling, civilization would be equal to the problems of poverty and able to cope with the difficulties of unemployment and provision for old age. Prostitution and syphilis without the fuel of drink would be shorn of many of their horrors and much of their magnitude, while the black night of lunacy would be reduced by one-half. Private virtues, public morals and national ideas would all participate in the grand ascent through freedom from alcohol. A new heaven and a new earth might not be reached by the banishment of drink, but as a people and as a nation our influence for good in the world would be enormously enhanced, and we should be a long way nearer that great day when there shall be no more curse."

From Arizona.

Missionary J. B. Frey writes to the Mission Board:

Moencopi Mission, Tuba, Ariz., October 1, 1907.

Beloved Mission Board:

All our surroundings teach us that autumn has come. Everywhere we perceive the effects of night frosts. And here in the village, as well as in the valley below, all hands are busily engaged in bringing in their harvest of corn, beans and watermelons. The harvest this year has been a comparatively good one. The small wheat fields also, which but a few weeks ago exhibited their golden fruit in the midst of the green corn fields, have yielded them a rich reward for the labors bestowed upon them.

The harvest time here always furnishes an interesting aspect. Here we see a number of men and women engaged in plucking the ears of corn from the stalks. Further on we see a dense smoke arising from a kettle shaped oven dug in the ground which is heated by rubbish and dried herbage and in which the sweet corn is baked. After the oven is sufficiently heated, the corn, still in the husks, is thrown into it and the opening at the top is tightly closed so that no heat may escape. After the corn is baked it is taken from the oven, the husks are taken off and it is stringed with strings made of the "Moho" plant, after which it is hanged up to dry. Farther on down the stream the corn stalks are cut and bound into bundles to serve as fodder for the horses during the winter. Others are bringing in loads of watermelons to protect them against the frost. Our Moencopi Indians are again supplied for another winter. The Lord has again richly blessed them in spite of the fact that they neither know nor serve Him. Thus we see the love, the long-suffering and the patience of God clearly manifested towards them. "Knowest thou not that the goodness of God leadeth thee to repentance!"

Most of our Hopis still remain cold and indifferent towards the word of the Gospel. They listen to us when we visit them in their houses and speak to them of the way of salvation. But they at the same time reveal their disposition by small ironical expressions and by asking absurd questions, by which they try to make our teaching ridiculous. Others manifest a greater interest in the word of God, and others again give expression to their joy over the fact that an opportunity is offered them to learn to know the truth. It is only lamentable that the last number is so small.

Our chief occupation for the present is to visit the Hopis and declare the way of salvation to them in their houses. This, with the study of the Hopi language, will no doubt remain our chief occupation for some time to come.

We have received many a blessing during the past three months, and if any one should approach us with the question, how did you fare during the last quarter? we would have to answer, very well, indeed. Yea, God is good. He hates sin, but He loves the sinner. Yea, truly, He loves the sinner, otherwise He would not have given His only begotten Son as a sin offering for him. And this is our great privilege, to tell the Hopis that "Jesus received sinners."

Wishing the dear Mission Board God's richest blessings in its manifold labors and again commending ourselves to their interceding prayers, we remain your co-laborers in the service of our Master,

J. B. & Ag. Frey.

Sketches of Trip to Europe.

By H. J. Krehbiel.

XIV.

Some of the Things We Saw in London.

One afternoon in the week the house of Parliament, said to be the finest building in Europe, is open to the public and having seen and admired it from the outside we took this opportunity to go inside and see the place where some great speeches have been made and where the destiny of nations has been decided. The whole interior is magnificent but still you notice here also that against which every American instinctively rebels—cast system.—The house of Lords is much more extravagantly furnished than the house of Commons. We also paid a short visit to St. Paul's cathedral. There we saw the tomb of the Duke of Wellington, who is enshrined between two pillars in a costly sarcophages underneath a magnificent catafalque that reaches almost to the ceiling. There is also a beautiful window in the church donated by the Queen when she came here to return thanks for the recovery of her son and a tablet marking the spot where the Queen knelt June 22, 1897 to give thanks to God at the 60th anniversary of her coronation. London has many grand and beautiful buildings, but they are all dingy with soot and smoke and the nooks and corners that might have been partly spared from the soot are being terribly defiled by the thousands of pigeons which harbor in these buildings. They may not be able to eliminate the smoke nuisance, but if I were Lord Mayor of London I would furnish every boy in the city with an air rifle and turn them loose to make a war of extermination on those pigeons.

No one who goes to London would fail to see the British Museum, perhaps the most complete and wonderful collection on the face of the earch. It is a city in itself, in which a person might make excursions each day for a week and constantly discover new and wonderful things. I think you will agree with me in this statement when I tell you that the catalogue to the Museum contains more than 4,000 volumes, the catalogue to the library alone containing over 2,000 volumes. We went very hurriedly through the Egyptian and Assyrian department of Antiquity, glanced hastily at the relics of a later civilization, for we had seen these elsewhere, perhaps not on such a grand scale as in this collection, but we had seen enough to impress us that these Romans, Grecians, Assyrians and Egyptians were a wonderful people and had a development of certain arts which causes the proud Anglo-Saxon of the 20th century to marvel. There were other departments through which we passed hurriedly, for we desired that afternoon before the close at least to look upon the more than 2,000,000 volumes in the library and see some of the MSS. that are of inestimable value. Mother and Emma having found a place to sit down and rest Samuel and I went into the library where he soon met one of his fellow students from Chicago and a professor from McCormick Seminary who were both doing special work in the Museum this summer. While they were engaged in conversation I found a few of the MSS. that were of interest to me. The first was the original of the "Elegy in the Country Churchyard" by Thomas Gray. The original of a poem by Tennyson. The original copy of "Adam Bede" by George Eliot. MSS. of Macauly, Walter Scott, Lord Byron and Sir Walter Raleigh's journal of his second voyage to Guinea 1617—18, the failure of which with some traitorous action of which he was accused caused his execution on Oct. 29, 1618. I was glad to find Milton's Bible with memoranda of his family's births and deaths and besides the following quotations: "Hosea XIV, They that dwell under His shadow shall return." "Song of Sol. II, Until the day-break and the shadows flee away." Surely these two promises were fulfilled to this godly man, the Homer of the English language.

It was near closing time,—after I had been introduced to Samuel's friends and we had found Mother and Emma, we walked homeward part of the way together, thankful that we had seen the Museum, but realizing—I at least—, how little I really know. Of the two large galleries I greatly prefer the Fate Gallery, I like the location fronting the Themse and the pictures better. Perhaps it is partly because we had to visit the National Gallery, if we wanted to see it all, on a students' day and consequently had to pay admission, had to wait until 11 o'clock before we could get in, and when we did get in we found a student sitting before every other picture making a copy. I know how impossible it is to describe a painting and yet I want to tell you about a few which we saw in London. "The Release" Wounded prisoner released by the jailor, wife with child in arms has come to greet him. While he takes the child to kiss it, she hands the pardon to the jailor and the faithful dog in exultant joy leaps up to lick the wounded hand of his master, the prisoner. "The Vale of Rest" by Millais, is touching in its simplicity. Next to a nunnery there is a cemetery, one sister is kneeling on the green grass amidst the tombstones, another sister with a shovel is filling the earth into the grave of their companion and the bell in the steeple of the nunnery, seen just above the cemetery wall, seems to be ringing the funeral knell. "Mercy on St. Bartholomew's Day". Mercy in the shape of a lovely angel on her knees is beseeching the king with a drawn sword to go back, while a hideous priest with the scowl of a fiend on his face is beckoning the king to come on.

A very patheticpicture is "The Harbor of Refuge." A poor house surrounded with gardens and lawns, old and decrepid people are sitting on the the benches, a young man is mowing the lawn. The main feature of the picture is a small child leading a poor old, bowed grandmother down a slope to this place of Refuge. "Approaching Night" is a very fascinating picture and awakens a kind of homesickness in your soul. It represents a flock of sheep on the gentle slope of a limitless plain, darkness is falling. In the distance is a slender column of smoke, the clouds are still tinted red by the sun which has disappeared in the distant west, three shepherds are getting ready to camp and remain with their flocks during the night. The most wonderful painting I saw in London is: "And the Sea shall give up its Dead," by Leighton. Imagine the ocean in turbulent commotion, the foam crested waves are rolling high; above the very highest of these and rising from their watery embrace is a husband with his arm clasped round his wife whose head is still drooping and whose hair is dripping wet; with the other hand he is clasping his child to his bosom and with a face that is transfigured with joy he is looking heavenward and some irresistible power seems to be drawing them upward. In other parts of the sea the people are rising from the water, one bursting the lid from his casket, and all are looking heavenward. The clouds seem to be rolling away and a wonderful heavenly light is breaking in on the resurrection scene. I believe that the grandest thoughts that man has ever expressed in words and the grandest conceptions that man has ever painted on canvass have been inspired by the revelation of God in His Word or otherwise.

Going home that evening we realized that the ascension and glory time had not yet come, for we passed the lodging quarters of the Salvation Army and saw how scores of men were lined up and waiting their turn to buy a ticket for 4 cents to secure a night's lodging and perhaps another ticket at the same price for a supper. But there was one who had not the price of either and seeing by our curiosity and inquisitiveness that we were strangers he approached us and asked for a gift of charity that would keep him from wandering about the streets all night. We gave him what he asked for, but seeing that the drink devil had taken possession of him, we were afraid he might not use the gift for the specified purpose, but to our satisfaction he went straight to the ticket office, procured a ticket and was admitted. That week we read in the paper that the corpse of a lady who had starved to death had been found in London. We asked ourselves, could not the civilization of the 20th century and Christian charity combined prevent such an unspeakably sad occurrence? I believe that the Salvation Army is doing more in the direction than all the municipal machinery and I say: "God bless them, for they try to saye the body as well as the soul."

Home Circle.

November.

November brings the snowflakes,
So beautiful and fair,
It brings the whistling north wind,
The cold and frosty air.

November brings the dark clouds
That go scurrying through the sky;
It brings the heaps of crinkled leaves
That on the brown earth lie.

November brings the evenings,
So long for work and play,
It brings that happy, happy time—
The glad Thanksgiving Day.

—Child Garden.

Betty's Thanksgiving.

"Thanksgiving won't seem like itself without roast turkey," sighed Betty Brownlow.

"What does Thanksgiving mean, anyhow?" asked Aunt Kezzy, looking up from the carpet-rags she was cutting.

"It means—why—it means"—Betty paused for lack of words.

"Turn the word around and it will answer the question. Giving thanks. You've enough to be thankful for if you don't have roast turkey to-morrow.

"I don't know as I have," and Betty sighed again. "Father has lost so much money this year that we can't afford anything, seems to me. I can't have a new dress this winter, only mother's old one made over, and I've got to wear the same old hat and cloak I've worn for two years. Brother Tom can't get a vacation to come home on Thanksgiving, and sister Sue thinks she can't afford to come so far for so short a time; so there'll only be us four."

"I tell you, Betty," said Aunt Kezzy, decidedly, "the way to be thankful is to look at folks worse off than we are."

"I don't know of any," replied Betty, a little stubbornly.

"Could you spare mother a little sour milk?" asked a timid voice behind them, making Aunt Kezzy and Betty look around in surprise.

A girl about Betty's age had pushed open the door so softly that they had not heard her come in, and her bare feet made no sound on the floor. Bare feet at Thanksgiving time! She looked clean, but her clothes were thin and were patched, and she was thin, too, and looked both cold and hungry.

Mrs. Brownlow came into the kitchen just then. "What is your name?" she asked.

"Rhoda McKane."

"Oh! your family have just moved into the house at the end of the lane?"

"Yes, ma'am."

"And it's your father that is sick?"

"Yes, ma'am."

"How long has he been sick?"

"I don't know—it's a long time."

"Has he any appetite?"

"He ate a little potato and salt this morning, but he said it didn't taste good."

"I shouldn't think it would," said Betty. "Why didn't he eat something better?"

"Hush, Betty!" said her mother.

Betty had never thought of people so poor that they had only potatoes and salt to eat.

Mrs. Brownlow filled the pail with sour milk, and said:

"Tell your mother I will come to see her this afternoon."

"May I go, too?" asked Betty, as soon as the girl had gone.

"Certainly; I'd like to have you."

So that afternoon they set out, Mrs. Brownlow carrying a pitcher of sweet milk, and Betty a little basket of nice apples.

Betty had never seen so poor a home, with so little comfort, though everything was clean. There was another girl, Jane, smaller than Rhoda; Silas, a little boy of six, besides a mite of a girl, all barefoot. Mr. McKane could just walk about the house, and his wife looked tired and careworn, but the call did her good, and she thanked them heartily for the things they brought.

"To-morrow is Thanksgiving Day, you know," said Mrs. Brownlow; as she rose to leave. "Won't you let your three oldest children come over and take dinner with us?"

How those children's eyes shone!

"They won't look fit" said Mrs. McKane, but Mrs. Brownlow said, "Never mind;" so it was settled.

"Now, Betty," said her mother, when they were fairly out, "Aunt Kezzy and you and I will see what we can do to make these poor children more comfortable."

"Oh, yes!" cried Betty, "do lets hurry home!" And all the way she was planning what she could spare. No more fretting after roast turkey for Betty!

That was a busy house that night and the next morning. Aunt Kezzy, who had worked at tailoring, found cloth among her carpet-rags good enough to make Silas a jacket and pair of trousers; also, a red flannel waist could be cut out of Betty's old dress. Mrs. Wells cut over and mended, and Betty helped wherever she could, so by church time the next day there was a nice pile of clothing ready. Betty found old outgrown shoes and stockings, not new, to be sure, but a good deal better than none to cover all three pairs of bare feet. She looked over her books and toys and laid aside a good many for the McKane children that she really valued. She was learning the luxury of self-denial.

After church, when the chickens and plum pudding in the oven were beginning to smell so good, the McKane children came, all with such clean faces and hands and hair combed smooth, but still barefoot.

Betty took the two girls into her own little bedroom and helped them to put on the new garments. How comfortable they looked!

"So good to have on shoes and stockings again!" said Rhoda.

"And this warm dress and everything,' added Jane; "and the house smells so good it seems like heaven to be here!"

Aunt Kezzy had buttoned Silas into his new suit, and how grand he felt! But they were none of them so overcome but that they could eat a very hearty dinner, and the Brownlows all enjoyed seeing them enjoy it.

When at sunset they started for home all loaded with bundles, they were full of thanks for everything. It was plain to be seen they had enjoyed every minute.

Betty watched them down the path with a sigh of satisfaction; then, turning around, she hugged her mother rapturously;

"Oh, I've just the best home in the world, and this has been the very best Thanksgiving Day I ever saw!"—Record of the Five Points House of Industry.

The Mennonite.

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Rev. I. A. SOMMER, Editor,
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Editorial.

The Gospel for Jews and Catholics.

Dr. Madison C. Peters, of New York, thinks that evangelistic work among the Jews and Catholics of that great city is unnecessary since there are about a million and a quarter of unchurched people in New York getting no attention from the protestants. He points out the frequent lapses of those of the aboye named classes who have become protestants as an evidence that that work among them is not worth while. Aside from his fondness for saying and doing things that cause sensations, the Doctor may be prompted with a sincere desire to do good where it counts for most, but to lay down the rule that protestantism is a form of faith utterly unsuited for those brought up under Jewish or Catholic environment is to confess a lack of confidence in the gospel he preaches.

There are to-day thirty thousand Jewish Christian teachers and preachers earnestly working to save their people. Their difficulties and trials are perhaps the hardest of any body of men in Christendom but they are not discouraged. Why should they be? The same reasons that prompted Peter and the apostles to preach the crucified, resurrected Jesus to their countrymen hold good to-day as much as they did then. The same Christ who saved Saul of Tarsus is as ready to-day to save any Child of Israel who turns to Him. If Christianity can save everybody but the Jew it is a failure and had better give up its world wide ambitions and settle down as a mere caste.

The Catholic populations of our cities present a different problem. They have a form of Christianity and they are taught from childhood to regard themselves in the true church and to resent the advances made to them by Protestants as mere arrogance. The Catholic church carefully watches her people. The bishop of any jurisdiction has all the necessary information about his people at his fingers' ends. He knows exactly how many people are in the parishes; he knows with what regularity they attend to their church duties; he knows where they live; what their standing in the community happens to be and how well or poorly they are off in this world's goods. With such information at hand the clergy are well equipped to watch the people and put all the strength of the church's machinery to the work of keeping loyalty at its highest notch.

Very few Protestants are won over to the Catholic church. Protestants who marry Catholics offer about the only material upon which to work. Protestantism, on the other hand, is continually gaining Catholics; and the pastors of such who are won over are unanimous in praising the loyalty and devotion they show for the church with which they have united.

In spite of Dr. Peters, therefore, we must insist that the Protestant churches shall not neglect the Catholic population of our cities. Aside from the material benefits Catholic converts bring to our churches we maintain that our faith has in it that which makes bringing the Gospel to the Catholic a duty and offers him the spiritual advantages that his soul needs. G.

President's Thanksgiving Proclamation.

Once again the season of the year has come when, in accordance with the custom of our forefathers for generations past, the President appoints a day as the especial occasion for all our people to give praise and thanksgiving to God.

During the last year we have been free from famine, from pestilence, from war. We are at peace with all the rest of mankind. Our natural resources are at least as great as those of any other nation. We believe that in ability to develop and take advantage of the resources the average man of this nation stands at least as high as the average man of any other. Nowhere else in the world is there such an opportunity for a free people to develop to its fullest extent all its powers of body, of mind and of that which stands above both body and mind—character.

Much has been given us from on high and much will rightly be expected from us in return. Into our care the ten talents have been intrusted; and we are to be pardoned neither if we squander and waste them nor yet if we hide them in a napkin, for they must be fruitful in our hands. Ever throughout the ages, at all times and among all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of all things that we may not fall into love of ease and of luxury, that we may not lose our sense of moral responsibility, that we may not forget our duty to God and to our neighbor.

A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice. We should earnestly pray that this spirit of righteousness and justice may grow ever greater in the hearts of all of us, and that our souls may be inclined evermore both toward the virtues that tell for gentleness and tenderness, for loving kindness and forbearance one with another, and toward those no less necessary virtues that make for manliness and rugged hardihood—for without these qualities neither nation nor individual can rise to the level of greatness.

Now, therefore, I Theodore Roosevelt, President of the United States, do set apart Thursday, the 28th day of November, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and in their homes or in their churches meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continuation of these blessings in the future.

THEODORE ROOSEVELT.

A Fresh Beginning.

A Paper by LAURA FELLMAN.

Our earthly life is made up of many failures and many fresh beginnings.

We want to do right and perhaps make an attempt, but Satan with his opposing forces turns us aside from the right way.

I wish all of you would read the whole book of Jonah. It consists of only four short chapters but it shows so plainly how merciful our God is.

I will give a very short sketch of these chapters and try to apply some of its teachings to our daily life.

Jonah was a Hebrew and Nineveh was a large but very wicked city. The Lord spoke to Jonah and told him to go and warn the people that punishment would follow unless they reformed.

Jonah, feeling his inability to cope with all this wickedness tried to run away from his work, instead of trusting to the Lord for help, and entered a ship to go to Tarshish. While he was on board a terrible storm arose; the superstitious sailors thought, since he was disobeying his Lord it was because he was on board that the storm was upon them.

They threw him overboard; the storm ceased. The Bible says, "Now the Lord had prepared a great fish to swallow Jonah." He remained in the fish for three days and three nights and from the belly of the fish he cried to the Lord and the Lord heard him and deliyered him and told him again to go to Nineveh.

This time Jonah obeyed. He preached to the people of Nineveh. They repented and God seeing their repentance and that they were trying to do better also repented of the evil that he had said that he would do to them and he did it not.

After having carefully read the book of Jonah it has appealed to me very strongly and its teachings can easily be applied to ourselves.

First, God called Jonah, but Jonah tried to get away from it. Often we are called to do a work but we feel that we are not able; far better to try and leave the rest with God, for, to run away seems so foolish, for how can we run away from God when He is everywhere?

Then Jonah cried to the Lord from the belly of the fish. How often do we forget our God except in time of affliction! The clear day, the healthy body, the well filled purse, all tend to make us forget our God, but let the black clouds gather, the thunder roll and the lightning flash, ill health and poyerty overtake us and we cry unto the Lord to save us.

Fortunate are we that God is so merciful and allows us to make a fresh beginning, but let us not wait till our deathbed to serve and praise Him. *Now* is the accepted time. Let us not wait to cry out to Him in affliction, but let us thank Him for His many daily blessings, health, food, and raiment and the pure air we breathe.

Many of us, like Jonah, wait until trouble comes, then promise to do good, to preach, to follow after truth, if only we are spared. We are restored to health and happiness and then, Christian friends, is the time when we should be careful not to forget our Lord and His mercies.

After Jonah had preached to Nineveh the people repented, and

to me those words as found in the tenth yerse of the chapter are words of cheer to all humanity:

"And God saw their works that they turned from their evil way and God repented of the evil that He had said that He would do unto them, and He did it not." Especially the words "God repented of the evil and He did it not." Truly our God is a just God. He had threatened to destroy the city but He warned them first. When a person is on a downward path he is often warned but, unlike the people of Nineveh, he does not make a fresh and better beginning and the consequence is utter ruin.

Our God is not a God of the righteous only. He loves us all yet, none are perfect. Some are better than others and it is for us who call ourselves Christians and and followers of the Lord to begin anew to help those less fortunate than ourselves.

It seems to me there is too much of the spirit of: "I am clean, touch me not, thou sinner." That is not the way to save souls, nor to help a fallen brother. What we do want is a kindly sympathy and a word of cheer.

If you are a better man than your neighbor, thank God for it but not in the words of the Pharisee— "I thank Thee that I am not as other men are," but rather, "I thank Thee that I have not been tempted as my neighbor, for so tempted I too may have fallen."

Let us begin to take our weaker brother by the hand and help him. Begin at once, do not delay. All of us sin. Each has a besetting sin. If my neighbor has an appetite for strong drink, let me not scoff at him, for if I have not the appetite, if the smell or the sight of it does not tempt me, then neither do I deserve credit for not being a drunkard, for without temptation there is no sin.

(To be concluded.)

We Are Thankful.

The following suggestions from The Watchword, to be truly thankful to God, may also proye helpful to our readers:

For the blessings of every day.

For a place to work in Christ's kingdom.

For health and heart to work.

For America, the land of opportunity and responsibility.

For good harvests and the prosperity of the farmers.

For a courageous President of the nation.

For improving standards of civic righteousness.

For the rapidly-increasing area of prohibition territory.

For the growing power of the ballot in the hands of the independent voter.

For peace among the nations of the earth.

For the absence of industrial strife.

For faith in the proyidence of God that robs the danger of hard times of its terrors.

For the splendid public schools of the land.

For the prosperity of the extension work of the Church.

For the hosts of children and youth in the Sunday-schools.

For a rapidly-growing men's movement.

For the men who withstand the temptation of the times.

For young men and women with lofty ideals of piety and patriotism.

For the general good health of the people.

For the growing unity of the world.

For a wise and mighty Providence over-ruling and directing the affairs of men.

For Jesus Christ, the Rightful King of all the nations, and for the homage He is yet to receive.

For the love of God, the grace of our Lord Jesus, and the communion of the Holy Spirit, to whom be glory and majesty, dominion, and power, now and forever. Amen.

Minutes of the 20th Session of the Ladies' Missionary Societies of the Middle District Conference.

BUSINESS MEETING.

On Friday, Sept. 20, '07, the Ladies' Missionary Societies of the Middle District Conference met for a business meeting. The meeting was called to order by the Pres. Mary Badertscher, after which Hillegonda v. d. Smissen led in prayer. The minutes of the previous meeting were then read by the English secretary. In the absence of the German secretary Bertha Zuercher was appointed by the chairman to act as secretary pro tem.—Since all present at the meeting understood the English, the reading of the German minutes was dispensed with.

The nominations for officers for the next year were then in order. Mary Graber, of Wayland, Iowa, was nominated and elected as president, Mrs. C. K. Schantz, of Wayland, Ia., as vice president, Susie Hilty, or Pandora, Ohio, as German secretary and Mrs. S. B. Wise, of Wayland, Ia., as English secretary.

The voting for members of the program committee resulted in the election of: Hillegonda v. d. Smissen, Summerfield, Ill., Kate Reusser, Berne, Ind., and Mrs. Lizzie Tschantz, Dalton, Ohio.

At the suggestion of Miss v. d. Smissen it was decided to put the offering, taken at the evening missionary festival, into the treasury of foreign missions.—The program for the evening was then read in order to find out how many of the societies represented there, would have members present to take the part assigned them. The meeting then adjourned until the next yearly session to be held at Wayland, Iowa.

HAS OVERSTAYED ITS OPPORTUNITY.—This is said of the liquor traffic in the South. The following significant words which conclude an editorial discussion of "Prohibition In Georgia" in "Beverages," the *Official Organ* of the National Liquor League of America, Aug. 2nd, will be read with interest by every home-lover and saloon fighter:

"The result in Georgia presents no pleasant outlook for any section of the business. That State in its judgment has treated all alike, and no false notion that beer is a temperance beverage and should be allowed to hold on has been entertained or brought forward. We dislike to acknowledge it, but we really believe the entire business all over has overstayed its opportunity to protect itself against the onward march of prohibition, which in some sections of the country is advancing like a prairie fire with not a hand raised to stop its progress. Five years ago a united industry might have kept back the situation that now confronts it, but to-day it is too late. Might as well try to keep out the Hudson river with a whisk broom."

Honesty in Norway and Sweden.

Had Abraham Lincoln lived in Norway or Sweden, probably he would never haye been known to the world as "Honest Abe," because there honesty is so common as to attract no attention. Travelers tell us that at the railway restaurants passengers help themselves to whatever they wish, and then report what they have eaten and pay for the same without any questions being asked. A person's word is always taken, and he is never watched. On the steamboats, after each meal, a traveler writes down in a large book what he has eaten. When ready to go ashore, he calls a waitress, who affixes a price to each item, adds up the amount, receives the money, and puts it in her pocket. When filled, she gives the money, without counting, to the stewardess. Instead of making them careless, they are more scrupulously honest than any other nation in the world.—Ex.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 1.

THE BEAUTY AND UTILITY OF GRATITUDE. Ps. 111, 1—10. (A Thanksgiving consecration meeting.)

QUESTIONS.

1. What is gratitude? Ps. 34, 3.
2. What reason have we for gratitude? Ps. 111, 2—9; 34, 19 and 22; 100, 5; 1 Chron. 29, 12—13; 1 Cor. 15, 57; II Cor. 9, 15; Ephes. 5, 20.
3. Why is gratitude good? Ps. 111, 10; 50, 14—15. 23; 92; 1.
4. How shall we show our gratitude? Ps. 111, 1; 92, 23.
5. To whom do we owe gratitude? Ps. 111, 1; 107, 1; Ephes. 6, 1—3; 1 Cor. 15, 57; 1 Tim. 5, 4; Hebr. 13, 17.
6. When and where shall we show gratitude? Ps. 111, 10 a.
7. What example of gratitude does Jesus give us? Matt. 14, 19; John 6, 11; 11, 41; Matt. 26, 26.

MEDITATIONS.

Gratitude is kindness awakened by a favor received; warm and friendly feeling toward a benefactor. It is thinking of benefits received and of the benefactor from whom they came.

It is unnecessary to ask, what reasons we have for gratitude since we receive so many, many blessings, that we can truly say innumerable blessings, and yet it is necessary to remind us of our debt of gratitude, for we are so forgetful, when it comes to blessings. Our life, health, opportunities to learn and to do good, the unspeakable gift of our Savior Jesus Christ, with all the blessings contained in Him and our parents, our family, Christian friends etc. all are blessings which we receive.

It is good to give thanks, for by thinking of the blessings we are happier and by giving thanks for the blessings, we enjoy them doubly. Giving thanks is also a way to receive more. We do not feel like showing kindness, when it is never appreciated, never acknowledged, but kindness gratefully acknowledged excites us to further kindness.

We can show our gratitude, which dwells in the heart, by words and by deeds as well as by looks and songs.

We owe gratitude to God, the Giver of all good gifts, and we ought to acknowledge His loving kindness in all His innumerable physical and spiritual blessings by words of gratitude and praise and by earnestly trying to do His will and to increase His blessings by sharing them with others. But we owe a debt of

gratitude also to our parents, our teachers, our family, our friends, which we can never repay.

We can show our gratitude in the congregation, the prayer meeting, the society by united praise, but also in the family in the closet and by showing love to others, and we can do this continually, but especially at times of special blessings.

Our Lord Jesus Christ gave thanks to God at different occassions and for different things.

QUOTATIONS.

For all that God in mercy sends;
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk
For guidance in our daily walk,
For everything *give* thanks!
For beauty in this world of ours,
For verdant grass and lovely flowers,
For song of birds, for hum of bees,
For the refreshing summer breeze,
For hill and plain, for streams and wood,
For the great ocean's mighty flood,
In everything give thanks!
For the sweet sleep which comes with night,
For the returning morning's light,
For the bright sun that shines on high,
For the stars glittering in the sky,
For these and everything we see,
O Lord! our hearts we lift to Thee,
For everything give thanks!

MISS ELLEN ISABELLA TUPPER.

Plato looking through the dim spectales of Nature, gave thanks unto God for three things: First, That God created him a man, and not a beast; Secondly, That he was born a Grecian, and not a barbarian; Thirdly, That not only so, but a philosopher also.

But Christians, that are better bred and taught, turn the stream of their thanks into another manner of channel: First, That God hath created them after His own image; secondly, That He hath called them out of the common crowd of this world, and made them Christians; Thirdly, and more especially, That amongst those that bear the name of Christ, He hath made them faithful ones; like a few quick-sighted men amongst a company of blind ones; or like Gideon's fleece, only watered with the dew of heaven, whilst the rest of the earth was dry and destitute of His favor. Great cause of thankfulness indeed! SPENCER.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 1.

SUBJECT:—The Death of Samson. Judges 10:21-31.

GOLDEN TEXT:—Be strong in the Lord and in the power of His might. Eph. 6:10.

Among those whom the Lord raised up from time to time to rescue His backsliding people out of the hands of their oppressors, Samson was one of the most remarkable, both in the nature of his peculiar endowment, and in the use he made of it. The whole story of his career, from the Divine promise of his birth made by the mouth of the angel of the Lord, to his tragic end related in our lesson, is striking in the extreme. He was endowed with such marvelous physical strength combined with such keen wit, and he used both with such telling effect against the oppressors of his people, that he was really a whole host in himself. Though no doubt he had at times those who assisted him in some of his recorded deeds, as for instance the catching and pressing into destructive service of the foxes (ch. 15), we do not read of his leading an army against the Philistines, but single-handed in his God-given strength he made his desultory attacks upon the enemy and wrought havoc among them to their dismay. The matching of his wit against theirs in darksome riddles (ch. 14) gives the story a peculiar oriental coloring.

The vow of an abstemious, consecrated life required for him by the angel, and taken already upon herself by his mother, was, on the human side, the secret of his strength, that is to say the strength was given him on condition that he was faithful to this vow. While he continued therein the Lord blessed him and and the Spirit of the Lord moved him (ch. 13:24, 25). The uncut hair upon his head were the symbol or outward expression of this Nazarite vow according to Num. 6:5, and therefore it was that when he allowed a deceitful woman to wring the secret from him and cut his hair, his strength left him. (ch. 16:19). His long hair was an element of strength not in itself but in what it stood for, viz., consecration to God and God abiding in him. When the woman by his permission took possession of him the Lord departed from him (v. 20) and so he was shorn of his hair and of his strength at the same time. In like manner when Christ abides within and we in Him we are invincible: we are strong in the Lord and the strength of His might; but when we open the citadel of our hearts to the enemy, Christ withdraws and we fall an easy victim of the enslaving powers of evil. Satan goes about not only, as a roaring lion, but often too in the persons of bewitching Delilahs seeking whom of God's people he may seduce. It behooves us to be on our guard that we may stand against the wiles of the devil (Eph. 6:11).

It is well here not to pass by the truth of God's evident pleasure in the principle of total abstinence from the use of strong drink. The taking of the Nazarite vow was provided for in the law of Moses, and in every recorded instance the persons thus pledging themselves to total abstinence were signally favored of God, and in their consecrated lives were used of God as special chosen vessels in His service.

When the Philistines got Samson into their power they gave the credit to their god. This well illustrates the heathen thought in those days. Every nation had its god or gods, and the victories they gained over other nations were thought to indicate the superiority of their gods over those of the people they conquered. But we know that there was here not a test of strength or ability as between the Philistine god and Sampson's god but we see Jehovah, who is over all, the only God, blessed for ever (Rom. 9-5), the Almighty God giving His servant and His people irresistible strength while they are true to Him, and again the jealous God using the ungodly as chastening rods to correct disobedience and disloyality, and yet again the God of mercy overruling all the doings of all the nations, making all things work together toward the ultimate ridding of the world of sin and all its dire consequences. Believing this, let us ever be as ready to ascribe all praise to our God, blessed forever—yea much more even than these Philistines were to exalt their God.

Samson had grieved the Spirit and the Lord had departed from him, but He did not utterly forsake him. While he suffered the cruel, inhuman treatment of the enemy, being bound, imprisoned and enslaved, his heart turned again to God, and as he did so, no doubt, in penitence and prayer, he felt his strength returning, symbolized outwardly again in the growing hair, and he realized that God had yet something for him to do in the work of subduing the wicked oppressors of His people. His desire for revenge upon his tormentors is not for us to commend or to imitate in this age of grace and fuller revelation of God's love. We have a higher standard and a better pattern to follow, even Jesus who has taught us the principle of overcoming by patient suffering. But we learn from Samson the lesson of willingness to sacrifice even our lives, if need be, in carrying forth the conflict against the forces of evil in the world. Many a valient soldier of the cross has done the most effective service when he laid down his life for the cause. For him who in the service of Christ does not count his life dear, but is willing to lose it for His sake there is laid up a crown of life and glory.

Subjects for Consideration at the Ministers' Meeting

To be Held at Souderton, Pa, Saturday, Dec. 7, '07, to Which the Deacons Are also Especially, and Any One Cordially Invited.

MORNING SESSION 9:30—11:30.

1. Subject from last Meeting left over: Doctrinal Exposition of the Parable of the Two Sons. Luke 15:11—32.....W. S. Gottshall
10:10.
2. The Preacher's Aim and His Reward .....Elwood Shelly
10:50.
3. The Use and Abuse of Church Discipline .....S. M. Grubb

AFTERNOON SESSION 1:30—4:15.

4. In soliciting and accepting money or other gifts for the Lord's work, should we discriminate as to where the g ft comes from, and why or why not?.....Wm. H. Grubb
2:10.
5. Spiritual Value of Funeral Services. How to make the most of these sad occasions.....J. W. Bayley
2:50.
6. Prime Qualities of a Good Sermon.—As Viewed by a Layman .....J. B. Bechtel
3:30. Questions of the Day for Informal Consideration.
1. The Prog. Com. of General Conference asks what is our wish regarding an ecumenical Mennonite meeting in connection with the General Conference next fall. Discussion opened by A. B. Shelly
2. What events in our church history give occasion for special celebration in 1908, locally.....N. B. Grubb
3. Omission of Religious Sentence from our Coins.—Why not?.....opened by A. M Fretz

Evening Meeting of the Ladies' Mission and Aid Society.

7:30 P. M.
Devotional.
Choir Selection.
Essay .....Mrs. M. B. Oberholtzer
Recitation .....Miss Leary Frey
Hymn—Winning its Way.....Five Juniors
Address: How can we arouse more interest in mission work among church members?.....F. F. Gabel
Quartet: "Wanted."
Select Reading.....Mrs. J. Thompson
Address:.....W. S. Gottshall
Choir Selection—Offering.
Closing Devotions.

Deaths.

STAUFFER.—On October 27, 1907, in Milford, Bucks Co., Pa., Susanna, nee Shelly, wife of David B. Stauffer, aged 70 years, 5 months, 27 days. On October 31, her remains were laid to rest in the West Swamp burial place. Funeral services were conducted by the brethren A. M. Fretz and W. S. Gottshall. The deceased leaves a sorrowing husband, two daughters and two sons, one brother (Rev. A. B. Shelly) and one sister.

News of the Week.

Domestic.

Peace Conference Meets.

WASHINGTON, November 14.—The Central American Peace Conference, which is expected to result in making wars among the five republics impossible in the future, opened this afternoon at the Bureau of the American Republics.

Secretary Root, elected with Ignacio Mariscal, Minister of Foreign Affairs of Mexico, as honorary president, formally opened the session with an address of welcome. Ambassador Creel, of Mexico, also made a brief address.

Formal election of officers already agreed upon followed. Luis Anderson, of Costa Rica, is the permanent chairman. He is minister of foreign affairs of his country and a prominent lawyer, Salvadore Roderiques, of Salvadore, and J. M. Madriz, of Nicaragua, are permanent secretaries.

White Slave Traffic Proofs to Roosevelt.

CHICAGO, November 15.—Miss Rose Johnson, a well-known London mission worker, will go to Washington to lay before President Roosevelt charges that Chicago is the headquarters or clearing house center of a white slave traffic that extends to all countries of the world. She says she will call particular attention to the iniquities allowed in the Panama canal zone.

According to Miss Johnson, girls are shipped out of Chicago for Turkish and Egyptian harems, to Vienna, Paris and other continental cities, as well as to American possessions.

"In the Panama zone the slave traffic is horrible," she declared. "I have been there several months, and am here now to see if I can not have it stopped."

That a combination of syndicates or even one company with world-wide connections is involved in the traffic is the charge of Miss Johnson. She says their traffic is carried on through advertisements in newspapers, offering young women positions as teachers, traveling companions and other acceptable positions in foreign countries. Women thus gathered are shipped through New York to Paris, and thence distributed to customers.

$150,000,000 Certificates and Panama Bonds Issue.

WASHINGTON, November 18.—President Roosevelt has issued a public statement on the financial situation. It came in the form of a letter to Secretary of the Treasury Cortelyou approving an issue of $100,000,000 3 per cent. short term certificates of indebtedness and $50,000,000 of Panama bonds.

According to the public statement of Secretary Cortelyou the financial condition in this country are such that the two issues of new securities of notes are deemed necessary.

In his letter to Secretary Cortelyou approving the Treasury plans President Roosevelt states that he has been assured that the leaders in Congress have under consideration a currency measure "which will meet in permanent fashion the needs of the situation, and which I believe will be passed at an early date after Congress convenes two weeks hence."

The President also calls attention to the fact that what is needed most at this time is that the people should "realize how fundamentally sound business conditions in this country are, and how absurd it is to permit themselves to get into a panic and create a stringency by hoarding their savings instead of trusting perfectly sound banks."

MILLIONS IN MONEY ARE COMING WEST.

NEW YORK, November 18.—The New York banks strengthened by deposits of Government funds, by new circulation taken out and immense receipts of gold from Europe, have loosened up their hold on the funds of the interior and are shipping currency to their clients of the South and West.

The engagements of gold abroad have gone away above expectations, and up to last night were $65,000,000 in aggregate, of which about one-half is already in hand and doing duty in the present emergency. With more than $30,000,000 to come during the week and runs upon financial institutions ended, the last week of November will see the banks and trust companies in fairly comfortable condition.

The full extent of the currency shipment to the interior last week was $17,800,000, the heaviest of the season to date, $13,455,000 having been sent through the sub-treasury, and $4,325,000 having gone out direct. Offsetting this drain from New York was $15,960,000 received from the assay office for gold arrivals.

Put Another Star in the Old Flag.

GUTHRIE, Okla., November 16.—With impressive ceremonies befitting the birth of the new State of Oklahoma, the oaths of office were administered to Governor Charles N. Haskell and other State officers a few minutes before noon to-day, when the forty-sixth star was placed in the American flag. The executive oath was given by Leslie G. Niblack, a newspaper man. The ceremonies took place on the steps of the Carnegie library, there being no State building here.

Governor Haskell in his inaugural address said: "In its course through the day the sun will have lighted the pathway of a million and a half people emerging from the disorder and the discontent of bureaucratic government, restricted to the point of helplessness and neglected to the limit of oppression, into a condition of liberty in self-government; we are not assembled here to worship the public officer who conceded us our rights, particularly when we reflect that long ago, from every standpoint of population, wealth and intelligence of this era we were entitled to all the blessing and privileges of statehood, and now to thank the public officers in gracious terms who have finally performed a long and unjustly deferred duty would be in the nature of hugging the feet of a dilatory debtor who finally pays his just indebtedness."

How Irrigated Land May be Obtained in Nevada.

WASHINGTON, November 19.—The second unit of the Truckee-Carson irrigation project in Nevada is now completed and Uncle Sam has nearly 1,000 more free farms to give away. Any person who has not exhausted his homestead right can obtain one of these new farms by appearing at the land office at Carson City, Nev., or before the United States commissioner at Fallon and paying a nominal filing fee. This fee amounts to $8 on an eighty-acre track of land and $6.50 on a forty-acre tract. In order to obtain the benefits of irrigation (and the land is of no value without it) each settler will be required to pay $2 60 an acre for ten years, when the irrigation system will be turned over to the farmers. After the tenth year the annual charge will be a few cents an acre to keep up the ditches and reservoirs. Entrymen have six months from the time of making filing to establish residence on the farm, after which they must live on the land and cultivate it for five years before patent will be issued.

These farms lie in western Nevada in the bed of an ancient lake, which was filled up during past centuries by silt washed down from the mountain sides. The elevation of the basin is about 4,000 feet above the sea level, the climate is mild in the extreme, and the soil is of many varieties and of inexhaustible fertility.

The crops that can be grown under these conditions of soil and climate are too numerous to recount. Among them are some which promise very high returns an acre. Alfalfa and grain have been the staple products of the valley up to the present time, with many varieties of vegetable and fruit for home consumption. Alfalfa yields from five to seven tons an acre and is selling at $10 and $12 a ton in the stack. Wheat yields about thirty-five bushels an acre, barley fifty bushels and oats seventy-five bushels an acre. Recent experiments show that corn will yield from thirty to sixty bushels an acre. Such forage crops as wild maize, Kaffir corn, Indian corn, millet and wheat grass do very well, indeed. There is plenty of natural pasture in the valley—bluejoint, rye and salt grasses. While the farmer is waiting for his alfalfa to grow he can turn a pretty penny raising vegetables. Potatoes yield ten tons to the acre and they sell at the nearby mining camps at $40 a ton. All garden vegetables grow well and sell readily at prices which net from $1,200 to $1,500 an acre to the farmer.

THE TEMPERANCE MOVEMENT.

Ohio's Thousand-Dollar Tax Law Held Valid.

COLUMBUS, O., November 19.—The State Supreme Court to-day held the Aikin law, imposing a tax of $1,000 on saloons in the States, valid. The decision was given in the case of Bernard Wride, a Cincinnati saloon keeper, vs. C. C. Richardson, charged with the collection of the saloon tax. All the acts of the last season of the Legislature whose validity were questioned by the illness of Governor Pattison, are incidentally upheld by the decision.

Women and Children Run Things at Montgomery.

MONTGOMERY, Ala., November 19.—When two car loads of Mobile women came to the city to-day to lobby against the prohibition bill, they found that delegations from Montgomery, Selma and Birmingham, who favor the prohibition measure, had filled the Senate galleries until not a seat was left. It was a plan to crowd them out and it carried. Little children stood in the lobbies and pinned ribbons on every one who came in. The scene was one of the most spectacular in the history of the State. When the Mobile women arrived they found that they had to stay outside in the already overcrowded lobbies. Children were kept out of school to work against whisky. The women opposing the prohibition bill did so on the ground that the schools have been largely dependent on the license fee.

When the prohibition bill was called in the Senate it was announced by Senator Lusk that an agreement had been reached to allow until January 1910 for it to become effective. Discussion of the measure was then begun.

At 12:45 the Senate adopted the amendment for the prohibition bill to become effective January 1, 1909, only one vote being against.

Saloons Die in Oklahoma.

OKLAHOMA CITY, Okla., November 19.—When 12 o'clock came on Saturday night approximately 560 saloons in Oklahoma closed as the result of the state-wide prohibition provision in the State constitution.

The greatest number of saloons in one town was sixty-five at Oklahoma City, where the fixtures of each saloon had an average value of about $1,500. The only breweries in the State, two in number, were in Oklahoma City.

An idea of the traffic cut off may be gained from the statement of an experienced saloon keeper. He said the gross income of each saloon in Oklahoma would average $40 a day, making a total of $3,696,000 paid annually for alcoholic beverages by the people of one-half the new State, Indian Territory having had Federal prohibition for many years.

Reform at Albuquerque.

ALBUQUERQUE, N. M. November 19.—A Sunday without street cars to ride on, without telephone or telegraph service; no tobacco, confectionary articles or soda water on sale, and, of course, no open saloons—these are the conditions that will exhist here, New Mexico's largest city, if the court holds that the present Sunday closing law is constitutional. The matter is now being tested in court and the decision is anxiously awaited.

Foreign.

The Kaiser is Liberal.

LONDON, November 19.—Before leaving Windsor Castle for Highcliffe Castle, Kaiser Wilhelm left no less a sum than $10,000, to be divided as tips among the servants at the castle. On his previous trip to Windsor, in 1891, the imperial tip was $2,500

Girl Terrorist Loses Courage.

ST. PETERSBURG, November 19.—A well-dressed girl, about eighteen years old, was found in a dying condition to-day at the station of the Tsarskoe-Selo railroad. She confessed to having been selected to execute an important terroristic act, but her courage failed her, she said, and she took poison.

Emperor Nicholas left Peterhof for Tsarkoe-Selo November 9, intending to pass the winter there. What was believed to have been a carefully laid plot to assassinate the Emperor was frustrated by the vigilance of the railway guards while the imperial party was on its way to Tsarkoe-Selo. Early in the morning of November 9, a guard discovered six men trying to cut the wire of a semaphore signal at Ligove station, at the junction of the railroads to Peterhof and Tsarskoe-Selo. The guard made an attempt to arrest the men, but was fired on and wounded, and the supposed terrorists escaped.

Your humble position may be a very important one. The hame-string makes but little show in the harness, but a great deal depends on it.

Good Books.

Mennonite Articles of Faith.

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

Single copy, postpaid..... ....$ .25. Per dozen.....$2.50.

Songs of Faith and Hope.

A Song Book overflowing with old favorites and some splendid new pieces. 145 numbers. Every one good; not a single piece of dead timber in the collection. Bound in cloth, single copy, postpaid 25c. Per 100 $15 00.

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Price. Half leather, sprinkled edges, postpaid.....$ 85
Full morocco, gilt edges, postpaid.... ..... 2 25
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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
per copy postpaid.
Former price - - $1.85.

Christmas Post Cards.

No. 60. Holly Post Cards.

The offerings this year were more beautiful than ever. Of all that were offered we think we have chosen the very finest, and have made the price the very lowest when quality is considered. This number contains twelve beautiful designs, holly, vines, ferns, anchors, baskets, festoons and bouquets, in natural colors and gold. They will please you.

12 cards for **25c**; 100 cards for **$1.50**

Certificate of Baptism.

No. 104.

Price 20 cents per copy.—$1.75 per dozen postpaid.

Size 11x14 inches.

A Beautiful Design Printed in Gold and Black.

SILK CARDS.

No. 1.

A very attractive Silk Card, embossed and stamped, with silk flowers. 10 different designs.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price 4c each;
40c per dozen.

No. 2.

A collection of 10 different designs of beautiful silk cards, embossed and stamped. Envelope with each card.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price **10c** each;
75c per dozen.

No. 3.

The latest charming silk card, embossed and stamped, with silk flowers. In beauty it is superior to any other card on the market. Envelope with each card.

A Merry Christmas. A Happy New Year.
A Happy Birthday.

Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, NOVEMBER 28, 1907. No. 47.

An Hour With Thee.

My heart is tired, so tired to-night—
How endless seems the strife!
Day after day the restlessness
Of all this weary life;
I come to lay the burden down
That so oppresseth me,
And shutting all the world without,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee.

I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be.
A tired child, I come to-night
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee!

A foolish, wayward child, I know—
So often wandering;
A weak, complaining child but O,
Forgive my murmuring,
And fold me to Thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with Thee,
Dear Lord,
One little hour with Thee!

—*The British Weekly.*

Items of News and Comment.

Bro. Daniel Sprunger, treasurer and trustee of the Mennonite church at Berne, Ind., passed to his reward on Nov. 25.

The South Dakota S. S. Convention is announced to be held at the Bethel church, on Sunday, Dec. 22, 1907, beginning at 2 o'clock p. m.

If you want to pray, "Lead us not into temptation," have nothing to do with the pleasures of the Philistines and questionable amusements that endanger your safety.

Rev. F. B. Meyer, of London, is the President of the World's S. S. Association. The World's S. S. Convention, held in the City of Rome, May 18-23, 1907, was attended by about 1300 delegates, representing about forty religious creeds.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Samson may be called in a sense a hero who died with his enemies and slew them; but *Christ* died with His enemies to *save* them, became poor to make others rich.

Board Meeting.—The Secretary of the Publication Board has announced that there will be a board meeting at the place of our Publishing-house, Berne, Ind., on Dec. 4-5, 1807.

Bro. P. R. Aeschliman, of Colfax, Wash., appointed by the Board of the General Conference as temporary Field Secretary, on his trip to Dakota, Minnesota, Iowa and Illinois stopped also at the Mission station at Busby, Montana, where he preached the Word to the encouragement of the workers.

A movement has been started by the Kansas-Nebraska Conference looking toward the establishing of a church school somewhere in the West. The Mennonite Board of Education appointed the brethren T. M. Erb, Geo. R. Brunk and J. E. Hartzler as a committee to inquire into the feasibility of the movement. —Gospel Witness.

Rev. H. J. Krehbiel's very interesting, instructive and helpful "Sketches of Trip to Europe," will come to a close with this issue of the MENNONITE. Bro. Krehbiel has not only favored us greatly but we trust that his creditable example may prove encouraging to our ministers, coworkers and others to be also "active with the pen" to contribute to our church papers. Several have favored us by sending correspondences for this issue. This is a good means to make the paper attractive and interesting. Can we depend on your assistance in the last month of 1907?

"On to Washington." That is the slogan proposed by Dr. Wilber F. Crafts, Superintendent International Reform Bureau. A federal law is needed to stop the delivery of beer and whisky by "original packages" in prohibition territory. The liquor men's attorney at Washington declares his opinion that the only way that Congress can stop such deliveries is to prohibit interstate commerce in liquors. No constitutional amendment will be required for such a law. A federal law now in a similiar manner shuts off the interstate commerce of lottery tickets, and the courts generally, and the U. S. Supreme Court particularly have pronounced the liquor traffic a nuisance. Congressmen should be made to feel the force of sober sentiment upon this phase of the question. - Christian Conservator.

Sketches of Trip to Europe.

By H. J. KREHBIEL.

XV.

The Last Hour in London and Back to America.

We visited the Tower, a fortress covering 13 acres surrounded by a mote and wall, where formerly the state prisoners were kept and which is now used as a war museum and repository for the crown Jewels. There we saw the armors and weapons of all periods of the English history. With the blades of swords they have made a large flower, the center is formed by short daggers and they have very appropriately called it the "Passion Flower." I am not, as I said in a former correspondence, an out and out free trader, but I am more than ever opposed to war since having been in Europe and having read the first part of Baroness Sutner's book, "Die Waffen nieder." Almost sadder than the blood shed of war were the other crimes committed here. One tower of the fortress bears the repellant title, "The Bloody Tower," for in it the two sons of Edward IV were murdered by order of their uncle. In the yard we found a stone slab marking the place where the scaffold stood upon which Queen Annie Boleyn, Queen Kathrine Howard, Lady Jane Gray and many others were executed. My thoughts are best expressed in the poem of Ella W. Wilcox:

"On great cathedral windows I have seen
A summer sunset swoon and sink away,
Lost in the splendor of immortal art.
Angels and saints and all the heavenly hosts,
With smiles undimmed by half a thousand years,
From wall and niche have met my lifted gaze.
Sculpture and carving and illumined page,
And the fair lofty dreams of architects,
That speak of beauty to the centuries—
All these have fed me with divine repast.
Yet in my mouth is left a bitter taste,
The taste of blood that stained that age of art.
"God, what an age! How was it that you let
Colossal genius and colossal crime
Walk for a hundred years across the earth,
Like giant twins? How was it then that men
Conceiving such vast beauty for the world,
And such large hopes of heaven, could entertain
Such hellish projects for their fellowmen?
"Not great this age in beauty or in art.
Nothing is wrought to-day that shall endure,
For earths adornment, through long centuries;
Not ours the fervid worship of a God
That wastes its splendid opulence on glass,
Leaving but hate to give its mortal kin.
Yet great this age: its mighty work is man
Knowing himself the universal life.
And great our faith which shows itself in works
For human freedom and for racial good.
The true religion lies in being kind,
No age is greater than its faith is broad,
Through liberty and love men climb to God."

And I am thankful for the privilege of living in an age in which men through love and liberty are climbing up to God.

Of course, we enjoyed the look through the iron bars and glass cases at the Crown Jewels, containing 2818 diamonds, 300 pearls and many other precious stones. The whole regalia is estimated to be worth over $14,000,000, so I guess that day I looked upon the biggest pile of wealth I will ever see. On Saturday evening we had the pleasure of seeing King Edward as he drove from Victoria station to his palace past our hotel. We stood on the curb with hundreds of other people; a few policemen kept the people from getting onto the street. Wrapped up in a paper I was

carrying a shirt which I had bought and I said to the folks, I might obtain notoriety if one of the detectives would suspicion that I had a bomb and make me open the package; but they seem to have less to fear in this direction than we Americans. When the king's carriage came we all yelled and waved our handkerchiefs and he raised his hat and bowed. On this occasion as on others I was surprised to see how democratic the people of London are.

Our last hours in London were spent like our first. It was Sunday morning and we attended the service in the Westminster Abbey. Only about ¼ of the floor space of the Abbey is used for the service. The liturgical part of the service, which is very similar to a Catholic mass with priests, assistants and choirs all robed, candles burning, responsive reading, and singing, sitting, standing, kneeling lasted one hour and ten minutes. The chants and the amens by the robed male choir accompanied by the large organ were very fine and I have never heard music more harmonious and inspiring than the singing of the hymn: "Oh, worship the Lord in the beauty of holiness" by this male choir. Then the sermon began, or rather the minister began to read an essay on the making and worship of idols. Because only about ½ of the people present could hear what was being read many of the others went to sleep and I am sure that was the most harmless and innocent thing they could do. On the way to our hotel I said: "May the time never come when we have a state church in America, either Catholic or Protestant. May we never have congregations that number more than 5000 members; may we never build cathedrals and Abbeys that cost millions in which to bury our illustrious dead and where the living go on Sunday to sleep among the dead. May we have the small chapel where the pastor and a hundred or two hundred people come together to worship God and may this simple service be beautified by such singing as I heard in the Abbey that morning, but may all the people join in the song as we all hope to join in the song of the redeemed in Heaven."

Sunday afternoon we left for Plymouth passing through the beautiful country of southern England. Monday morning early a steamer took us from the port, from which the Pilgrim Fathers sailed, to the Pennsylvania lying at ancher in the harbor. When our steamer approached the great Ocean Liner the band played: "My Country, 'tis of Thee." Several friends who had gone over with us were on deck waving us a welcome and our eyes filled with tears at the thought—"Now we are homeward bound."

The ship and the voyage to New York were very similar to the one going over with this difference that we had more steerage passengers and I had less seasickness but a little more difficulty in arranging for a service. The friends who went over with us asked me to conduct a service on Sunday and I said I would if the weather were favorable. On Sunday morning the sea was rough so much so that while on the promonade deck, 40 ft. above the water level, I was deluged with a wave that passed over the ship. The greater number of the passengers were seasick and I too felt as though there were something wrong with the machinery in my head, so I made no effort to see the captain and get permission to conduct a service. In the evening it cleared up and the sea quieted so I asked the head steward if I might not hold a service after supper. He said he would see about it and later on reported that it would not do very well, as it might interfere with the concert. Guess they thought the people might not stay for both and so they would lose out on the "Trinkgeld" for the concert. But somehow the people had heard about the service and at the appointed time the dinning room was full and a young man came on deck where I was taking a walk with Samuel and told me that the dining room was full of people waiting for me to preach to them. I went down and explained the situation and said that I would preach for them at any other time when the weather was nice and they got the permission of the captain. The arrangement was made and we had a very well attended and helpful service Monday afternoon.

The Hamburg American Line is not much concerned about the physical or spiritual welfare of its passengers, they care more for their money. I am glad that the large donation offered by them for the San Francisco sufferers was not accepted. It is more urgently needed to make their steerage passengers a little more comfortable. Let them use it for that purpose. There was joy when on the evening of the 18th of Sept. we sighted land; great joy when next morning we approached the wharf at Hoboken while the band was playing; greater joy when we arrived among friends at Trenton, Ohio and the greatest joy when on the evening of Sept. 28th we were in the midst of our family circle and unpacked European purchases and European experiences until 11:30. Then we said and sang with grateful hearts: "Praise God from whom all blessings flow."

From Montana.

Missionary G. A. Linscheid reports as follows to the Mission Board:

BETHANY MISSION, Busby, Mont., Oct. 10, 1907.

Worthy Mission Board:

Our work here has in the whole been so uniform that we cannot report much without repeating what we haye already stated in previous reports.

That Brother Alfred Brown was obliged to leave us, on account of sickness, during the early part of September, is already known to the Board. Brother Brown did quite well while he was here and we regret very much that he had to leave us, inasmuch as we are now again left quite alone. The need for more help upon this field has thus become the more imperative.*

Since the reopening of the Government school, on September 1, we again have three services ever Sunday, two with the school children and one, in the Cheyenne language, with the adult Indians. The Cheyenne services were fairly well attended. But there is still much sickness prevailing among these people and quite a number of deaths occur.

My déar wife has again commenced to hold sewing hours with the Indian women. But as many families are at work away from home, and on account of sicknesses and recent deaths in others, these sewing meetings are also not as well attended as they formerly were.

Out of a class of five who had presented themselves for baptism, we had the privilege of baptizing two and receive them as church members. The remaining three held back for the present, but we hope that they too will later take this important step. It was our intention to have baptism administered on Sunday, September 8. But we were obliged, on account of sickness, to postpone the solemn act to the following Sunday, September 15. We now have three Indian women here, who have accepted the Lord and are members of our church. The first of them was baptized a year ago. May these three prove themselves faithful unto the Lord and be shining lights among their people and thus win many others for Him! There are others here who are nurturing the thought of yielding to the Lord and become Christians. But whether or when they will come to a final decision we do not know.

In reference to the building of the new chapel at Lame Deer I have recently written to Brother Shelly. I can only add here, that the carpenter, who is to erect the chapel, has a few days ago inquired of the agent here in regard to the lumber needed for the building.

Commending ourselves and the work here anew to your interceding prayers, we remain

Your humble workers,
G. AND A. LINSCHEID.

*Brother Brown has recently undergone an operation at the Hospital at Gessel, Kansas. The operation proved successful and he seems very anxious to go back to Montana as soon as his health is fully restored.
A. B. S.

From Arizona.

Missionary J. B. Epp writes as follows to the Mission Board:

ORAIBI MISSION, Toreva, Ariz. October 9, 1907.

Beloved Brethren in Christ:

"As thou hast believed so be it done unto thee." More and more we feel the import of these words here upon our mission field as well as elsewhere. When we returned to this field a little more than two years ago we allowed our thoughts to wander in the future—to the fall of 1907. We consoled ourselves with the hope that by that time we would haye a number of baptized Hopis around us and that they, in connection with a number of young Hopis who had returned from school, would form an organized Hopi congregation. This we desired and expected, but did we truly believe it? We have not ceased daily to pray and to labor for this, but all without any visible results. When we in connection with this, remember the many offerings brought by our beloved churches and the many prayers that ascended to the throne of grace in behalf of the poor Hopis we are almost tempted, at the close of another period when we are expected to give an account of our labors, to ask the question, why do we not have more visible results from our labors? Yet the word stands more firm than earth and heaven: "As thou hast believed so be it done unto thee." Consequently, in spite of all our prayers and holy desires and in spite of all the offerings made for the work, there seems to be a lack of faith. We have again confounded a holy desire with faith. We can have a sincere desire, but faith must come from God. But why did He not give it unto us? Why did we not get as far here at Oraibi as we earnestly desired? Has God's time not yet come? This we leave with Him. We are often times all too ready to say: The Lord's time has not yet come. But why could God, who is eyer so ready to give us all through Christ, not give us, who are engaged in the work here, and you who are praying for us, that faith by which we may overcome all? This question arises before us in all its weightiness and we lay it also before you.

At different times it seemed as if several of the Hopis would present themselves for babtism. But after we had a closer talk with them in regard to the matter they would invariably declare themselves as not yet being ready. Nearly in every case they would for a while keep themselves aloof from us after such a talk. The political commotions, as we had them around here, had no doubt some influence upon them to keep them back.

We correspond with a number of children and young people who are away to higher institutions of learning and in this way get the names of those who profess to be Christians. We receive many promising letters from these young Christians, stating that when they return home they will hold it with us and do a great deal for their own people. We put much confidence in these "native" helpers. But as soon as one returns the Government takes a hold of him and procures a position for him in the Government Boarding School and thus takes him away from our influence. Some of them do no longer feel themselves at home among their people and thus seek employment elsewhere. Some who are still weak in their Christianity soon lose what they have had determined to do and it is an easy matter for their people to keep them away from us. Others again neyer return after their school time has come to a close, but go to some other place recommended to them by their school people. All these circumstances combine to make the organization of a congregation here, where those who profess Christianity can associate together and strengthen each other, well nigh impossible. It *seems* quite clear that circumstances are unfavorable upon this our field. But does not God hold the circumstances in His own hand? Why does He not direct them so as to be more favorable? It almost seems that especially for us the circumstances are unfavorable. The Baptist ladies have been at work on the first and second mesas among the remaining Hopis only for five years and yet they have a Hopi congregation of fifteen souls, and a number of others who have applied for baptism.

That God is upholding our courage in spite of these discouraging circumstances we take as a token of God's approval and that He has still some work for us to do here. I do not write the foregoing in a spirit of complaint. My object is to once more remind us of the fact that we so often form erroneous judgments in regard to spiritual things. We have frequently been grateful for the above questions as they arose within us. Such questions, if properly applied, have the tendency of creating a greater amount of faith within us. Faith in God's providential care and the furtherance of His kingdom, and faith that we must decidedly be submissive to His will. They teach us that we must not look for visible results of our work, that we are to labor under the guidance from aboye as we have examples in the lives of Paul and others. We repeat, that circumstances here, under the guidance of the Lord, have led us to the willingness simply to labor for the Lord, without being troubled by the surrounding circumstances nor being concerned about the visible results of our labor. If the Lord gives the increase then all will be right. We expect and believe that what we do under His guidance will be crowned with success, although some of the results may only be made manifest in eternity.

Therefore, beloved brethren and beloved congregations, cease from asking us the questions: Is the time near at hand when the first Hopis will be converted? When will the light break forth in Oraibi and in Moencopi? O, that we, after 15 years of work, might hear of more success from Arizona, etc. Conversions are wrought by the Spirit of the Lord and He will not fail to bring them forth in His own time. Impatiently asking betrays unbelief in the power of God. When will the light break forth here? If you have the right kind of missionaries in Oraibi and Moencopi then does the light shine. Instead of asking discouraging questions, pray. To burden ourselves with anxious questions as to visible results shows how much we still endeavor to live by sight and not by faith. Faith comes first and then sight. Grieve God no longer with these anxious questions but rather encourage us by the assurance that you are praying for the kingdom of God and that you are specially remembering us in your prayers. And we by the help of God will also pray more earnestly for the cause of God here and elsewhere and will also remember all of God's children.

In conclusion I will state that not all who write to us ask the above questions. We receive many encouraging correspondences. But by far the greater part of them contain questions similar to the ones mentioned above. "As thou hast believed so be it done unto thee." God gives us faith that many believing children of God are praying for us and this gives us courage to hope for success. It will be unto us as we have believed.

Home Circle.

The Poet's View of God's Law of the Tithe.

One-tenth of ripening grain,
One-tenth of tree and vine;
One-tenth of all the yield,
From ten-tenths rain or shine.

One-tenth of lowing herds,
That brouse on hill and plain;
One-tenth of bleeting flocks,
From the tenth of all their gain.

One-tenth of all increase,
From counting-room and mart;
One-tenth that science yields,
One-tenth of growing art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft,
Wrought out ofigifts of thine.

One-tenth! and dost Thou, Lord,
But ask this meager loan;
When all this earth is Thine,
And all we have Thine own!

An Inch of Space.

A busy woman, who was once a Normal school student, used to say that the best thing she got out of her Normal school course was the idea conveyed in the guarded inch of space at the top of the blackboard every morning. The rest of the board was given over to chalk-dust and figures, and puzzling, headachy problems of all sorts. But always high above them all, in its little, clear, fenced space, glowed some great thought to refresh the weary toiler. Morning by morning the good, gray-haired principal came to place it there, or to look to see if it had been forgotten. It never once failed to greet the eye, and eyes were trained to look for it.

Show Your Colors.

On a railroad train, some time ago, a party of men—perhaps they called themselves "gentlemen"—entered, took seats near together, and engaged in conversation. Presently they burst forth into a general denunciation of Christianity and Christians. They became more and more noisy and demonstrative, and, at length, vilely profane. Each seemed to be trying to outdo the others in the vehemence of his tone and the coarseness of his language.

The car was full of passengers, and doubtless a large proportion of these were professed Christians. But although many showed undoubted signs of annoyance, for some time no one ventured a remonstrance.

Then an elderly lady, who had been growing more and more restless for some moments, arose, went over to the group, and said to one of the men, in the mildest, sweetest tones, "Will you please be so kind as to hand me the book from the rack above your head?"

Rather sheepishly, the man complied. The lady thanked him courteously, took the Bible to her seat, and began to read. Perhaps the men were not as much ashamed of themselves as they should have been but at all eyents they were suggestively quiet during the remainder of the journey.

The lesson administered by this little old lady was a model While our faith should be modest, it should also be fearless; and when the King whom we profess to serve is insulted, the humblest of us should dare to show his colors, and to rebuke the insult by act, if not by word.

Cheerfulness at Table.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life, was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. "I think," said the clever old lady, "it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long; yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous. If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal time came, and the habit of being cheerful three times a day, under all circumstances, had its effect on even the most sullen temper."

Much is said and written these days about "table manners." Children (in wellbred families) are drilled in a knowledge of "good form" as to the use of the fork and napkin; proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at meal time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—Table Talk.

The Mennonite.

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Editorial.

The Church and the Panic.

For years we have been congratulating ourselves that we, as a nation, were living in the midst of the most prosperous times in history. Now that the panic is here and prosperous times, for a while at least, have ceased to be prosperous an opportunity presents itself for us to take "stock accounts" and discover how much of the prosperity about which we have been bragging sticks to our fingers. After we have "cashed in" our obligations and "struck a balance" it may startle us to discover that we are no better off than we were when good times began, perhaps we are worse off. Good times mean much to the money powers and the great industries and after they are over they can point with satisfaction to a comfortable profit which they add to their assets. But to the ordinary individual good times are only good times while they last and his complaint very much like the one in Scripture is bound to be "Harvest is past, summer is ended and I have not saved."

Times of prosperity, say many observers, are not favorable to great religious awakenings. Business, pleasures etc. are attractive enough to keep the minds of the people from religion because they have plenty of money to enter into them. We question the entire correctness of such an assertion. Religion has been greatly benefitted by the prosperity of the past decade. Foreign missions, charitable, educational and benevolent enterprises have been making great strides under the conditions that good times have made favorable for them. To-day many of these institutions find themselves upon footings that insure their permanent usefulness.

A shock very often is more harmful than the hurt and the shock of the panic is felt in religious and benevolent circles as well as elsewhere. Missionary plans will now have to be given up and the work must be kept back to the limit of the money in hand.

Orphanages and homes will be compelled to postpone the enlarging of their work until times are more favorable. Churches will go unpainted until another year and the pile of coal in the bin will probably be considerably smaller than last year. Pastors will be expected to exercise their accustomed skill in squeezing their income to its limit because now they are expected to wait a little longer for their salaries.

But with all this talk of money and the difficulties we find ourselves in when we have very little of it we must not forget that the kingdom of God does not depend upon money for its life. Christ's cause would keep on in its world wide course of conquest if it did not get a dollar for support. Perhaps if our churches were deprived of a little more of their material benefits faith and prayer would be better permitted to show their power. Their possibilities will never be brought out so well as when we are without money and must wholly depend upon them. The "without money and without price" of the Gospel fall upon unappreciative ears when one's pockets are filled. Whatever may be the result of this present money trouble let us have confidence enough to believe that God will care for His great work among men. G.

Correspondence.

WAYLAND, Ia., Nov. 24.—After missing out for some time with our correspondence, we again appear with a short letter for the MENNONITE.

There seems to be considerable of sickness in this vicinity at present writing, principally grippe and colds, which in some cases are serious enough. We have been having very fine fall weather, not very cold up to this writing, we have seen only a few snow flakes flying and that only once. The farmers are getting along very nicely with their corn gathering, some are through and some have considerable to gather yet.

To-day we celebrated our communion services at our church, which were well attended. There were added to the church 5 members by baptism; their names are as follows: Fern Lute, Bertha Christner, Allen Wenger, Ethan Brooks, Clayton Eicher. The three boys are members out of our Junior C. E. Society. This society is doing a grand and noble work. The enrolment has been increased by 10 members in the last 4 months. May the grace of God be with the Juniors, is the prayer of the writer.

STERLING, Ohio, Nov. 19. On Sunday afternoon, Nov. 17, the congregation at this place was again permitted to celebrate the Lord's Supper. Rev. E. F. Grubb, of Wadsworth, O., occupied the pulpit and was assisted by Rev. P. W. Penner, of Berea, O. There were 45 communicants. Several of the members were not able to be present on account of sickness.

The following visitors were present and partook of this feast: From Canton, Ohio; the Siters Sarah and Rebecca Krehbiel, the Brethern William and Henry Krehbiel, Mr. and Mrs. John Sommer; Mrs. Amelia Schwary, Smithville, O., and Mrs. P. A. Penner, Berea, O.

The Christian Endeavor was well attended in the evening, and a very interesting meeting was had.

GEARY, Okla.—On Nov. 15th Rev. J. H. Langenwalter and wife spent the night in Geary. Bro. Langenwalter preached in the evening, leaving for the Oklahoma Mennonite Convention at Meno, Okla., on the 16th in company with Rev. J. S. Krehbiel and wife, Mrs. John Horsch and Rev. John Funck, all of Geary.

Mrs. Jacob Horsch left for Lucine, Okla., where she will spend a few weeks visiting relatives.

Bro. Henry Funck and the correspondent left Nov. 17th for Meno to attend the convention there.

Everybody returned from the convention well pleased, and anxious that more should attend next year. Much is to be learned upon such occasions and every church should urge more to attend.

Mrs. John S. Funck, who underwent an operation for appendicitis, is improving rapidly, of which we are all glad.

Mrs. John Horsch, who attended the convention at Meno, Okla., went from that place to Lucine, Okla., to spend a few days visiting relatives.

E. J. Lehaman has resumed his position as book keeper with the Geary Mill & Elevator Co,

Emil Lehman is expected to make his home in Geary after Dec. 1, 1907.

Bro. Henry Ringelman, who is traveling for the Oklahoma Hdw. Co., returned Friday somewhat on the sick-list, nothing severe however.

Everybody is looking forward to a blessed Thanksgiving Day next Thursday.

Several of our Mennonite families have been talking about going to New Mexico, to see about securing farms there. It is well that such should consider well, before they leave their old homes, what they will have to confront, considering that if they each go alone there is much danger of them drifting away from the Mennonite communion. While they leave with the idea that others will follow if the start is once made it very often occurs that others do not follow, thus they are without a church for years and their children are lost to the Mennonite faith. Consider well, therefore, before you wander off to some new location.

Preparations for the Christmas exercises have already begun.

SPRINGFIELD, Bucks Co., Pa., Nov. 20. On November 2, preparatory services were held. Five persons were received as members of the church; by baptism Sister Carrie F. Landis, of Richlandtown, Bro. Wilmer M. Fretz, of Passer, Sister Minnie S., and Bro. Oscar S. Beahn, of Coopersburg, Pa., and by the right hand of fellowship Mrs. Katie Frankenfield, of Bally. At the close of this service a special congregational meeting was called for the purpose to consider the ordination of Brother Frank F. Gabel as minister, who was formerly working as installed evangelist. The result of the ballots showed a unanimous vote in favor of the ordination.

On November 3d a large audience gathered for the communion services; fifty-one communed.—On November 17th at the close of the sermon in the morning service Elder Jacob S. Moyer ordained Bro. Frank F. Gabel as a minister of the Gospel.

The services are well attended and much interest is manifested. We hope and pray that the Lord will continue His blessing that many souls may be brought into His church.

REEDLEY, Cal., Nov. 13. (An excerpt from a correspondence to the "Bundesbote," and by request given here.—Ed.) Inferring from my "Sketches of Trip to Europe" one might think that I am still in a foreign country, but this is not the case. Since our return we have already crossed the continent of North America, preached at different places, attended the Pacific Conference at Upland, bathed in the Pacific Ocean, and over a week we are at home here with our friends in Reedley.

As we arrived here on Nov. 1st, Uncle Daniel Eymann and his son Jacob met us at the depot with carriage and buggy, took us to their beautiful home where a cordial welcome and a good dinner were awaiting us. In the afternoon we inquired about our future home, and we found that the friends had a furnished house with ample provisions ready for us.

Last week I drove with Uncle Eymann five miles south to get several horses that he was pasturing there. On this ranch there were many melons and tomatoes, of which I gathered some. The woman that gave me permission to take them said, that the season for melons is past and that they do not taste good anymore, but to us and the children they taste excellent. The time for the most fruit is past, but now the oranges are getting ripe. In the southern district they ship daily a railroad train of oranges to the East. Watermelons that weigh 100 pounds, pumpkins from 120-140 pounds, and peaches that measure twelve inches in circumference—sounds in the East very much like exaggeration. It seems almost impossible, as reported to us, that a packing company paid to the owner of an orchard for this year's crop $500,000.

This explains that two banks and 18 real estate agents can do a thriving business here. A ranch that was bought 18 months ago for $1800 was sold last week at $4000. It seems almost impossible that the land will raise considerable in price within a few years, as the people claim that this will be the case. If one wants to buy here I am confident that one of the eighteen real estate agents can offer him a good bargain.

Also religiously progress is noticeable here. A few years ago Reedley was a frontier town, where there was hardly any difference between week days and Sunday, perhaps with the exception that there was more drinking and gambling on Sunday than on any other day of the week. At present six different denominations are represented, and the saloon keepers closed voluntarily on Sunday for fear that otherwise they would have to quit altogether.

An Evangelist of the U. B. church has been holding meetings every evening for two weeks, and last Sunday the Dunkers, likely the strongest congregation here, have commenced revival meetings. There are plenty of opportunities at Reedley to hear the Gospel.

With best regards and a cordial invitation to visit us next winter,

Your Brother
H. J. KREHBIEL.

A Fresh Beginning.

A Paper by LAURA FELLMAN.

(Concluded.)

But whilst my neighbor becomes intoxicated, perhaps I speak falsely or unkindly of my neighbor, perhaps I am jealous of my neighbor, or covet his wordly goods, then I, too, must begin to think more of Christ and His teachings. I must fight these vices as must my neighbor fight his appetite for drink.

There is not one among us without sin, so let us take the beam out of our own eye before we try to take the mote out of our brother's eye.

Let us begin to love our neighbor better, speak of all more kindly, seek the good in all we meet, and by so doing we will soon find that life will be pleasanter for ourselves and all around us.

Then when our brother has fallen, let us help him up. The disgrace is not so much in falling but in not rising after having fallen.

"Help thy fallen brother up," God was merciful to wicked Nineveh; let us be merciful to our struggling brother.

When Christ came, He did not mingle only with the righteous, No, He helped the sinners, in the words of the hymn—

"Jesus came saving the fallen
Jesus was kind and good."

God gave Jonah a second trial and He gives us not only two but many, many chances to begin anew. Let us begin at once, to do something for God and let us not forget that: "Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me."

We want men and women today who can see through the rough exterior of the convict, of the degraded man, the possibility of saving a soul for Christ. We want strong men and women (I mean spiritually strong) to help the weaker brother, not to say, "I am so much better than he I can not think of noticing him." Let us remember the Christ when He said: "He that is without sin among you, cast the first stone."

As God showed mercy to Nineveh let us show mercy to our fellow man.

The battles we read of in history are not the only battles fought, for the fightings within the soul, the strife between good and evil, are battles being fought daily and if you care to see the defeated ones go to the penitentiary, the prison, the saloon, read the papers and see the suicides; slain by the evil in their soul, but God alone knows how, perhaps, they tried to conquer, perhaps a kindly word, a pleasant smile and a hearty hand clasp from a fellow being would have prevented this terrible failure.

But do we know that such souls are lost and must suffer eternal damnation?

If God spared Nineveh, if the sinner crucified with Christ were saved, why can not these wretches too be changed in heart and enjoy eternal life as has been promised the repentant sinner. A fresh beginning is what they must make.

It is a noble work to try to cheer the lives of our unfortunate brothers in prison cells. Men and women go there, sing to them, pray for them and try to help them. Far be it from me to belittle this noble work, but can not we by kindly sympathy, more encouragement and good and pure example keep them from going there?

I would be very grateful to anyone for pulling me out of a well after I had fallen in but more grateful to the person who by timely warning kept me from falling in.

We need more love for fellowman, a greater belief in the good in mankind, more trust in our brothers.

I trust that person least who trusts me least.

The person who thinks of evil and tries to find evil in all the doings of his fellowman is usually judging others by himself.

Let us begin to watch for all the good in mankind. Look for it and you will find it.

God spared Nineveh and repented of the evil that he had thought of sending her but He did not do this until after He had sent Jonah to warn her and saw that she was doing better.

God will warn us. Let us heed the warnings and show that we mean to do better.

The words of our God stand as firm to-day as they did ages ago. If He spared repentant Nineveh, He will also spare all of us who have repented of our sins. Let us begin at once to do that which God wants us to do so that when He sees that we have turned from our evil ways and sees our good work He will not do the evil that He said He would do. But let us begin at once. To-day will never return. In the words of the poet:

"Any good thing that I can do,
Any kindness that I can show,
Let me do it now,
Let me not defer or neglect it,
For I shall not pass this way again."

—Richland Center, Pa.

You can not make much progress in the Christian life unless your will is fixed in the pursuit of righteousness.

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MENNONITE BOOK CONCERN

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 8. LESSONS FROM AN OLD LOVE-STORY. The Book of Ruth. Read in the meeting Ruth 2, 10—20.

QUESTIONS.

1. How did it happen, that Naomi had a Moabitess for a daughter-in-law? Ruth 1, 1—4.
2. What great grief came to Naomi? Ruth 1, 3. 5.
3. What great sacrifice was Naomi willing to bring and what does it show? Ruth 1, 8—9.
4. How did the daughter-in-law accept her love? Ruth 1, 10—14.
5. How did Ruth express her love? Ruth 1, 15—18.
6. How did Ruth show her love for her mother-in-law? Ruth 2, 1—7.
7. How did she find favor with Boaz? Ruth 2, 8—16.
8. How did God reward her faithfulness? Ruth 4, 13—17.

MEDITATIONS.

The book of Ruth is so different from the other books of that time; they all tell us of war and bloodshed, here we have sorrow; but mostly love, an unselfish love between two women and its happy consequences.

Naomi, a Hebrew woman from Bethlehem, the birthplace of our Saviour, went in a time of famine with her husband and two sons to the country of Moab and they sojourned there. The two sons married Moabitish young women.

Naomi's husband and her two sons died. The bereaved widow, having heard, that Jehovah had given His people bread, she returned to her former home. Her two daughters-in-law accompanied her, but when they came to the land of Israel, Naomi told them to return and blessed them. They wanted to go with her, but Naomi tried to persuade them to return. Orpah kissed her mother-in-law and went back to her home, but Ruth clave unto her and when Naomi insisted upon her going, Ruth answered: Entreat me not to leave thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; Jehovah do so to me, and more also, if ought but

death part thee and me. So Ruth returned Naomi's love in full measure.

Coming to Bethlehem, Ruth showed her love for her mother-in-law by going to glean in the fields after the reapers She happened to come to the field of Boaz, a relative of her father-in-law. He saw her diligently gleaning, not following young men, and having heard of her love and devotion to her mother-in-law, he encouraged and blessed her; he told her to glean in his fields and told his reapers to leave much for her.

God blessed Ruth for her faithfulnes giving her Boaz for a husband; so she became the great-grandmother of the most renowned king of Israel, Dayid, and the ancestor of our Lord Jesus Christ.

QUOTATIONS.

Farewell? Oh no! it may not be;
My firm resolve is made on high:
I will not breathe farewell to thee,
Save only in my dying sigh.
I know not that I now could bear
Forever from thy side to part,
And live without a friend to share
The treasured sadness of my heart.

I did not love, in former years,
To leave thee solitary; now,
When sorrow dims thine eyes with tears,
And shades the beauty of thy brow,
I'll share the trial and the pain;
And strong the furnace fires must be
To melt away the willing chain
That binds a daughter's heart to thee.

I will not boast a martyr's might,
To leave my home without a sigh—
The dwelling of my past delight,
The shelter where I hoped to die.
In such a duty, such an hour,
The weak are strong, the timid brave;
For Love puts on an angel's power,
And faith grows mighter than the grave.

But where thou goest I will go;
With thine my earthly lot is cast;
In pain and pleasure, joy and woe,
Will I attend thee to the last.
That hour shall find me by thy side;
And where thy grave is mine shall be;
Death can but for a time divide
My firm and faithful heart from thee.

There is in the heart of woman such a deep well of love that no age can freeze it.

BULVER—LYTTON.

Love sacrifices all things to bless the thing it loves.

BULVER—LYTTON.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 8.

SUBJECT: Ruth's Wise Choice. Ruth 1:14–22.

GOLDEN TEXT: Thy people shall be my people, and thy God my God. Ruth 1:16.

The story of Ruth falls into the time of the Judges. "It came to pass in the days when the judges judged" (ch. 1:1). It is a refreshing variation from the heart-sickening accounts of carnal sin and conflict found in the book of Judges. From it we see that amid the widespread infection of idolatrous wickedness among the children of Israel, resulting from their disobedient association with the debauched idolaters left remaining in the land, there were still hearts and households and whole communities where the flame of a pure love and of holy religious sentiment was not quenched. It is reassuring to read of such a case where instead of God's people turning to heathen abominations, the sweet influence of their pure and holy lives filled hearts like that of Ruth with the desire to cast in their lot with the people of God.

A GOOD MOTHER-IN-LAW.

The interest of the story centers around the young Moabitess whose name the story bears. However, Naomi must come in for her full share of credit for a godly loveableness that elicited such a fervent attachment from her daughter-in-law. Her name seems to have been well chosen for her. Thongh the experiences she passed through were bitter to her, and she thought she ought to be called Mara, her disposition was not made bitter: she remained true to her name, "Pleasant." The chastisement of suffering only refined the gold of her godly character, as the subsequent part of the story shows. Ruth found her confidence in her fully justified by the constancy and faithfulness of her love. Naomi was to Ruth a mother in the fullest and best sense of that sweetest of earthly names. What a pity that many young people do not find such love in their mother-in-law, some not even in their own mothers!

CHANGING HER RELIGION.

The Moabites were descendants of Lot. Remembering the latter's half-hearted adherence to the God of Abraham we need not wonder that his ill-begotten offspring soon forgot—perhaps never knew the true God and became idolaters. The idolatry of the Moabites was of the most revolting kind. They called their principal deity Chemosh, to which they offered human sacrifices, especially children, and many of their rites were licentious in the extreme. From such abominations Ruth turned away when she said to Naomi, "Thy God shall be my God." We have every reason to think that when she did thus embrace the religion of Jehovah, it was done not simply by way of accommodating herself in the matter of religion to circumstances, but as a choice made from the heart. Though mentioned last in her beautiful declaration of her unalterable adherence to Naomi, it stands there as the climax in which all the rest finds its reason and fulfilment. She would be counted as one of Naomi's people, would live in their land and die there, and be buried there, because by faith she embraced their God as her God. She cut loose completely and forever from all connection with Moab to be an Israelite not only for what it might mean for her in this life but also to die and be buried in the hope which faith in the living God alone can give.

A WISE CHOICE.

Herein lies the wisdom of Ruth's choice. She chose not for time but for eternity. Viewed in this light, her example becomes a forceful lesson to every child of the world. By nature we stand in the place of Ruth the Moabitess. We may have hope, but it is at best for this world only. We have not part or lot in the promise of an eternal inheritance of the people of God until by faith we come over on the Lord's side, accepting the profered grace in Jesus Christ.

Ruth might have doubted whether she would be accepted as one of Israel. But the thought does not seem to have given her any concern. To every one that will come to God the door stands wide open. It is God's blessed will, yea His fervent desire, that all shall turn unto Him and live. And what is there to hinder any one from coming? God is drawing to-day through the influence of godly lives like Naomi's, the word of His Gospel proclaimed by faithful witnesses in all the world. It is to-day the part of wisdom to make choice of that which is profitable both for this life and that which is to come. No one ever has reason to regret the choice if sincerely made. Like Rahab the harlot, Ruth the Moabitess was given a position of honor among God's people. "Them that honor Me, I will honor," saith the Lord. If now we make choice of Him we shall have occasion to rejoice with joy unspeakable and full of glory. (1 Pet. 1:8).

AFFLICTION'S USE.

What Naomi thought to be bitter affliction was overruled of God for good, and the sequel turned out to her joy. How often we are led under dark clouds and we wonder why. He who sees the end from the beginning makes all things work together for good to them that love Him (Rom. 8:28). Through famine and bitter bereavement it was brought about that Ruth was found and brought to Bethlehem to become a mother in Israel. Through dire persecution of the believers in Jerusalem, these bearers of light were scattered abroad to the places where souls were waiting for the message they should bring them. When we shall see all in the light of heaven how we shall praise God for His mysterious leadings in our earthly experiences!

Contributions.

For Foreign Mission.

During the month of October the following gifts were received:

I. FOR GENERAL FUND.—From the First Men. church, Newton, Kan. $175; ditto S. S. $29.16; Halstead church $150; Friedenstal church, Okla., for the mission building $30; wages for the carpenters of the Alexanderwohl church $5; J. F. Harms for the building purposes at Clinton, Okla. $5.25; Abram Dirks, Pawnee Rock, Kan. $10; Pretty Prairie church, Kan. $109.50; Bergtal church at Pawnee Rock, Kan. $11.50; Zion church, Souderton, Pa. $50; two mission friends at Summerfield, Ill., for building purposes $100; mission friend, Henderson, Nebr. $5; Hillsboro church, Kan. $21; Bethesda church, Nebr. $22.20; Noble church, Iowa $120; Arlington, Kan., S. S. $11.72; Salem church at Wisner, Nebr. $69; tbank-collection, Summerfield church $82; miscellany, ditto $20; sewing society, ditto $60; girl's sewing society, ditto $10; Bethel S. S., Marion Junct., S. Dak. $13.35; Mennonite church, Beatrice, Nebr. $202.51; church at Paso Robles, Cal. $25; Salem church, Dalton, O. $33.43; Gnadenberg church, Kan. $32.10; collection of harvest festival, from Brothers and Sisters at Low Farm, Man. $20; Bergtal church, Winkler, Man. $77.75; Francis Sawatzky, Herbert, Sask. $20; Brudertal church, Hillsboro, Kan. $152.05; Salem church, S. Dak. $50; ditto, Y. P. S. $5; Hoffnungsfeld Eden S. S. Kan. $30; church at Upland, Cal. $30; mission box, Berne, Ind. $31.62; birthday gifts, ditto $5.35; anonymous, ditto $25; Ebenezer church, Okla. $15.65; East Swamp church, Quakertown, Pa. $33.50; Johannestal church, Kan. $32; Alexanderwohl church, Kan. $100; Hoffnungsau church, Kan. $37.60; Bethel church, Mo. $14.50; Alexanderwohl church, Kan. $601.96; ditto, collection from children $234.40; mission festival, Zion church, Iowa $63.70; Sister Bertha Kinsinger for the building of the mission house at Cantonment $150; Sister Agnes Williams, ditto $100; collection taken at the wedding of Jacob Regier and Helena Harder, Whitewater, Kan $100.

II. FOR THE MISSION IN INDIA — From Anna Albrecht, Pasadena, Calif. $5; Emily B. Seckel and her mother $100; H. D. Driedger, Plum Coulee, Man. $12.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

For the Russian Famine.—H. A. Thiessen, per D. J. Dick, Munich, N. D., $5.00.

For the China Sufferers—Mrs Rev. Pierre Luglbull, Montbellard, France, per N. C. Hirschy, $2.00.

Gratefully acknowledged.
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

NO FEAR OF INFLATION.

CORTELYOU SAYS CHARACTER OF CERTIFICATES WILL PREVENT.

WASHINGSON, November 25.—Offers for the Panama bonds and the one-year Treasury certificates were still coming to the Treasury Department to-day, and a feeling of greater confidence in the success of the loans prevailed than at any time since their announcement. The news from New York and other money centers, that currency payments would soon be resumed, was accepted as evidence that the policy of the Treasury bad contributed its share in the restoration of confidence. While Secretary Cortelyou fully appreciated the fact, in announcing the issue of the certificates, that they might become a source of bank note inflation to a certain extent, he believes that the character of the certificates will prevent the inflation from assuming a dangerous character. It is not believed at the Treasury that the certificates themselves will be used to any considerable extent as currency. A few may be passed back and forth in settlements between banks, as settlements in cash bave not been resumed, but they would only take the place of clearing house certificates and perhaps permit the retirement of those instruments sooner than would otherwise occur.

THE DISTINGUISHING MARKS.

The fact that the certificates bear interest and are redeemable within our year are the distinguishing marks by which they differ radically from any form of currency. If they are used to inflate the currency at all, it will be as security for bank note circulation, but this can not last beyond the one-year term of the certificates, and it is believed that if banks find their circulation coming back upon them rapidly for redemption they will retire their notes within the year, even though they continue to hold their certificates as an investment.

They will not be hampered by the limit of $9,000,000 a month imposed upon the retirement of bank notes, because the limit does not apply to securities which have been called for redemption.

MAY NOT ALLOT FULL AMOUNT.

The situation is so rapidly improving that it is possible that allottments will not be made for the full amount of $100,000,000 which Secretary Cortelyou announced a week ago would be offered to the public. It is declared by financial experts that even if industrial conditions continue unfavorable there is little doubt that money will accumulate rapidly in the banks after currency payments are resumed because there will be a lack of inclination to borrow it for New England manufacturers.

This will give the banks such a surplus that they can respond to calls from time to time from the Secretary of the Treasury for the surrender of public funds, and these funds can be applied to the redemption of the one-year certificates. Treasury officials and others who have been through previous periods of strain declare that events after a crisis always follow practically the evolution above set forth and that this evolution of events has been fully anticipated by the administration.

MEANS NORMAL CONDITIONS

The news that currency payments would be resumed was gratifying to local bankers in Washington, because it will permit the restoration of normal conditions in exchange relations. There has been no suspension of currency payments by the Washington banks, because the regular disbursements for salaries and other purposes by the Government made in currency always keep an adequate afloat.

BANKS READY TO RESUME.

NEW YORK, November 25—That the banks of New York and throughout the country will soon resume payments in currency was the opinion expressed by men prominent in the financial world to-day. The issuance of $100,000,000 in Treasury certificates of indebtedness is made the basis for this statement. The banks, it is said, are enabled because of the enormous importations of gold to take up most of this, and thereby increase the bank note circulation.

It is said that several millions in currency would be released by New York banks for loans to-day, and the belief was expressed that the call rate would fall to normal. Bankers are of the opinion that the currency premium will witbin a very short time disappear.

Bankers also state that they do not believe there will be any further extensive engagements of gold abroad. Since the financial difficulty began $81,225,000 in gold bas been obtained from foreign countries. By far the larger part of this gold has already reached New York.

During the flurry, it is estimated $125,000,000 has been withdrawn from the banks in New York, and the total withdrawn throughout the country is estimated at $535,000,000. Clearing house cirtificates are in use in twenty-three cities of over 100,000 population, the amount of the certificates outstanding in New York city being $75,000,000.

Trust Scored for Fontanet Disaster.

TERRE HAUTE, Ind, November 25.—Coroner R. H. Leavitt to-day filed his verdict in the case of the Fontanet powder mill explosion. He points out how the great powder trust, for a pitiful small saving, made possible the disaster, causing the loss of twenty-seven lives, the injury of more than one hundred persons and widespread misery by damaging every house in the nearby town.

Miss Liberty "Taps" The Wireless Line.

NEW YORK, November 23.—The statue of liberty down the bay is a thief. In addition she is a nuisance, say sea-faring men. While the big liner Mauretania was lying fog-bound off Sandy Hook yesterday she vainly kept sending wireless messages to the Carpathia and Caronia at their North river docks. When the Mauretania finally reached her pier the discovery was made that the messages had been stolen. Cunard officerssay the liberty statue is to blame. Miss Liberty's tall arm, extending so high in the air, it is declared, intercepted the messages.

Subway Trains Crash.

NEW YORK, November 25.—A rear-end collision of two subway trains in the Bronx, to-day, caused the death of Joseph Meyer, a motorman, and injured several passengers. A train was stalled near the One-hundred-and-seventy-fourth street station and the train behind ran into it, the forward car of the rear train mounting the rear car of the forward train. The motorman was crushed to death in his car and pinioned so that his body could not be removed. A fire started, but was quickly extinguished. There were about 200 passengers in each train.

Laid Up by Hazing

COLUMBUS, O., November 25.—Freshman John W. Snyder, of the Ohio State University, whose home is at Uniontown, Pa., has been compelled to give up his studies on account of the effects of the hazing he received at the hands of sophomores on the opening day of school. He has been ordered by the physicians to spend several months at Orlando, Fla., in order that he may fully recover.

Snyder was chosen captain for his class in the cane rush, but on the day of that event be was taken by upper classmen and hid away. He was discovered after the rush in a delirious condition near the university. His side is injured, and besides it develops that in order to hush his screams when captured one of the sophomores stuffed a bandful of sawdust in his mouth, and it bas affected his lungs and throat.

Panic and Death at Cincinnati Fire.

CINCINNATI, November 25.—Fire broke out in the big building occupied by the William Windhorst Dry Goods Company, Tweifth and Main streets, at noon to-day and spread rapidly. The building, a six-story brick, was usually crowded with shoppers and employees. It was feared at 2 o'clock that at least a dozen lives had been lost.

The entire building was soon a mass of flames. The fire started in a show window, presumably from crossed electric wires, and shot up to the third floor, where one dead woman was found, and from that floor spread throughout the entire structure. There were in the building 125 employees, of whom fifteen were on the third floor. The fire started during the lunch bour.

Bible Famine in Illinois.

GALESBURG, Ill., November 25.—There is a famine of Bibles in Galesburg as the result of the recent revival services conducted by the Rev. William A. Sunday.

Bookstore keepers report an unprecedented demand for religious books and have sent urgent appeals to the publishers for more supplies.

Sixty converts were received yesterday into the Presbyterian church, and 200 have joined the Methodist and First Baptist.

Foreign.

French Train Held Up.

PARIS, November 22.—Shooting two guards who resisted them, and forcing the engineer to cut loose from the train while they looted the cars, three first-class passengers held up the Orleans line express early to-day and escaped with two cash boxes full of money. The trio took the train at Etampes, swung themselves from the car at a lonely stopping place some distance outside the city, covered the engineer with their revolvers and just as he was complying with their orders to abandon the train, and pull some distance away, opened fire on the guards as they rushed to the spot to investigate the cause of the delay. After two of the railroad men had fallen seriously wounded the rest retreated and the robbers seized the cash boxes and fled. The passengers gave pursuit, but failed to overtake the robbers.

Nobel Prize Awarded to Professor Crookes.

STOCKHOLM, Nov. 24.—The Nobel prize for chemistry will be awarded to Sir. William M. Crookes, of London.

Sir William Crookes invented the radiometer in 1874. He was knighted in 1897 and has been closely identified with many of the most important advances in science. Professor Crookes recently discovered a process of extracting nitric acid from the atmosphere, which, it was announced, would soon be available for commercial, industrial and agricultural purposes and would soon revolutionize the nitrate industry and the world's food problem.

Close Call for Taft.

KRASNOYARSK, Siberia, November 25.—It was learned here to-day that the train upon which Secretary Taft and his party are traveling over the Transsiberian railroad from Vladivostok to Moscow had a narrow escape from being wrecked yesterday at Chita. A switch in front of the Taft train was open when it should have been shut, but an employee discovered the danger one minute before the train came along, closed the switch and kept it on the proper rails. Had the train been thrown on to the siding it would have crashed into a number of freight cars.

Storm on Black Sea Costs 200 Lives.

CONSTANTINOPLE, Nov. 26.—According to reports received here the recent storms on the Black sea have resulted in great loss of life. Among the disasters to the shipping is the foundering off Ergli, Asia Minor, of the steamship Kaplin. The 110 persons on board perished. Numerous smaller crafts have been overwhelmed and these disasters, together with losses of the Kaplin, bring the number of casualties to more than 200.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

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Good Books.

Mennonite Articles of Faith.

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

Single copy, postpaid..... ....$ .25. Per dozen.....$2.50.

Songs of Faith and Hope.

A Song Book overflowing with old favorites and some splendid new pieces. 145 numbers. Every one good; not a single piece of dead timber in the collection. Bound in cloth, single copy, postpaid 25c. Per 100 $15.00.

Freight or express charges extra.

Mennonite Hymnal.

A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Price. Half leather, sprinkled edges, postpaid.....$ .85
Full morocco, gilt edges, postpaid.... ..... 2 25
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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
per copy postpaid.
Former price - - $1.85.

Christmas Post Cards.

No. 60. Holly Post Cards.

The offerings this year were more beautiful than ever. Of all that were offered we think we have chosen the very finest, and have made the price the very lowest when quality is considered. This number contains twelve beautiful designs, holly, vines, ferns, anchors, baskets, festoons and bouquets, in natural colors and gold. They will please you.

12 cards for **25c**; 100 cards for **$1.50**

Certificate of Baptism.

No. 104.

Price 20 cents per copy.—$1.75 per dozen postpaid.

Size 11x14 inches.

A Beautiful Design Printed in Gold and Black.

SILK CARDS.

No. 1.

A very attractive Silk Card, embossed and stamped, with silk flowers. 10 different designs.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price 4c each; 40c per dozen.

No. 2.

A collection of 10 different designs of beautiful silk cards, embossed and stamped. Envelope with each card.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price **10c** each; **75c** per dozen.

No. 3.

The latest charming silk card, embossed and stamped, with silk flowers. In beauty it is superior to any other card on the market. Envelope with each card.

A Merry Christmas. A Happy New Year.
A Happy Birthday.

Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, DECEMBER 5, 1907. No. 48.

The Jericho-March.

BY REV. S. B. DUNN.

The tale is told of a Jericho town,
Across the centuries' arch,
How Joshua made its walls fall down
By means of the Jericho-march.

A tramp of feet and a trumpet blast,
And a mighty echoing shout—
Just this, and the city's die is cast,
And the magic secret's out.

Invest your task with a compassing mind;
And the gospel trumpet blow;
Believe in God who true and kind,
And down the walls will go.

The Jericho-march is the way to win,
Whether in work or war;
For by its might you shall conquer sin,
And gain fair Canaan's shore.

—Observer.

Items of News and Comment.

If you enjoy a beautiful story of genuine devotion and self-sacrifice, read the Book of Ruth.

Bro. P. R. Aeschliman preached on Thanksgiving Day at Rev. Neufeld's church, Mt. Lake, Minn.

There is a great difference in opposing men, and fighting evil that men do. Only the latter is worthy of a good man.

On November 24th Bro. E. S. Hallman, of Cressman, Sask. (Gen. Conf. B), was ordained at his home church at Berlin, Ont., to the office of bishop (elder) to serve the churches in the Canadian Northwest.

Elder J. S. Shoemaker, of Freeport, Ill., chairman of the church publication committee (Gen. Conf. B), came to Scottdale, Pa., on Nov. 29, for the purpose to look over the publishing plant of the Gospel Witness with a view of making it a part of the church publishing interests now in forming.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

The publication board of the Mennonite General Conference (A) will meet on December 4th at Berne, Ind., to discuss the business propositions generally connected with the book trade and printing of publications.

There are a great number of things that people dread. We may escape many of them, but bereavement and affliction may befall us at any time and everywhere. Should we therefore not sympathize cordially with the afflicted and keep in touch with God continually?

The Bethel College Monthly states that "the masonry of the basement of the Ladies' Dormitory is now finished and the work on the first story has begun.—Some of the classes (in the college) are now so large that it was found necessary to place extra chairs in the recitation room in order to seat all the students."

The Wesleyan Christian Advocate says: "Quite a number of our pastors passed through this city last week going and returning from the Grand Lodge of Masons held in Macon, Georgia. If some of our Primitive Baptists are wise in their opposition to secret societies, a good many of our Methodists are unwise in some of their affiliations."

Here is a striking truth in finely illustrated form from Zion's Herald: "An artist takes a piece of stone worth one hundred dollars and out of it carves a statute worth a thousand dollars —that is art. Jesus Christ takes a human life that is morally, though not intrinsically worthless, and out of it makes a priceless character, of surpassing beauty in its godliness—that is salvation. Salvation, like art, enhances values, but the carving of character is of immeasurably greater worth and significance than the cutting of a cameo or the polishing of an earthly jewel."

The death of Erdman Penner, of Altona, Man., which occurred on Nov. 26, is reported to the Mountain Lake View, from which we clip the following. The deceased has suffered much for several years, and for some time his physicians admitted that his days were counted. He was for many years a most successful business man, and his credit among merchants and patrons was almost unlimited. He and his family traveled considerably in America and on the eastern hemisphere. There are few noted spots on our globe which the deceased has not seen. Several years ago Mrs. Penner died unexpectedly at Windom, and after that her husband's health also declined. Two years ago, his bookkeeper in whom he had always had the fullest confidence absconded, and when the books were carefully examined it was found that a number of entries had been made to cover up serious wrongs. The totals were never made public, but it is known that more than $100,000 of Mr. Penner's property had been taken for which absolutely nothing could be shown. By this unexpected loss Mr. Penner has not been left penniless, but it must have been a great shock to the old gentleman to find his confidence thus betrayed.

Not alarming, yet important.—The publishing and supporting of church papers is likely to become ere long a vital subject for discussion. One of our exchanges has the following: "We are facing a crisis in our church paper, and it is well that we consider the conditions and see what can be done. During the last three years the price of paper and the wages of printers have been raised in leaps and bounds, until the publisher of our paper is facing a difficult problem. Added to this, there came in Canada the raise in postage....." The experience of many publishers and papers in our country of plenty and high prices are similar to the one just mentioned. In a number of cases a re-adjustment seems inevitable. This can be done by raising the subscription price sufficiently; by reducing the size of the paper, and the number of issues—or both; by greatly enlarging the circulation. But everyone will readily realize that this is much easier mentioned than accomplished!—As pertaining to business in general, people do not complain if they receive better prices now for many articles, or, if they consider the high prices, get a smaller quantity for a dollar than formerly. But how is it with the church paper? We do not make this statement to alarm the readers, but to show the expediency and necessity to put forth at once strong efforts to increase the circulation of our publications. By helping vigorously in this way means to help ourselves.

Peace Sunday.

The American Peace Society again calls the attention of the ministers, churches and Sunday-schools of the country to the usual annual observance of the third Sunday in December as Peace Sunday. A considerable number of clergymen have already placed the day on their regular church calendar, and do not need to have their attention called to the subject. Others, for various reasons, have not yet recognized the importance of the matter. This year it is to be hoped that none of the American churches and religious organizations will fail to recognize the obligation they are under to do all in their power, severally and unitedly, to promote the complete and permanent friendship and fellowship of the peoples and nations of the world. Christianity is a religion of love and benevolence, and is fundamentally opposed to hatred, race antagonism and international strife and brutal conflict. It has no greater and more inspiring mission on its social side than to bring about an era of love of perpetual and universal goodwill and mutual service among the races and nations of men. The Hague conference just closed has done much to forward the ultimate union and federation of the world, the result of which will be settled peace and consequent limitation and reduction of armaments. But it has left much undone. The churches are quite as responsible as anybody else that it did not do more. What the next Hague Conference will do to complete the work still undone will depend very much upon them. They are perhaps the chief agency in this country in the creation of commanding public opinion. Let

them speak, this coming Christmas time, on Peace Sunday or some other suitable day, with one voice, more strongly than they have ever done before, and demand that the great law of love and justice shall rule in all the relations of our government and people to the other peoples and governments of the world. Let them insist that the time has gone by when war can any longer be excused in our intellegent modern society, and that the nations should hasten by all possible means the processes which are working out the federation and peace of the world.

Temperance Matters in Saskatchewan and Manitoba, Canada.

Laying the foundations of empire is a work of constructive statesmanship of the very highest importance. In no part of the world to-day is it so imperative in the interests of the Kingdom of God that Christian wisdom should be displayed in planting the institutions of civilization as in our own Canadian North-West. We are, therefore, very thankful that the Governments of that immense and fruitful territory, welcome the assistance of the religious forces of the country in working out its destiny. In many ways this has already been made apparent.

Following a custom of some years, a joint conference was entered into between the leaders of religious bodies and temperance organizations, in the province of Saskatchewan, at Regina, on Nov. 8. The Right Rev. Bishop Newnham occupied the chair, and was supported by Archdeacon Lloyd, of Lloydminster. The diocese of Qu'Appelle was well represented, as was the Methodist Conference, the Baptist Association, the Royal Templars of Temperance, and Presbyterian Synod of Saskatchewan, whose delegation had received special instructions as to the temperance policy to be pursued. The Rev. Dr. Shearer, Secretary of Moral and Social Reform, also represented that church, while the Rev. Dr. Chown represented the Methodist Church.

The unanimity with which the conclusions were reached which were adopted by the conference, was very striking, and left nothing to be desired. There were: (1) The abolition of the bar and the prohibition of public treating; permitting only the sale of intoxicants in sealed packages, the same to be consumed elsewhere than on the premises. (2) The power of local veto, so that the sale of liquor might be altogether prohibited in any municipality. The third proposal placed before the conference was that, instead of being regulated under license, the remaining sale, after local veto had been applied wherever possible, should be continued under Government ownership of the traffic.

After a discussion lasting about seven hours it was found impossible to reach anything like a unanimous judgment, and inasmuch as the Presbyterian delegation was the only section of the conference acting under instructions upon that issue, it was decided to postpone further consideration of the matter until various delegations might receive instructions as to the attitude they should assume in respect to Government ownership from the churches and organizations appointing them. The Presbyterians and Anglicans were sympathetic with a well-conceived plan of that sort. Others in the conference, for various reasons, could not see their way clear to support it now. Further matters of great moment, after discussion, were left over for settlement by the proposed conference which is to meet at the call of Bishop Newnham. We are thankful for the progress toward unification of the moral forces of Saskatchewan that was realized, and are hopeful of much greater results; the Attorney-General of the province having already promised the representative of the Methodist Church a local veto measure, to be decisive on a simple majority of the electors voting.

A larger conference, organized upon similar lines, and called by Dr. Shearer and Dr. Chown, met in the Y. M. C. A. Building, at Winnipeg, on November 15. It represented the province of Manitoba, and included, amongst others, delegates from the Trades and Labor Congress, the Trainmen's Brotherhood, the Roman Catholic Church, and altogether was a most influential gathering. Intense earnestness characterized the discussion. It was the dawning of a new day in temperance reform work. With apparent unanimity and with downright conviction the meeting decided to press forward the movement for local veto, and demand the abolition of the bar-room, believing that with the passing of the bar, the treating system, now almost universally condemned, would vanish.

When the proposal of Government ownership was considered the same diversity of conviction was manifest as at Regina. The opposition in neither instance was to the general application of the principle, but it was feared that its application to the liquor business would be disadvantageous to the principle, and especially so under present political conditions. It was at length decided, without committing the conference to any particular course, to appoint a committee to study the question and report at a further meeting. The committee consisted of Mr. A. W. Puttee, ex-M. P., Mr. A. M. Fraser, M. A., Mr. W. W. Buchanan, and the Revs. Principal Patrick, Dr. Shearer and Dr. Chown. With such a strongly representative conference as met in Winnipeg surely much should be done to lift Manitoba out of the Slough of Despond in which she is now found, in reference to temperance advancement.—Christian Guardian.

The Bible in the School.

Attention has been called recently to the subject of the Bible in the public schools by a statement, in a secular paper, that the President of the Chicago Board of Education told a committee of ladies that the Bible is not a fit book to be read by young people, and that it must not be permitted to be read by the children of the schools.

It appears that he did nothing of the sort, according to the statement of the two ladies who waited on him, Mrs. Elizabeth B. Cook and Mrs. Clarence A. Starr. The city of Chicago is unfortunate, as are a good many other cities, in not having a law directing the use of the Bible in the public schools. There was such a law until October, 1875, when it was repealed, at the demand of hostile influences, including Roman Catholic, Jewish and infidel elements. While the law calls for such reading in, perhaps, three-fourths of the States of the Union, there is no provision for it in the others.

There being no expectation of an agreement to reintroduce it in Chicago, a book has been prepared called "Readings from the Bible Selected for Schools," of which we have spoken highly at other times. Practically it is better for use in the schools than the Bible itself, since it has passages selected which are best for such use, and which the inexperienced are not able to turn to readily. This volume was prepared by a committee representing various religious elements and, for moral culturing and literary influence upon the children, as well as for its religious power, should be read in every school in the land where some other or better adaptation of the Bible is not already in use.

It was this book that the committee of ladies took to Mr. Otto C. Schneider, and they report, contrary to the sensational statements of the newspaper reporter, that he, "with the good sense which would naturally be expected in one occupying such an office, assured us he would approve the placing of 'Readings from the Bible' upon the supplementary list of books selected for use in our public schools."

With the local attitude of the authorities in Chicago we have just the same interest that we have in those who, elsewhere, are in these places of responsibility. We wish that every one of them would awake to a realization of the fact that there must be the moral development and training of the children of our schools, or we are hastening on to moral ruin as a nation. There is no place for mere sentiment in this matter. It is of the sternest and most practical bearing on the life and well-being of our nation. No influence equals that of the Bible for the moral training of the young, and where it is neglected it is a most terrible hazard.

The committee to whom was deputed the duty of urging upon the Chicago Board of Education the use of the Bible in practical form in the schools says: "The constitution, treaties and customs of our nation speak definitely and with tremendous power for the Bible in some form in our public schools. Upon the profound wisdom of this wonderful book, and a close observance of its divine precepts, the United States rests its hope and expectation of perpetual good goyernment and the happiness of humanity. The constitutions of the individual States, Illinois included, still more definitely authorize or require Bible reading, without note or comment, in free schools. A New York editor sends a message of consolation to us, roused by the reporter's mistake, and speaks with pride of the well-known fact that the Bible is read daily in the schools of the great and cosmopolitan City of New York. Chicago must rid herself of the reproach of tabooing the common book of Christendom from its schools if it wishes to establish its reputation as a civilized, enlightened and progressive city."

It may not be practically possible to secure the reading of the Bible in every school of the nation. Commenting on it is not to be desired. The teachers are not all of them experienced, or well-trained, for this. But a book of selections, including the Lord's Prayer, the Ten Commandments, the Sermon on the Mount, the thirteenth chapter of Corinthians, the twelfth of Romans, many of the chapters of Proverbs, and other passages, in the hands of teachers and pupils all over our land, with a selection read every day, would result in incalculable good.

Intellectual training without moral and spiritual development is in the direction of raising up a godless and conscienceless generation. The most absolutely colossal blunder that we could be guilty of, as a nation, would be to neglect the moral side of the life and training of our children, and, for our very life's sake, we must have the Bible in our public schools.—Herald and Presbyter.

Chinese Proverbs.

He who toils with pain will eat with pleasure.

An oil jar can be used for nothing but oil.

Kindness is more binding than a loan.

Borrowed money makes time short; working for others makes it long.

The friendship of mandarins impoverishes; that of merchants makes rich.

All that a fish drinks goes out at the gills.

If families have no sons devoted to letters, whence are the governors of the people to come?

Those who cannot sometimes be unheeding are not fit to rule.

Right should be preferred to kindred.

A wife can be answerable for no crime;—the responsibility rests with the husband.

The poor cannot contend with the rich, nor the rich with the powerful.

Burbank, the "Plant Wizard" Expresses Himself on Alcohol and Tobacco.

If I answered your question simply by saying that I never use tobacco and alcohol in any form, and rarely coffee or tea, you might say that was a personal preference and proved nothing; but I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force, if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Even men who smoke one cigar a day cannot be trusted with some of my most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction.

I do not think that anybody can possibly bring up a favorable argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.—Luther Burbank, in Sunday-School Times.

Principles.

It is not strength of brains that sayes a man, or orthodoxy of creed, or connection with a church. All these have often proved to be but ropes of sand. They are not proof against the tides of tempation. There must be firm, heaven-implanted principle—for no one is safe in business or in politics or in social life or anywhere when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures any one who unites with His church and yet has no "anchor sure and steadfast which entereth within the vail" and "binds fast to Christ Himself." And if you ever reach heaven, my brother, you will come in as I have often seen vessels come into yonder harbor of New York, with the stormtide anchor swinging proudly at the prow. "There are ships," said the eloquent Melville, "that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the jury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows." These are they who have been piloted by the Holy Spirit, these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D. D.

Home Circle.

The Weather.

When the weather is wet
We must not fret;
When the weather is dry
We must not cry;
When the weather is cold
We must not scold;
When the weather is warm
We must not storm;
But be thankful together,
Whatever the weather. —Ex.

Growing Old.

There are two ways of growing old. One is to live so happily and in touch with youth and progress so that years are as days. The other is to live the grouchy life, all out of tune with youth, grinding the teeth upon age as an ugly child grinds his teeth upon a bitter pill he has been compelled to take.

Years don't make a man old. Time may frost their hair a bit, but it has no effect upon the heart. It is the worries of life that make men old; and what makes so much worry? It is either over what we have not, and think we must have, or over the behavior of those dear to us.

He who lives in touch with youth, enjoying boys' fun and keeping in sympathy with boys' lives is buoyant with hope and cheer, and does not take life serious enough to grow old over worries.

Would we urge frivolity then? No; but there is too much sham seriousness that ages men as does the real. Dignity is a good thing to wear in company, but a dangerous life companion. It gets a man by the collar and marches him down to old age at double quick. Dignity is a close relative of grouch. It makes men hate the laughter and cheer of youth, and in shunning youth our grouchy friend grows old.

Some men and women with white hair, and eighty years behind them, are young in heart, and a pleasant companion for young and old. Others at forty are bowed in body and spirit, old in every sense of the word because they have gotten out of touch with youth.—Unidentified.

The Tactless Girl.

The wheels of the departing cab crunched along the gravel walk, and mother and I made our way back to the dining-room. It was the gray dawn of a winter's morning. Our guest had chosen that chilly and depressing hour for her departure. I stirred the fire into a blaze, mother ordered fresh toast, and when Robert got back from the station, he greeted us with an exuberance of joy.

"Well, thank my stars, she's off. Tactless to the last.

"We met Mrs. Gray at the station. Our visitor at once hit upon the family skeleton and began to ply the poor lady with embarrassing questions. I'll give you fair warning, Belle, that if you ever bring her here again, or another that is like her, I'll leave." "I did not bring her," I protested. "She wrote that she was coming, and what was I to do?"

Robert grumbled on: "It may be tactlessness, as mother, says, or it may be maliciousness, but, whatever it is, it is an unerring instinct at ferreting out the special sore point of the person she talks with, and she keeps at it with a stupid persistency. Did you hear her last night on the subject of deformities to Wheeler, whose twisted arm was held rigidly behind his back? Then she blundered against Cary, looked down on his diminutive size, and told him how much she admired large men, and gave her opinion that all small men were conceited. I kept in her wake last evening, and a report of her conversational blunders would fill a book. She wandered on serenely, never noticing that she was persisting in an unpleasant topic. She said something cutting to half the girls in the room and hinted to Helen that she thought her dress was beyond her means. She was running amuck of everything that was unpleasant among your guests, Belle. She succeeded in making Davies and his ex-fiancee thoroughly uncomfortable. I never knew any one who had such an unfortunate faculty for driving a round beg into a square hole," finished Robert.

"Yes," assented mother, softly, "she is a thoroughly tactless girl," and she gave a little sigh as she thought of our late guest, for we knew of Gertrude's great admiration for Robert.

When Robert had whistled himself out of the house, mother took up the story again. "Gertrude is pretty and rich and has had exceptional advantages, but she will never be a popular girl. She will lose valuable friends through her want of tact and the animosity evoked by hurt feelings will be always rising against her. Her spoiled, pampered childhood has added much to evils that arise from natural tactlessness. Selfishness has been fostered in her disposition, and you remember 'that evil is wrought by want of thought as well as by want of heart.' Gertrude does not think it worth while to put herself out for what she considers trifles. When the glamor of youth is past I fear that this indifferent world will present a very seamy side to her. It takes so little effort to keep our friends and to be bright and happy when one is young. I remembered a remark of your grandmother's, Belle, in regard to a tactless neighbor: 'Poor thing! She goes through life stroking every cat the wrong way, and in consequence has been clawed many times.' "—Young People.

The Mennonite.

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Editorial.

The Coming Conference.

The next meeting of General Conference is not a year off and our thoughts naturally turn in that direction. The many important interests of our church which may come before that body ought to be prayed over and thought over for a long time. Conference cannot meet and decide to do things unless the sentiment in the congregations is very well established and understood. It therefore behooves all of the churches in our union to give the work of conference special consideration. We would suggest a series of sermons on our work, let special Sundays be devoted to the missionary, publication, and benevolent efforts we are making. Let the pastors give their people all the informations possible on the various phases of the work. When special thought and prayer are urged along these lines we may be assured, not only of our people having an intelligent grasp of the situation, but also, of our conference being able to give the various lines of our work its best consideration. G.

Some Kinds of Charity.

The boast of the many fraternal organizations, that they do more real charity than the church and that the neglect of the church along the lines of charity is the best excuse for their existence is, of course, only an assertion that remains to be proved. Lodges do provide homes for their aged, care for their fatherless and motherless boys and girls, and provide relief for their own sick and distressed. But we don't call that charity. If a man's brother's widow is in want or a brother's child without a home and he cares for the widow and the child he has done a brother's duty. Not to have done so would have disgraced him in the eyes of the whole world. But he has not performed a very great act of charity, caring for one's own is not charity. When a man makes a business agreement with an organization that for so much a week he will be protected in case of sickness he does not make himself a subject of charity, he simply takes advantage of an agreement that both sides must faithfully keep to make it valid.

Now for any organization to make pretentions to great charity simply because a brother does a brothers duty or a business agreement has been faithfully kept is simply foolishness. There is no charity about it. We venture to assert that the real charity—the charity that cares for the unworthy as well as the needy—the "charity that suffereth long and is kind—the charity that vaunteth not itself, is not puffed up" can only be found in the church of Christ.

The humanitarian spirit so much in evidence in the world today does relieve a great deal of misery, but a world without Christ would be a world without such a spirit. Charitable enterprises separated from religion frequently fail. In Philadelphia there stands a very large building with an endowment of over a half a million dollars on it. It is intended to be a girls' orphanage. But the donor who intended it to be a Masonic institution placed restrictions upon entrance to it in such a way that in spite of the great efforts of the trustees to fill the place there are only four inmates. Orphan girls who really need a home cannot be taken because their fathers were not "Masons in good standing." Another Eastern moneyed man recently devoted several million dollars for the establishment of a college for girl orphans similar to Girard College for boys in Philadelphia, but the restrictions, though they seemed to be quite liberal, are said by specialists to make it impossible to give the advantages of the school to those to whom it would offer the greatest advantage.

Sectarianism, the undesirable feature of religious charity, may hinder the work but it is nothing to be compared to the hindrances that selfish restrictions place in the way of charity outside of the church. G.

Banks Now Charge Exchange on Personal Checks.

Please make remittance by Postal Money Order, Express Money Order, Chicago or New York Draft, or money by Registered Letter. In giving this your attention you will confer a favor upon us. Yours truly,
MENNONITE BOOK CONCERN

Correspondence.

CARLOCK, Ill., Dec. 2.—Our people are prospering in every respect. The farmers are about through gathering their corn crop. Corn has been very good this year and we thank the Master for letting the rain fall in due season and the blessed sun-light on our work.

Bro. Val. Strubhar, of Washington, and Bro. Monroe Lantz, of Ohio, are with us now holding revival meetings. We are expecting to hold meetings for the next two weeks. We hope and pray that much good may result from the meetings.

Our S. S. is prospering nicely. A great interest is shown in both pupil and teacher. The people have subscribed liberally for our new piano which helps greatly to our singing.

May we have the prayers of all the readers in our revival meetings. May we not only pray for the unsayed but also for the Christians that they may be revived more and more. May the grace of God be with you all.

BERNE, Ind., Dec. 3.—The annual haryest festival was held as usual on Thanksgiving which was as well attended as usual. The children brought the usual quantity and variety of produce from farm, garden, hickory tree, barnyard, kitchen and sewing room, besides a number of works of art, piled up around the pulpit. Rev. J. L. Buyer, of the Evangelical church of Linn Grove, gave an enthusiastic talk to the children on the subject of offering thanks. The sale of the articles amounted to $199.47. A number of things fetched the usual fabulous prices, though most of the things were sold at moderately good prices. The children's collection brought $86.56, and the one by the adults $1335.18; the total proceeds $1621.21, of which $200 go to home missions and $1421.21 to foreign missions.

In the evening the choir rendered a song service, consisting of a male chorus singing the "Pilgrim's Chorus" and the choir proper a cantata, "The Vision of St. John" by Coombs.

A few Sundays ago was anti-saloon day in Berne, when Rev. E. S. Shoemaker, State Supt. of the Indiana Anti-Saloon League, delivered some convincing addresses.

The county and township Sunday-school conventions were also held this month, in which our Sunday-school workers took an active part; also a District C. E. Convention last Thursday and Friday at Bluffton.

This week we have with us several members of the Publication Board of the General Conference, of which we shall report in our next issue.

The Greed for Gold.

BY IDA BASINGER.

Who of us has not heard the expression "money rules the world"? In looking at the question in a certain aspect there seems to be some truth in it, but from another point of view it seems mere folly. It is true that commerce could not be carried on without money. All the financial enterprises need money to carry on their business. But business can be carried on without men becoming so overwhelmingly anxious for making money. The present financial flurry of Wall St. presents a fair example of men's greed for gold.

It seems that this immense desire for gold everywhere has become one of the greater existing evils of the modern world. The temptations which man has in desiring to become rich are many and complex. The very desire itself may become such that no matter how many and what blessings an individual may enjoy, nothing in the world will satisfy his desire except gold. It is this dissatisfied spirit that has brought ruin upon many otherwise happy homes. People begin to desire things which their financial income will not permit them to have. If only we would learn to be satisfied when we are well supplied with the actual necessities of life, much misery would be removed from this world. It occurs, too, that when pride, a desire for honor and reputation get a strong hold of an individual, that these very elements point to riches as a means of obtaining them. Instead of this, however, comes dishonor brought about by dishonesty and brings disgrace upon the home.

When this desire for wealth itself has once been firmly planted in the very hearts of men, the question, How can I secure riches? at once presents itself. If men do not at this point let conscience and their better judgment prevail, it may occur that the whole end and aim of life will be to secure riches, irrespective of the means by which they are to be secured. We need but observe the methods which our modern millionaires use to secure their money, only to discover that their dealings are very often not strictly honest.

It certainly is a privilege as well as a duty for all men to be honest. We must necessarily notice the attitude that the capitalist often takes toward those whose lot it is to labor with him. We know that things are not carried on as they should be for

the mutual benefit of all. The capitalist seeks his own good, which is nothing less than mere selfishness. This is really the root of this greed for gold. We need not wonder that Christ Himself said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

It is not an impossible thing for a rich man to be a Christian, if he wants to be one, but a man who has obtained great riches is likely to have more "love for money" than "love for God" who after all has only given riches as a gift, which is to be a means for doing good to their fellow men who are in need.

Whenever we find a man worth $25,000 who refuses to buy a 25 cent text book for his child, we must conclude that there is something wrong in the moral life of the man, he must indeed be a miser. Or, whenever we find a woman paying $10,000 to $15,000 for a pet dog, when she can go to any orphan's home and get a child, and use that amount of money for its material care and intellectual training, fit it for a useful career in this world and even save it from eternal death, we must admit that the life of that woman is not what it ought to be.

What untold misery that selfish spirit has brought into the world. Wealth alone does not bring us happiness; it may for a time, but such happiness as that can not last. To possess wealth will not make us contented and satisfied. How often it is a source of unrest and worry. What a contrast there is between this selfish spirit and the example given us by Christ Himself. Christ's life was a life of service, a life of love for others. It is only after a man's love for his fellowmen and for his God has become greater than his love for money that he will use his wealth to the best advantage, perform life's duties justly in all respects, and serve God rightly.

To live in perfect peace with God, and to conform our lives to His will is to enjoy life in its fullest measure.

May we ever, as time bears us on, keep before us the Ideal which God has given us, which is Jesus Christ, bid our selfish spirit depart, make the best use of our God given gifts, and should our material gifts be but small, live lives that are wholly devoted to His service.

Cultivate a Pleasant Voice.

Kind hearts are more plentiful than persistently kind and gentle voices, and yet love loses much of its power when the voice is sharp and harsh. Try, therefore, most earnestly to acquire a pleasant tone in speaking, and guard yourself carefully from falling into careless and bad habits of voice.

Often a sharp voice shows far more ill-will than the heart feels; but people do not know that the speaker's "bark is worse than her bite," and they believe her to be ill tempered and disagreeable.

It is very easy to pick up a sharp and snappish manner of speaking. Very often it is acquired in mirth and in the playful battles of words, in which boys and girls delight. There is no malice in their sallies and a great deal of fun; but meanwhile, the voice is often acquiring a sharp and shrewish tone, which clings through life, making it stir up strife and ill will among its listeners.

So be careful of the tone in which you speak, and be certain that it is gentle and sweet. A kind voice is like music in the home, and is to the heart what light and beauty are to the eye. —New York Weekly.

Christian Unity.

The ideal of Christian fellowship, of church federation, that many entertain is a bundle of sticks tied together. The sticks can be broken separately,—for they remember the old story—but the bundle cannot be broken.

Brothers, when sticks are tied into fagots, it is not that they be broken, but that they be burned! What an ignoble symbol for the church of the Living God—a bundle of dead sticks!

Rather, the body, the body! One presiding intelligence, directing every part to vigorous deeds. One weaving sympathy, that all may sorrow and rejoice together, and move in harmony. One well-poised strength, all the body fitly framed and knit together through that which every joint supplieth. And one Spirit of the Living God at home in every organ, in one no more than another and no less than another, rejoicing in the instrument of His will!

A. R. Wells, in C. E. World.

A Lesson from the Chinese.

A clergyman's wife was telling of her experience with Chinese pupils in the mission schools. "Christianity," she said, "is so new to them that when they embrace it they do so with great earnestness. There is no halfway work with them; and they are more strict in small matters than American Christians. We had some of them at a church sociable a few nights ago, and we had at supper some candies which are rolled up in paper, with printed couplets enclosed—some of them extremely silly. The Chinese boys read them, and looked surprised at seeing such things served in a church parlor, but were too polite to say anything about them. Soon afterward they gave an entertainment, and the same sort of candies were provided, but when we unrolled the papers we found that they had taken out the foolish verses and had substituted texts of Scripture printed on little slips of paper. Some of us felt we had received a well-deserved rebuke."

A good deal of the trash that passes for religion in these days would soon be discarded if persons took their ideas fresh from the New Testament, instead of getting them from the traditions of the elders and the customs of society around them. No wonder that the Chinese boys looked surprised at seeing silly love rhymes handed around in church parlors. There are greater surprises in store for them, some of which will be far less agreeable than these. Let Christians beware how they lay stumblingblocks in the paths of young disciples.

Be Honest.

A school-boy, ten years old, one lovely day in May, had been sent to pay a bill at the country store and there were seventy-five cents left; and Uncle John did not ask for it. At noon this boy had stood under the beautiful sky, and a great temptation came. He said to himself, "Shall I give it back or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why, I can get it again." He never gave back the money.

Ten years went by; he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents. That night he sat disgraced, and and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother broken-hearted. The prisoner knew what brought him there. Boys, be strictly honest.—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 15.—CONFIDENT TESTIMONY FOR CHRIST. Luke 12, 11-12; Acts 4, 13-33.

QUESTIONS.

1. What enables us to testify for Christ? Luke 12, 11-12; Acts 4, 31.

2. Who can testify of Christ? Acts 4, 20; 1 John 1, 1 and 3; 4, 14.

3. Who will testify for Christ? 2 Cor. 4, 13; Acts 4, 20; 2 Cor. 5, 14.

4. What blessing can our testimony bring to others? John 4, 39-42; Acts 8, 4-6.

5. What blessing does our testimony bring to ourselves? Rev. 3, 5; Luke 12, 8; Matt. 10, 32.

6. Whereby can we know the Spirit of God? 1 John 4, 1-3.

7. When must every one confess Christ? Phil. 2, 11.

8. What is the punishment for denying Christ? Matt. 10, 33.

MEDITATIONS.

We cannot truly testify of Christ, except God's Spirit enables us to do so; we are hindered partly by our own diffidence, partly by the fear of ridicule or persecution. We cannot tesify of Christ except we have experienced His love in our hearts.

The knowledge of the love of God and of the forgiveness of sins by experience fills our hearts with the ardent desire to make the love of God in Christ Jesus and the peace and happiness of the believer known to every one and thus to bring others to the saving knowlenge of Jesus Christ and the happiness of the children of God. When by the Spirit of God and the experience of the love of God in Jesus Christ we are thus enabled and compelled to testify of Christ, we ourselves are strengthened, are taught to know Christ better and to express our experiences better, though this is always inadequate since no human words can express the love of God in Christ, neither the happiness found in the forgiveness of sins and the communion with Christ and through Him with our Heavenly Father.

Whether the testimony of another is true and inspired by the Spirit of God we can know by what he testifies, whether he testifies that Jesus is the Son of God, or whether he considers Jesus only as a human being, though perhaps the most perfect human being.

Every Christian can and will testify for Christ here by words and by His life in imitating the perfect example given by our Lord and Saviour Jesus Christ, but there will come a day when every one, willing or unwilling, will have to acknowledge and give homage to Christ.

If we are ashamed of Christ and deny Him before men by our words or our lives, Christ will deny us before His Heavenly Father and disown us as His followers in the day of judgment.

QUOTATIONS.

The difficulties attending an open confession of Christ are the occasion of multitudes making shipwreck of their souls. In many hopeful characters that scripture, "the fear of man bringeth a snare," is verified. Cato

and the philosophers of Rome honored the gods of their country, though unbelievers in the superstitions of their country. Plato was convinced of the unity of God, but durst not own his convictions, of whom Augustus saith, "He worshiped what himself reprehended and did what himself reproved." And at the interruption which was given to the progress of the Reformation by the return of the Papists to power some, as they went to mass, would exclaim, "Let us go to the common error." Thus, conviction is not conversion where there is no confession of Christ.

SALTER.

According to tradition a woman of ill-repute named Afna, was accused to Gajus, the judge of Rhoetia, Germany, of being a Christian. He summoned her before him and said, "Sacrifice to the gods, for it is better for thee to live than to perish by torture." She answered, "My sins suffice which I have committed in ignorance, without my adding this also, which thou commandest me to do." "Go to the capitol and sacrifice." "Christ is my capitol, whom I hold ever before my eyes; to whom I daily confess my misdeeds and offer myself as a willing sacrifice." "As I hear, thou art a courtesan. Sacrifice, then, for thou hast no part with the God of the Christians." "My Lord Jesus Christ said that He came down from heaven to save sinners." "Sacrifice, and thou wilt regain the love of thy lovers, and they will pour their money into thy lap." "I will never receive their money; what money I had I have cast away as dross." "Thou canst be no Christian, thou who art a harlot." "My only title to the name is through the mercy of God. "How knowest thou that Christ accepts thee?" "In that He suffers me to confess Him before thy judgment seat." "These are fables, mere fables; sacrifice!" "Christ is my salvation, who, hanging on the cross, promised salvation to the confessing thief." "Do not keep me so long arguing with you: sacrifice, and have done with this folly, or I will have thee tortured and burned alive." "Let the body that has sinned, suffer." She quickly passed from the flames to heaven to be confessed by Christ, before His father and the holy angels A. D. 303.

The Sunday School Lesson.

BY A. S. SHELLY.

Lesson Notes for Dec. 15.

SUBJECT: The Boy Samuel. 1 Sam. 3:1—21.

GOLDEN TEXT: Speak, Lord; for thy servant heareth. 1 Sam, 3:9.

Samuel was the last of the Judges. With the close of his judgship ends a period of Israel's history which is described in these words: "In those days there was no king in Israel; every man did that which was right in his own eyes" (Judges 14:6). They had no human king. God was to be their king. He had given them His law through Moses, and if everyone had lived according to that law all would have been well. No other nation had laws to compare with the Mosaic code, and to this day the principles of righteousness and equity promulgated therein constitute the standard for the best laws of civilized nations. This law was written in a book and the people had solemnly promised to obey all the words the Lord had spoken to them through Moses. But the great majority of the people soon forgot and with them the law in many respects became a dead letter, as all laws do that are not lived up to and not enforced. When the people transgressed and thus forsook the Lord, He called them to account by the rod of their oppressors, and through the words of prophets. He also raised up men of faith and martial prowess who delivered the people from the enemies and then as the representatives of God they in a measure enforced obedience to His law, their work in this line being called judging the people. The work of these judges was done in varying degrees of thoroughness and on the whole there was a gradual decline in the latter part of this period so that at the time Samuel was born the religious, moral and political life of Israel was in a chaotic state.

Evidences of this are found in our lesson. There was gross corruption even in the administration of the most holy things. The Lord had, as it were, given over the people to themselves in their perversity, so that "the word of the Lord was precious (scarce) in those days; there was no open vision."

Such were the conditions in which this new life was sent to blossom forth and shed its influence abroad. Samuel like Samson, was given to his mother by distinct promise of God made in answer to prayer. Like that former judge, he too was dedicated to God by the vow of a Nazarite, and politically he was to deliver Israel from the same oppressing enemy, the Philistines. But that is about as far as comparison between the two can go, The contrast between them is much greater than the likeness. Samson may be compared with the storm, the earthquake and the fire in Elijah's vision, while Samuel was like the still small voice that made known the presence of God and His benign will as the preceding elements had not done. The Lord was not in them in the same sense as He was in the voice (1 Kings 19:11—13). So we have in Samuel a revelation of God far different from what we see in Samson. Samuel's life and work speak to us of the constructive mercy of God more than of His destructive wrath. Samson's work dealt with the enemy principally; Samuel was called to rebuild that which was falling to pieces in Israel. He was prophet and priest, appointed to restore in Israel the sense of God's imminent presence in their midst, and to re-establish true spiritual worship, which is the essential basis of individual and national success.

Samuel was the son of devout parents. His name was a constant reminder of the deeply religious atmosphere that enveloped his conception and birth. Though separated from his parents in early childhood and brought to liye at the sanctuary at Shiloh, the periodic visits of the parents, the sweet loving interest manifested in the mother's tender care for his needs (ch. 2: 19), and the influence of their devout example as well as their faithful admonition communicated, no doubt, on these occasions, continued to be a forceful factor in the boy's development on the religious side. And Eli, the High Priest, good man at heart that he was, though so derelict in the proper training of his own sons, seems to have done better by this young life entrusted to his care, and to have tenderly fostered the devout spirit in the boy. It is likely that Eli noticed, with inward satisfaction and perhaps with words of approval, in this youthful servant of the sanctuary an aversion for the evil ways of the young priests. One thing seems certain, that when the Lord's first message was given to the lad it related to a subject that was not altogether new to him. His life, his habit of thought, had been a preparation for the experience of this night. God always sees to the preparation necessary for whatever experience and service He has for us.

Though Samuel needed first to be instructed of Eli, it is remarkable with what readiness and childlike confidence he follows his instructions, apparently unafraid he lies down again to await the recurrence of the voice, and promptly responds to the call when it comes. Sin makes man naturally afraid of the supernatural, afraid of God. In childhood the consciousness of sin is not yet so potent, which may partly account for this ease of mind in Samuel; but only in part. The principal reason lies in the preparation above spoken off. He was familiar with the thought of God's presence and by faith in His mercy and love had learned to think of Him not in fear but in confident, trusting love. Filial love casteth out fear.

In the story of the following morning one hardly knows which to admire most, Samuel's modest reticence to speak of his vision or his frank and fearless transmission of the message when asked for it, or Eli's meek submission to God's pronouncement upon him and his family by the mouth of this child. All of these qualities are worthy of imitation. Paul recognized the danger of being exalted over much by distinction through Divine revelation (2 Cor. 12:7). Every true messenger of God will desire to be kept humble and to deliver his message, even though it be one of impending judgment, in the spirit of love, yet without shrinking from the performance of an unpleasant duty. And on the part of those upon whom God's judgment must be pronounced, meek submission is a redeeming quality. If then the faithful delivery of the message will bring the guilty to repentance, as in the case of Nineveh, the true servant will not think his word fallen to the ground when the penitent are pardoned and judgment averted. This is the outcome desired of God and to be rejoiced in by man even as it is by the angels in heaven.

Deaths.

SPRUNGER.—On November 25, 1907, in Berne, Ind., Daniel Sprunger, aged 50 years, 8 months and 11 days. On April 11, 1874 he confessed his faith in his Saviour through the sacred rite of baptism and united with the Berne Mennonite church. In the church he received the love and the respect due a faithful member. This love and respect were manifested by entrusting to him for many years the important work of teacher in our Sunday-school. He also served the church up to his death as one of its trustees and the last year as its treasurer. On January 12, 1896 he entered the state of holy matrimony by marrying Mrs. Elizabeth Stuckey. This union was blessed with three sons and one daughter. He died in the saving faith of the Redeemer. His departure is mourned by his widow, four children, two step children, four brothers and two sisters, also by many other friends and relatives. But we mourn not as those who have no hope. Funeral services were conducted by Rev. S. F. Sprunger and Rev. J. W. Kliewer.

News of the Week.

Domestic.

60TH CONGRESS.

OPENING SESSION A SOCIAL FUNCTION.

WASHINGTON, December 2.—The meeting of the Sixtieth Congress today resembled a social function rather than the gathering for the transaction of important business of the country. The only thing lacking was the boquet of flowers on the desks of members. Flowers are no longer displayed on opening days. The most important business transacted was the re-election of Joseph G. Cannon as speaker of the House. Uncle "Joe" won over John Sharp Williams, of Mississippi, by a vote of 207 to 154. The Senate and House met promptly at the noon hour. The Senate adjourned at 12:37.

ROOSEVELT SENDS IN LONG MESSAGE.

WASHINGTON, December 3.—The first message of the President of the United States to the Sixtieth Congress was read in both Houses to-day. The galleries in both branches of the national Legislature were well filled with visitors. The message was long, even for a "Roosevelt document," but the members and visitors paid close attention while the readers performed their annual duty.

The message was received by the Senate at 12:13 p. m., and within a minute Secretary Bennett had begun the reading under the directions from the Vice-President.

The secretary read with distinctness and was followed closely by many of the Senators, who held printed copies of the message in their hands.

The Senate adjourned at 2:38 p. m.

The House assembled to-day with only one object in view, which was to listen to the reading of the message and adjourn.

The Speaker announced that he had received a communication that ordinarily he would refer to a committee after the organization of the House, but he thought it so important that he would have it read at once.

GREETINGS FROM OKLAHOMA.

The paper proved to be a message from the Oklahoma Legislature to the House of Representatives. "Oklahoma's first State Legislature," it stated, "just organized, inspired by the fond reality of local self-government, sends greetings to the Sixtieth Congress of the greatest nation on earth and conveys to her sister States a message of progress and prosperity and loyal devotion to the Union and to the common good."

The Speaker himself read this message in an impressive manner, and as he concluded the House broke into applause. A recess was then taken until 12:30 o'clock.

When the House convened after the brief recess, the message of the President was laid before the House by the Speaker and its readings begun by the clerk.

The Senate committee on finance held its first meeting this morning. The consensus of opinion among Republicans and Democrats was that no undue haste should be made. It was practically agreed thoroughly to scrutinize the situation before preparing or considering a bill.

A BATCH OF BILLS.

Among the mass of bills which have so far been introduced in the House are the following:

Appropriating funds for the completion of sixteen-foot waterways from Chicago to St. Louis: providing for an elastic currency; regulating Asiatic immigration; bills to restore the inscription, "In God We Trust," on coins of the United States; nationalizing the Porto Ricans.

"Uncle Joe" Leads Again.

WASHINGTON, Nov. 30.—In the caucus of the house republicans tonight Speaker Cannon was renominated. All the old members of the house also were renominated. The caucus refused to seat Peter A. Porter, of the Thirty-fourth New York district, who was elected as an independent.

WASHINGTON, Nov. 30.—By agreeing to place in nomination for speaker the Hon. John Sharp Williams, of Mississippi, by a vote of 207 to 154. The Senate and House met promptly at the noon hour. The Senate adjourned at 12:37.

Foreigners Held as Slaves in Mississippi.

CHICAGO, November 29.—A Washington special to the Tribune says: Peonage among colored people in the South always has existed to a greater or less extent, and several prosecutions have been instituted on that account, but it has remained for the Austro-Hungarian and Italian governments, through the State Department and Department of Justice, to develop the fact that many foreigners who have been brought over to this country by the representations of immigration agents are to-day white slaves. Others are in a chain gang at this minute, not for criminal offenses, but for alleged debt.

The records of the State Department, as well as those of the Department of Justice, are filled with instances of this kind, and complaints have been investigated from Florida, Mississippi and several other States. Indictments have been found in two or three instances and there may be more to come, although extraordinary influence is being used to bush the matter up for fear the tide of immigration will be definitely turned away from the Southern States.

Three Thousand People Converted by Torrey.

CHICAGO, Ill., Dec. 1.—The Rev. Dr. R. A. Torrey closed to-night one of the most remarkable evangelistic campaigns ever seen in Chicago. The meetings, which were held for the most part in a huge steam-heated tent, have attracted an average attendance of 8,000 for Sundays and 3,000 on other nights.

Dr. Torrey has delivered 135 sermons to more than 275,000 listeners. About 3,200 persons have professed conversion. Less than 1,000 of these were women.

Jap Ambassador Called to Tokio.

WASHINGTON, December 3.—Ambassador Aoki has been summoned to Japan by his government to explain personally and in detail the precise situation in this country in regard to the Japanese immigration problem.

The ambassador has been making very careful inquiry on his own account, and through the various Japanese consular offices into the extent of the reported race feeling existing in some parts of the United States toward Japanese immigrants. Already Baron Ishii, one of the secretaries of the Japanese interior department, has made an investigation of Oregon and Washington, but also in British Columbia on the north, upon which he has based a special report to his government.

Also the Japanese government desires a prudent forecast of the likelihood of congressional action in the direction of legislation providing for the exclusion of Japanese immigration.

Fifty Victims of Deadly Mine Gas.

PITTSBURG, December 2.—Fifty men were entombed by an explosion last night in the Naomi mine of the United Coal Company, of this city, located one and a half miles back of Monongahela City, thirty-one miles from this place. Hope that the men will be rescued alive is gradually dwindling away. At noon a large force of rescuers had succeeded in reaching only the nineteenth entry, and no sign of the entombed men had been found. There are thirty-seven entries in all, and the men were working far back in the mine when the explosion occurred.

The work of rescue is progressing slowly and with much difficulty. Owing to the poisonous gas fumes the the rescuers are unable to remain in the entries more than fifteen minutes at a time.

PITTSBURG, December 3.—Thirty of the miners caught by an explosion of fire damp early Sunday night in the Naomi mine of the United Coal Company, near Fayette City, thirty-five miles south of this city, had been reached this afternoon. All are dead and their bodies were burned and charred almost beyond recognition. The rescuers were nearing the end of the workings and they had found no sign of life anywhere. There is a firm belief that the number of dead is between forty and fifty.

Foreign.

Taft at St. Petersburg.

ST. PETERSBURG, December 3.—William H. Taft, the American Secretary of War, and the members of his party, arrived in this city to-day from Moscow. The visitors were met at the railroad station by a deputation of officers representing the Minister of War, the military governor and other officials of St. Petersburg.

He went first to see Foreign Minister Iswolsky and General Rudiger, the Minister of War, and then called on the grand dukes who are at present living here. These include Nicholas Nicholaievitch, Alexander Michealoyitch and half a dozen others.

Secretary Taft had desired to visit the Douma, where an interesting session is expected this afternoon, but this was made impossible by the late hour at which his train arrived here.

The carriages of the American embassy with their liveried servants, in which the Secretary drove while paying his calls, were recognized everywhere. Crowds gathered in spite of the threatening weather and "General Taft," as the Secretary has come to be called here, was cheered again and again.

Wild Riot in Douma; Orator is Assaulted.

ST. PETERSBURG, November 30.—The session of the Douma to-day, which was devoted to the continuation of the debate on the declaration of the government presented by Premier Stolypin yesterday, broke up in a riot. The reactionaries assaulted M. Roditcheff, the orator of the Constitutional Democrats, and attempted to drag him from the tribune in order to put an end to his vitriolic attack on the government.

M. Roditcheff, during the course of a ringing speech, in which he was constantly interrupted by applause or jeers, was eulogizing the hundreds of victims of drumhead court-martial, and when he referred to the officials of the government as hangmen, a hundred reactionaries led by Vladimir Purishkevitch, monarchist, and two priests stormed the tribune. President Khomyakoff, after vainly ringing his bell for order, abandoned the chair and declared the sitting closed.

The Constitutional Democrats and Social Democrats charged to the rescue of M. Roditcheff, who was being roughly handled. They formed a phalanx around him and bore him, still shouting defiance, to one corner of the hall. The tumult continued for fully half an hour, until the party leaders succeeded in withdrawing their followers to the committee room for consultation.

During his speech M. Roditcheff said the Russification policy of the government in Poland and Finland made him ashamed to call himself a Russian citizen. He referred to the "carpet bag" patriotism of this policy and declared that since the crude times of the Moscow Czars, the autocracy had done nothing to elevate the condition of the people, had ruined happy and prosperous section of the Russian empire and had inculcated in place of the original Slavic principles of liberty and civic rights, a Byzantine despotism which had brought rapine and desolation in its train. He maintained that the opposition parties loved the country passionately, but they wished to make it possible for the bumblest inhabitant to have the same equality before the throne and in the eyes of the law, and the same pride in Russian citizenship as the highest dignitary in the empire.

To Prison for Life.

KARLSRUHE, December 2.—The death sentence passed on Karl Hau, formerly a professor in the George Washington University, Washington, D. C., for the murder, November 5, 1906, of his mother-in-law, Frau Molitor, has been commuted to life imprisonment.

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History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

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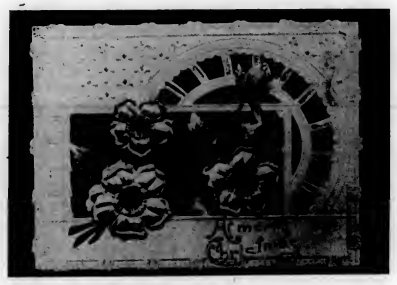

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Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, DECEMBER 12, 1907. No. 49.

Golden Wedding.

Brother Peter and Sister Katie Rich, at Sterling, Ohio, celebrated their golden wedding on December 3, 1907. Their age is respectively nearly 75 and 68 years. Although they begin to feel the infirmity of old age, yet they have experienced spiritually the precious promise: "Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

In the presence of the family and a circle of relatives the exercises of this festive celebration took place in the English and the German language. After singing the song, "When we walk with the Lord," the 103d psalm was read and a prayer offered. Another hymn was sung, and then Bro. P. W. Penner gave a German address based on Psalm 31:16. The grandchildren then rendered suitable declamations and joyful music, followed by the congratulations of the children and friends, and the presentation of presents to the jubilant couple. Another song and prayer closed the program.

During the social entertainment the joyful couple received many congratulations, expressing touchingly their joy of the grace of God and that they could celebrate this festival. Brother and Sister Rich have experienced some reverses during the many years of their life, but they testified that the Lord has not failed, nor forsaken them. Towards the close of the day the guests left for their respective homes, being conscious of having celebrated a precious jubilee. May God bless the aged couple and the celebration. R.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Items of News and Comment.

Do not look for a better temporal blessing than pious parents.

Rev. J. J. Balzer, of Mt. Lake, Minn., has accepted an invitation to spend his Christmas vacation at Henderson, Nebr., and to conduct Bible classes there.

To rebuke the wrong-doer and to declare the whole counsel of God against the wicked is not an easy, but a God-given task for His servants, Be as faithful as the boy Samuel.

The 20th annual meeting of the Bethel College Corporation was held in the college chapel, on Nov. 8. During the time of fourteen years of this Mennonite institution 900 students were in attendance there.

Sample copies of our papers are sent gratis. Any subscriber can favor us by sending the name of families in his church who take no church paper, so that we can send sample copies, with invitations to subscribe.

The action at a recent meeting held at Cleveland, O., of the Congregationalists means delay in regard to the union of the Congregationalists, United Brethren and Methodist Protestant. Possibly delay may mean, in this case, no union.

The 15th session of the Mennonite Teachers' Association, of Nebraska, will be held at the Bethany church, Henderson, Neb., on Dec. 30, and on the evening preceding lectures on education will be given by J. K. Penner and J. J. Balzer.

The 38th session of the Mennonite Teachers' Association of Kansas will be held at the Hoffnungsau church southeast of Inman, Kan., on Dec. 28. In the evening of Dec. 27 lectures on education will be given by H. P. Krehbiel and P. H. Richert.

Constitution.—At the last session of the Mennonite General Conference (B), held at Kokomo, Ind., Daniel Kauffman, J. S. Shoemaker and Abr. Metzler were appointed a committee to draw up a "constitution and by-laws" for the General Conference and to present the same at the next session.—It was also decided that this conference shall meet every two years.

Fourteen missionaries, students of the Moody Bible Institute, sailed on Nov. 2, 1907, from Hopoken, N. J., for the foreign field. They are bound for Kijabe, British East Africa, where they will take up work under the Africa Inland Mission. They are sent out by various denominations, the Mennonites leading with seven.

Christians are the Lord's peculiar people, but they are not to be just peculiar people. The whole of being religious is not to be merely odd. Believers are to live apart from the world, but yet in the world, and they will not serve God any the better for cultivating or cherishing unpleasant mannerisms or queer conceits.—New York Observer,

Notice.—In regard to the report of the Pacific conference, in this issue, we beg to say that it has been abbreviated from the German report to the "Bundesbote." It is not an easy matter for the editor if he is crowded with other work to produce a worthy translation of long reports. For this reasón he would be greatly obliged if conferences would appoint also an English secretary in such cases in order to give the best satisfaction.

From Gossel, Kan., (Alexanderwöhl congregation) the correspondent to the "Bundesbote" reports that Elder Peter Balzer, chairman of the Mission Board, experienced a stroke of paralysis, on Dec. 3, and solicits the prayers of the readers in behalf of the afflicted brother and the congregation.

Later. Bro. H. Banman reports that the Lord has called Elder Peter Balzer from his field of labor away to his eternal reward, on Sunday (Dec. 8) 12:15 p. m. Funeral on Dec. 11.

Responsibility.—Parents, Sunday-school teachers, employers, Christian men in all relations, have a duty to young men in regard strong drink. The parent who has beer or wine on his table, who drinks in moderation himself and has never been intoxicated in his life, is the real source of danger. The pastor or the teacher who drinks, but never to excess, is the man who is the tempter's most valuable ally. The boy notices him, quotes him and follows his respectable example. All might be well if he had the sturdy, vigorous nature of the man he follows. He is in no danger of following the example of the drunkard. He sees that there are some men who can drink and be moderate, and knows not that he is not one of them. The responsibility of setting such an example is grave. We shall never get rid of the evil nor reduce the number of victims until abstinence becomes a matter of conscience.—Sel.

The following from the Christian Guardian is of interest to both Protestants and Roman Catholics:

"Last week, in London, Sir William Mulock established a legal precedent in the judgment which he gave in a non-jury case that came before him for adjudication. A Protestant husband brought action to restrain his wife, who is a Roman Catholic, from sending their children to a separate school. His lordship ruled, basing his decision partly on a judgment given by Justice Anglin two years ago, that the husband had a right to say whether or not his children should go to a school where religious teaching objectionable to him, was given. The judge also ruled that a separate school was a religious school; and therefore the courts, or authorities, had no right to send any child there, and had no jurisdiction in regard to them as they had in regard to public schools. This decision creates a precedent that will have quite an important bearing upon the question of the education of children where the one parent is a Protestant and the other a Roman Catholic.

Progress in Indiana, prospects encouraging. The annual meeting of the trustees of the Indiana Anti-Saloon League was held on Nov. 26, at Indianapolis, which resulted in the following:

As the Anti-Saloon League

only attempts such legislation, as is believed to be demanded by public sentiment, the trustees were very thorough in their investigations and discussion of the legislative propaganda. The decision however was unanimous that the people of the state are demanding three things: 1. That the Moore remonstrance law be not disturbed at the next session of the legislature. 2. That city and county local option laws be passed at the session of 1909. 3. That this same session pass a joint-resolution, which must be renewed two years later, directing the submission of a Constitutional Amendment to the people in 1911, prohibiting the saloon altogether.

Believing the above to be the demands of the substantial citizenship of the state the Anti-Saloon League will at once launch a vigorous campaign for the passage of the measures referred to above. The slogan will at once be raised: "Indiana a Dry State by 1912." Every town, hamlet, city and county throughout the state will hear this battle cry, and the battle will be waged without cessation until these objects are realized.

BERNE, Ind., Dec. 11.—To keep our promise we will briefly chronicle the happenings of last week, when the members of the Publication Board of the General Conference (all but one), J. H. van Steen, W. J. Ewert, N. B. Grubb and H. P. Goertz—you all know where they are from—were in our midst. At the temperance meeting of Wednesday, last week, Messrs. Van Steen, Grubb and Goertz favored us with an interesting "paper, talk and speech" respectively, encouraging us on in our temperance work. The following evening Revs. Grubb and Ewert edified us with a sermon each, English and German respectively. We thank the Brethren heartily for their kind service and stay in our midst and assure them all of a hearty welcome any time in the future.

Last evening the second number of our lecture course was enjoyed by a large audience, Dr. Spreng, bishop and editor in the Evangelical Association, of Cleveland, Ohio, lecturing to us on "The Gift of Seeing Things." The first lecture was given to us several weeks ago by Dr. Russel, of Earlham College, on "Jesus of Nazareth."

From Champa, India.

Missionary P. A. PENNER writes in his third quarterly report of the present year to the Mission Board, as follows:

Our medical work has been greatly increased during the past quarter. We had more patients than ever before. Several times Bro. Wiens and myself were called to neighboring villages. On one occasion I was obliged to go alone, as Bro. Wiens does not have a bicycle and the distance was most too far to go on foot. Whenever an opportunity, is offered, we have a brief religious service previous to the dispensing of medicine. It is but recently that we have commenced to do so on account of the greater number of patients present at the time. May the Lord bless the seed thus scattered! To every patient, whose name is recorded on the Out Door Dispensary Register, we give a small pamphlet to take along home.

During the rainy season we preach at the Bazaar whenever we are able to do so. There are days, however, when we can not go out. My present helper is Joseph. But we expect to have our former teacher, the one who at first instructed Bro. and Sister Wiens in the Hindi language, to return. He is quite willing to come back and in him we will have a good helper again. No Colporteur work could be done since June. The Colporteur we had got dissatisfied with our terms and went to seek his bread elsewhere. But unfortunately for himself he did not succeed in getting another place and has now repeatedly asked to be forgiven and to be reinstated. The former he has received long ago and the latter he will receive by the beginning of November. We trust that he will be more faithful hereafter. A second Colporteur will shortly be appointed.

Our services here at the station have been but poorly attended. Only a few are coming from outside. There seems to be no hunger after the living God among them. All our invitations seem to be of no avail. But there is this consolation that, although we do not see the fruits of our labors, others will see them and gather them in. By the above we do not wish to be understood, that none come from without. Occasionally a heathen comes and listens attentively to what is said. We have special reason to thank God for one heathen man who comes to our services regularly and always tries to bring some others along. In our priyate conversations with them it becomes evident that the leaven of the Gospel is working. A Brahmin openly confessed to me, some time ago, that in less than 15 years most of the Hindoos would be Christians. May God grant it! Meanwhile we have to labor in faith and not to lose courage because the fruits of our labors have not yet become manifest. Other missions are making similar experiences, and it is only in places where the Gospel has been preached for many years that the people come in multitudes and ask to be baptized, as for example at the Gossner mission at Jaspur.

Since August we are at the building of a church at the asylum. This is to be a Memorial Church. Several leper friends in Australia who know nothing of Champa and of a church being erected at this place, gave the Mission to the Lepers a certain amount of money for the erection of a memorial building. And as the amount given corresponds with the amount needed for the erection of a church here the Mission to the Lepers appropriated the money for the Champa church. I expect to have the building finished before leaving for America. The building will afford room for about 200 lepers, with sufficient room left for others. Our experience has taught us, that occasionally more people come to our meetings at the asylum than to those held at the station. One reason of this is no doubt, that the asylum is built along a principal road where many people go to and fro.

With some of our lepers we have had real sad experiences. Mission people who speak of the "poor heathen" make use of the proper term. They are poor in every respect. But those who speak of the "dear heathen" do not know what they are talking about. Ottentimes they are most anything else but "dear." Frequently they drive us upon our knees and prepare many a sorrowful hour for us. One specially sad experience is, that some of the lepers run away from us. One of them, who some time ago, left the asylum, with a woman, went to Calcutta, 412 miles from Champa. After they had been there for some time these deserters on a bright sunny day returned to the asylum, but not to ask forgiveness and be admitted again—far from it. But they showed our lepers Rs. 180 | — | —and told them, that they were silly to remain in the asylum while they could "earn" a great deal more than their board amounted to, by begging. Whether this man really had Rs. 180 | — | —, or whether he had stolen them remains the same. The consequence was, that he left his Calcutta address at the asylum and that two other men, each one with a woman, went away. Such experiences are sorrowful and discouraging. One must be in it to fully realize how it hurts to be thus treated by those to whom one has shown so much love. There is a so-called Leper Act of 1898 existing in India by which all lepers, who are found begging on the street, can be arrested and sent to one of the Government asylums. But this law is mostly a dead letter and the most of the begging lepers are not found by the Indian police, who for a few pice close their eyes on them. I have written to the police commissioner and have received the promise that he would send a few constables to search after the deserting lepers at Calcutta. I have their addresses and in case we succeed in finding them they will undoubtedly find a home for their life-time in one of the Government asylums. I am sorry to state that two of our baptized Christians are among those who went away. A conference of all the superintendents of leper asylums will be held during the month of February at which also the point will be discussed whether we should not pray the Government for stricter enforcement of the Leper law. We hope that some improvement may be brought about. On the other hand there are many encouraging circumstances about which my time does not allow me specially to report. I will only state, that in connection with our prayer-meetings, our preaching services and in our private conversations I received many a blessing for myself. In spite of all the dark experiences I am far from being discouraged. I know we are dealing with heathens and not with Christians, or at best with weak Christians. If these people were what they ought to be there would no longer be any need of mission work among them. But as long as heathen are heathen it is our duty to endeavor to make a different people out of them. In order to accomplish this and not to be overcome and become discouraged in our work we ask for the interceding prayers of all who have an interest in our Indian mission.

P. A. PENNER.

Champa, C. P. India, Oct. 7, '07.

The Need of More Missionary Spirit.

I have been appointed by the Young People's Union of the Eastern Conference District to find ways and means to create a deeper interest in missionary work. In conversation with different people on this subject, I have repeatedly been told that it would be hard, almost impossible, to get people interested in missionary work. What little experience I had in connection with this work, seems to show that this is really the case. Why should it be so? There is no kind of work in all the wide world that is as interesting as missionary work of some sort or other,—using this word in its broadest sense. No other work has such a high aim, such a far reach, such a broad field. It is constantly revealing new opportunities, opening new fields, and giving wonderful results. Engaging heartily in mission work is not only a blessing to the object of the effort, but it has a strong reflex action. It strengthens, broadens and deepens the spiritual life of the worker. It takes away self and in its place puts "the other person." It makes the pleasures and troubles of this world seem insignificant as compared with the saving of souls and the preparation for the life to come.

This missionary spirit is just as necessary to the regular work of the home church as to the missionary in the foreign field. The cry of the church in this day is "The evangelization of the whole world!" and it is a worthy cry. But is it reasonable to expect that the handful of missionaries that are sent out into all the world can perform this work by themselves (with God's help, of course,)? Is our responsibility met when we have subscribed for their support and provided them with the necessary aids to their work? Christ said: "Go ye...." If He had meant that the responsibility should fall on a few, would He not have said: "Send ye some...."? Now you ask the question: "How can I go? I have not the gift of tongues; I have not the ability to teach; it is evident that God has work for me right here." If you are satisfied that God does not want you to go in person, are you perfectly satisfied that He does not want you to have the missionary spirit? By this I mean, a spirit that feels a responsibility for the advancement of Christ's kingdom, an interest in its welfare, the duty of personal encouragement, the great necessity for the outpouring of God's blessing on all missionary work, and especially the importance of united and persistent prayer for a special object. Is it not true that we have been giving our money with a free hand for missionary purposes, thinking our responsibility for the "heathen" ended there? Oh, that each might realize more deeply the responsibility of being a Christian! We do not value the power that God has put into our hands. Though God's desire to have the whole world saved is infinitely greater than we can realize, yet He leaves the work all in our hands. Just as we are free to choose salvation or reject it, so we are free to obey or disobey the commandment to go into the world and preach the Gospel, whether we go in person or uphold and strengthen, by our encouragement and prayers, the hands of some one who has gone.

Let us look into the depths of our own hearts and ask, "Have I the spirit that I expect our missionaries to have?" There are various ways to cultivate it. One is, to become familiar with the work that missionaries have done in the past, the work they are doing at present, the opportunities that are open before them, and the problems they are obliged to face. Such a knowledge will produce greater sympathy with the missionary. It will help the work financially and spiritually, and will make the missionary feel that the responsibility is shared by many others. Our missionaries are just as human as you and I, but they are brayer, since they have not denied their responsibility.

This subject is not exhausted. It is barely touched. You, reader, haye doubtless inserted many other thoughts between the lines. Before you forget them, will you not please write me about them? A good thought is always worthy of the trouble of writing it down. Let us have a heart to heart talk, and if you agree with me, kindly let me have your encouragement; if not, please say so frankly. I would also be glad to receive suggestions of other means for creating an individual interest in missionary work. May I not hear from at least one member of every Young People's or Christian Endeavor Society that this paper reaches, or anyone else?

With an earnest desire for the spreading of the missionary spirit,

Yours sincerely,
ANNA G. STAUFFER,
2546 N. 33rd St.,
Philadelphia, Pa.

Intemperance produces pauperism. The people of Japan are wiser than the Western nations in their understanding of this fact. In Japan there are twenty-five thousand paupers, in Great Britain, one million. When some one expressed surprise at so small an element of pauperism in proportion to population, a Japanese statesman said: "That is because while the Japanese drink tea, the British people drink alcohol."

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"Hurry, hurry!" sing the Minutes
To the Hours, slow;
"Everywhere that we are going
You will have to go."
"Tarry, tarry!" drone the Hours;
"Useless is this haste;
We but gather up the treasures
You so idly waste."
But the busy little Minutes
Hurry right along;
Never stopping, ever singing
Still the same glad song.
When at last the lagging Hours
Find their journey o'er,
Each sees sixty little Minutes
Tripping on before.
This the song they both are singing
As they glide away;
"Though we tarry, though we hurry,
Still we make a day."—Sel.

Doctor Apple.

An apple each day keeps the doctor away;
Another at night starves him outright;
An apple each meal, and one for sleep,
Will kill him and shroud him and bury him deep.

This little jingle should have a place on the door of every medicine closet, and indeed if the apple were more generally regarded from a medicinal viewpoint the contents of the medicine closets could be very largely dispensed with.

A prominent physician once said that "if one-half the meat, one-fourth the bread and all the candy given to children could be made to give place to fruit, of which apples formed a large proportion, the death rate would be greatly reduced, their bodies better formed, and, all would be healthier and have far greater brain activity."

Good, well-ripened apples eaten in reasonable quantities not only will never be injurious to a child or grown person, but if taken as a food are the most acceptable, satisfying and healthful one that can be chosen; and this is equally true whether they be eaten fresh or after preserving, canning or drying.

As the apple contains more phosphoric acid in easily digested form than any other fruit, it is of high value as a brain food. It is also a thorough disinfectant of the mouth, that important doorway to the stomach, and if eaten regularly does much to prevent throat diseases.

There is no better remedy for insomnia than a ripe, juicy apple eaten just before retiring. Its wholesome acid excites the action of the liver and promotes sound and refreshing sleep.

For the same reason an apple eaten before breakfast every morning will prove the best of complexion beautifiers. No devotee of apples ever suffers from jaundice or liver spots, and dyspeptics are almost invariably ordered apples for their wholesome action upon the digestive organs.

The tickling sensation of the throat causing one to cough at night may be greatly relieved by placing a roasted apple by the bedside and taking a spoonful of the pulp when annoyed by a desire to cough.

As the apple can be had in fresh and perfect condition during a greater portion of the year than any others of the fruits, the appetizing ways of preparing it have grown to be legion, so that one need never tire of it through lack of variation. And as the heat applied in cooking breaks down the cells, and more thoroughly blends the acids and sugar of the fruit therewith, its wholesomeness and digestibility are increased by cooking.

Wise in her day is the housewife and mother who numbers "Doctor Apple" as a regular and honored member of her household.—Edith E. Shaw, Farm and Fireside.

Do the Hardest Things First.

"Mother," said Ethel, "why do you always clean that lamp chimney first? I thought you said it was the hardest one of all to clean."

"It is the hardest," said mother with a smile, "and that is the very reason why I always try to clean it first."

"But"—began Ethel, and then she stopped.

She was sitting beside the kitchen table dressing a doll, and watching mother at the same time. She liked to see the dim, sometimes smoky-looking chimneys become clear and shining as they were rubbed with the soft, crumpled paper.

Mother waited for Ethel to finish her sentence, but as she did not, said at length: "You see, this chimney is so tall and slender that it is hard to get my hand inside, or to rub it its full length; if I should do all the easy chimneys first, I might spend the whole time I was cleaning those in dreading the harder chimney. You know they say that 'dreading is often worse than doing,' so just think how much worse it would be to put it off."

Mother's eyes were smiling while she talked, and Ethel knew very well of what she was thinking. It had been only a few minutes before that she had said to her mother: "Oh, dear, I do so dread to study that arithmetic lesson. I'll study my spelling first." After the spelling had been studied, she had put off the arithmetic lesson a little longer, while she dressed her doll.

She put Evangeline's cape on very carefully and slowly as mother finished speaking, but but when she began tying her cap strings she did it with quick, little jerks. "Evangeline," she said, holding the doll up before her, "I am going straight off to study my arithmetic lesson, and don't you dare to call me away from it."

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Editorial.

Getting Ready for Christmas.

Christmas will soon be here. In the meantime every home is making preparation for its celebrations. Every one seems to be in greatest expectancy. In shop and home there is rush and hurry. Surely Christmas is the greatest event of the year. But why? Should some inhabitant of Mars come upon earth and ask the reason of all this hustle and bustle and be told that it is in celebration of the birth of the Saviour of the world he would get the impression that the Saviour is greatly beloved of every one. Yet how little do the many thousands who celebrate Christmas turn their thoughts to the Christ.

The world is ever ready to take up a holy day and make of it an excuse for holiday excesses. In many localities there is nothing Christian about Christmas; it is simply an occasion for merry making and feasting. Even Christian homes are not free from the silly deceptions practiced upon the innocent children at this time. How inconsistent that the celebration of the birth of one who stood for truth should be made an occasion for the pretended visits of St. Nick to the homes of those who profess to love Him.

It would be well for every Christian parent to begin the celebration of this occasion by making it clear in the minds of the children that there is no Santa Clause. It is much better and so much truer to rejoice in the coming of the babe of Bethlehem. It certainly is more in keeping with our Christian professions to make the gift of God's love a suggestion to us for gift giving than to call into use the impossible character Santa Clause and belie the little ones into trusting to his favors. Some day the children will find out that their parents have been telling lies and that Santa Clause is an impossibility. Suppose the children conclude that other things they have been taught are lies also, what will be their respect for their parents? G.

Carrying the Bible to Church.

There is a growing sentiment in favor of using the Bible altogether in the Sunday-school classes and discarding the use of lesson helps in everything except home study. This is the way schools should always have done. It is too bad that persons should grow up in the Sunday-school to whom the Bible is an unfimiliar book yet this is what is happening every day. Whateyer may be the advantages that lesson helps have to give they never were designed to take the place of the Bible. The thousands of boys and girls going to Sunday-school should carry Bibles. The Bible should be the Sunday-school's badge of membership. The world should see more of it in the hands of the young and they should be more familiar with its contents.

But the carrying of Bibles to church should not be a duty comitted to the young alone, every Christian should carry one with him and know how to use it. There are persons who grew up in the church and Sunday-school who would not know whether to turn to the back or the front of the book to find a given passage. They have gotten all the Scripture they know from lesson helps instead of from the book itself, consequently they are unfamiliar with its use. In some of the European countries it is a disgrace to appear in church without a Bible. A Scotch minister, for example, would soon take the parishoner to task who omitted following the reading of the word in a book of his own. It is no wonder that Scotch people know Scripture. Americans should take up the custom of carrying Bibles to church. It is a good one. G.

Correspondence.

DEER CREEK, Okla, Dec. 1.—Probably the readers of the MENNONITE think the congregation at Deer Creek has gone asleep or is wiped out of existence by one of those cyclones the Eastern people are so afraid of. But no, we are still here enjoying good health and are working along as usual. The trouble is that a rather tardy correspondent was elected at the last annual meeting. But as there have been no correspondences in the last few issues I thought I would give a sign of life at least.

As said before the work in the church has been carried on as usual, S. S. and preaching every Sunday morning, prayer-meeting every Wednesday night, and the last few months Bro. Peters has been giving catechetical instruction on Sunday afternoons.

Bro. Peters has also been preaching in the English language on Sunday evenings occasionally but has no regular appointment. During the summer Sister Frieda Voth taught two months of German school.

Bro. J. H. Langenwalter was expected to stop here on his way home from the Oklahoma convention, but could not come. This was the second time the brother was expected to visit us but for some reason was hindered from coming, but we hope he can come some time in the near future.

On Thanksgiving Day the three churches of the town held a union meeting at the Mennonite church. Services were conducted in the English language. I believe this is a step in the right direction, because the other churches had no services on this day, heretofore. Bro. Peters opened the services and Rev. Keller, pastor of the Methodist church delivered a very enthusiastic thanksgiving address, showing so many reasons why we should be thankful. I will only mention one, namely that our State has come into the Union as a prohibition state, being the first state doing this. Yes, we should be truly thankful for this. It makes a person rejoice to see saloon furniture loaded on the train, and shipped away, as a person can see if he is in a large town.

Our S. S. scholars are practicing songs and declamations for Christmas.

Next Sunday, Dec. 8, we will, the Lord willing, hold communion services; may we all prepare, or ask the Lord to prepare our hearts, so as not to be unworthy partakers thereof.

We have ample reason to be thankful for our physical blessings, for the Lord blessed us with an average crop, oats were a failure owing to the green-bug. Wheat was not entirely destroyed as in many parts of the State, but yielded enough that all have plenty to eat. One Bro. from our congregation is attending school at Bethel College this winter.

Report of the 12th Pacific District Conference

held at Upland, Cal., Oct. 20—23, 1907.

By the grace and help of God we were permitted to carry out the program. On Sunday morning, Oct. 20, a mission service was held. Brother J. B. Epp presented the cause of the mission in the foreign field, and Bro. J. C. Mehl spoke on home mission.

In the afternoon the S. S. Convention was held. The "specimen class," as conducted by the teacher, was practical and well adapted for the occasion. The three papers on the program were given, all well adapted to the encouragement of the S. S. work. The evening service was conducted by the Brethren J. S. Hirschler and Wm. Galle.

On Monday morning a short prayer meeting was held, conducted by the chairman M. Horsch, after which Bro. H. J. Krehbiel, of Trenton, Ohio, preached the conference sermon from I Cor. 3, 11—15.

1. Resolved: That, in absence of the secretary, F. F. Jantzen be elected as secretary pro tem.

2. Resolved: That the two members present of the program committee shall take the work in charge to proceed.

3. Resolved: That the order of the day be as follows: sessions from 9:30—12 a. m.; 1:30—4:00 p. m.

The conference minutes could not be read at this time because neither the secretary's book nor any report was at hand.

The certificates of delegates were handed in and resulted as follows:

Menno, Wash., church, 16 votes, delegates J. R. Schrag, P. Gering.

Colfax, Wash., church, 4 votes, delegate M. Horsch.

Salem, Ore., 5 votes, delegate P. J. Gerig.

Dallas, Oregon, 4 votes, delegate M. Horsch.

Paso Robles, Cal., 4 votes, delegates J. K. Lichti, J. Lichti, Sen.

San Marcos, Cal., 4 votes, delegates F. F. Jantzen, J. Hamm, A. G. Claassen, J. E. Claassen.

Upland Cal. church, 8 votes, delegates M. Horsch, J. L. Schowalter, J. P. Wedel, A. J. Ledig, J. J. Voth, J. C. Mehl, J. Detweiler, H. Schmutz.

4. Resolved: To receive into conference the following two churches:

a) Reedley, Cal., church, 3 votes, delegate D. T. Eymann.

b) Aberdeen, Idaho, church, 4 votes, delegate M. Horsch.

5. Resolved: To give a complimentary vote to the following brethren: Wm. Galle, J. S. Hirschler, H. J. Krehbiel, J. B. Epp and A. Giesbrecht.

6. Resolved: That the chairman appoint a committee on resolutions. He appointed J. B. Epp, J. J. Voth and P. J. Gerig.

7. Resolved: That we will have a question box. As there was ample time the following question was discussed: Would it not be desirable and practicable that we of the Pacific District would hold in connection with the annual district conference also a ministerial conference? After the discussion—

8. Resolved: That by the way of trial a ministerial conference be held.

9. Resolved: That an eztra program committee consisting of three members, be elected for this purpose.

10. Resolved: That during this conference session the ministers will meet to organize for this purpose.—This resolution was carried out and the following brethren were elected as program committee for next year: M. Horsch, J. S. Hirschler and P. R. Aeschliman.

Several questions were discussed: has the conference a constitution? Should we have one? —The secretary's book was again wanting, so the question was put on the table.—The subject of giving was also discussed.

In the afternuon the topic: "Our German School" was discussed. A paper was read by J. M. Suderman.—The delegates from Aberdeen, Idaho; Upland, Cal. and San Marcos, Cal., reported that German school was held at the respective places; at Menno, Wash., and Salem, Ore., efforts were put forth to interest people for the cause and to secure a competent teacher, and at Paso Robles the number of children is very small.—Hold fast to support the German, but rather give it up than cast away the young people.

After a short prayer meeting on Tuesday morning the reports of both of the itinerant ministers were read and accepted (resolution No. 11).—The topic: "How can the congregations make the task of the intinerants easier?" was opened by a paper from P. J. Gerig.—In the discussion the importance of looking after the scattered Mennonite families were pointed out.

12. Resolved: That we employ two itinerant ministers for next year one for the northern and the other for the southern district, provided that they pay special attention to those that are scattered.

13. Resolved: That the business committee to be elected for next year shall be instructed to look after a worker who can be employed permanently, for the whole year, as itinerant minister.

In the afternoon session P. R. Aeschliman read his paper on the topic: "How can we improve in the mission activity?"—J. R. Schrag read a paper on: "What blessing does a congregation receive from its mission activity?" —In both of these papers several practical points were given.

On Wednesday morning greetings and good wishes from the Western district conference were received.

14. Resolved: That we gratefully accept these greetings by a brotherly reply.

The paper by J. Hege, on the topic: "How can the hunger and thirst after righteousness be aroused?" was read, and the subject discussed, followed by a Bible reading, conducted by J. B. Epp.

At the business meeting in the afternoon the report of the treasurer was read and (resolution No. 15) turned over to the auditing committee. The committee reported the report to be correct.

16. Resolved: That we adopt the report.

17. Resolved: That we turn the collection taken on Sunday, Oct. 20, over to the treasurer for foreign mission.

18. Resolved: That the incurred expenses for the trip to Upland, Cal., of Brother and Sister Epp be paid out of the conference treasury.

19. Resolved: That the next conference session be held at Dallas, Ore.

20. Resolved: That the itinerant ministers shall receive during the time of their travel a renumeration of $2 per day.

The elections resulted as follows: chairman M. Horsch, assistant chairman J. Hege, secretary F. F. Jantzen, treasurer S. Aeschliman; program (or business) committee: J. K. Lichti, J. C. Mehl and J. S. Hirschler; itinerants: P. R. Aeschliman for the northern and M. Horsch for the southern part of the district.

21. Resolved: That the newly elected business committee be commissioned to look up whether we have a constitution, and if we have none, to prepare one for presentation at the next conference.

22. Resolved: That the conference wants to express its wish that every congregation will consider its urging duty to send at least one delegate to the next conference session.

23. Resolved: That the Pacific conference herewith give expression of the joy that Brother and Sister Epp attended this session, wishing them God's richest blessings in their work, and also gives cordial greetings to the Hopis.

The following report of the Committee on Resolutions was adopted as read (resolution No. 24):

1. That we thank God for the opportunity and the success of these peaceful deliberations and rich blessings.

2. That we expresss our thanks to the brethren in attendance from the Eastern conferences for their helpful assistance by preaching and deliberation.

3. We thank Brother and Sister Epp for their visit, assistance and encouragement in the work of missions.

4. That the business committee shall request the sewing societies of this district to arrange for an annual mission festival in connection with the conference, and to give them a place on the program.

5. That we give expression of gratitude to the Upland congregation for their good entertainment and hospitality.

6. We are obliged to the choirs for the excellent music they have rendered.

7. That we desire to have this conference report published in our church papers "Bundesbote" and "Mennonite."

Committee on Resolutions.

At the close several of the brethren gave in a few brief and fitting remarks expression of their good impressions received from this conference. After a song and prayer conference adjourned.

M. HORSCH, Chairman.
F. F. JANTZEN, Secretary.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 22.—THE MAGNIFICAT A CHRISTMAS SONG Luke 1, 46-55.

QUESTIONS.

1. What is the Magnificat? Luke 1, 46.

2. Why does Mary's soul magnify the Lord? Luke 1, 48a.

3. What does it show, that Mary calls God her Saviour? Luke 1, 47.

4. Why shall all generations call Mary blessed? Luke 1, 48a.

5. How is His mercy unto generations and generations?

6. Who receives this mercy? Luke 1, 50b.

7. Why does God fill the hungry with good things and sends the rich empty away?

8. What promise was fulfilled by Christ's birth? Gen. 22, 18.

MEDITATIONS.

The Magnificat is the poetical and prophetical expression, which Mary the mother of Jesus, gives to her joyous thoughts, beginning: My soul doeth magnify (magnificat) the Lord.

Mary's soul magnifies the Lord, because He has magnified her and has made her, who was an obscure Jewish maiden, the future mother of the world's redeemer, the highly favored.

So shall we magnify the Lord, when the Lord magnifies us, making us His children through Jesus Christ our Saviour. Mary calls God her Saviour, showing that even the mother of Jesus needed a Saviour. Her spirit has rejoiced in God her Saviour, because her spirit has come close to God and has recognized His saving grace. All generations shall call her blessed for she is the most highly favored among women. Though some have exalted her too high, even above Jesus, all Christians of all ages will call her blessed, will give her all the honor due her as the mother of our Saviour.

God showed His almighty power in the birth of Jesus, human yet sinless, but His doing was holy and done in mercy for all generations, for in Jesus Christ is redemption and salvation for all generations.

The mercy of God is for all people, but not all accept it and His mercy can be only on them that fear Him, who with loving fear try to avoid all which is displeasing to God.

God can fill the hungry with good things, because they are hungry, willing to be filled, while those who are rich, believing themselves rich, are sent empty away, not being willing to receive mercy because they believe not to need it. We must recognize our own lost condition before we will look for a Saviour and will accept Christ as our Saviour.

The help promised in the Messiah to Abraham and his seed is to appear in Jesus and in Him all nations shall be blessed, for He is not only a Saviour of the Jews, but of all nations.

QUOTATIONS.

Mary, the Mother of Christ.

Mary, to thee the heart was given
For infant hand to hold,
Thus clasping, an eternal heaven,
The great earth in its fold.

He seized the world with tender might.
By making thee His own:
Thee, lowly queen, whose heavenly light
Was to thyself unknown.

He came, all helpless, to thy power,
For warmth, and love, and birth;
In thy embraces, every hour,
He grew into the earth.

And thine the grief, O mother high!
Which all thy sisters share,
Who keep the gate betwixt the sky
And this our lower air;

And unshared sorrows, gathering slow,
New thoughts within thy heart,
Which through thee like a sword will go,
And make thee mourn apart.

For if a woman bore a son
That was of angel brood,
Who lifted wings ere day was done,
And soared from where He stood;

Strange grief would fill each mother-moan,
Wild longing, dim, and sore:
"My child! my child! He is my own,
And yet is mine no more!"

So thou, O Mary! years on years,
From child-birth to the cross,
Wast filled with yearnings, filled with fears,
Keen sense of love and loss,

His childish thoughts outsoared thy reach,
Even his tenderness
Had deeper springs than act or speech
Could unto thee express.

Strange pangs await thee, mother mild!
A sorer travail pain,
Before the spirit of thy child
Is born in thee again.

And thou wilt still forebode and dread,
And loss be still thy fear,
Till form be gone, and, in its stead,
The very self appear.

For when thy Son hath reached His goal,
And vanished from the earth,
Soon shalt thou find Him in thy soul
A second, holier birth.

GEORGE MACDONALD.

The Sunday School Lesson.

By A. S. SHELLY.

Lesson Notes for Dec. 22.

SUBJECT; A Christmas Lesson. Matt. 2:1-12.

GOLDEN TEXT: For unto you is born this day in the city of David, a Savior who is Christ the Lord. Luke 2:11.

Every returning Christmas season, and indeed often between times, we turn with delight to read again the wonderful story of the nativity of Jesus. If it is with any other feeling or perhaps with no feeling in particular, that we go through the form of repeating or hearing repeated the old, old story, if it becomes to us hackneyed, monotonous and tiresome, it must be because we have not caught its meaning for us individually and for the world. He to whom Jesus has become a precious Savior, will never tire of meditating upon and discovering new depths of meaning in the story centering around that manger in Bethlehem. Every time He beholds in thought the day-break of hope for a world lost in darkness and sin, he joins in spirit in the Glory song of the angels with a growing appreciation of the heavenly joy it expresses. May such be our experience in meditating again upon this Chrismas story, and may we find it

"pleasant to repeat
What seems each time we tell it
More wonderfully sweet."

This passage from Matthew's account presents to us one of the groups of eye-witnesses drawn to the infant Savior through supernatural announcement. The shepherds where the first of these, coming as they did the same night that He was born, and finding Him lying still in the improvised cradle in the stable (Luke 2). When the wise men from the east arrived, they found Him in a house where Joseph had found a temporary home for the mother and her little child. They had been here at least forty days, the time required by the law of Moses for their purification, at the close of which period they presented the child in the temple at Jerusalem (Luke 2:22-39), returning to Bethlehem and probably intending to remain there, had not Herod's enmity made it necessary to seek safety for the child elsewhere.

Of the birth of Jesus, Matthew and Luke give us the most circumstantial accounts; the other two gospels make each only one brief statement regarding it. But both of these brief statements corroborate the fuller accounts in the one point which has been the rock of offense for skeptical critics from the days of the apostles to the present time. The superhuman conception which made this child, not metaphorically but actually, the Son of God and Son of man is definitely affirmed in Matthew and in Luke. Matthew tells us of the angel's appearance to Joseph to explain it to him when he was troubled about the matter, and Luke records Mary's perplexed question and the angel's explanation. Mary accepted by faith the announcement of her conception by the overshadowing of the Holy Spirit, and Joseph later was perfectly satisfied with the angel's assurance to that effect. These two pious people therefore knew by their own consciousness and by direct testimony from heaven that the child to whom Mary gave birth in the stable at Bethlehem was not the son of Joseph but the Son of God.

Mark asserts the same fact in the first statement of his gospel —"The beginning of the gospel of Jesus Christ, the Son of God." John, also, states it when he says: The Word was God - - and the Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father) full of grace and truth."

Unbelief's denial of this sublime fact puts Joseph and Mary in the bad light of immorality or gross deception or both, makes the gospel story a tissue full of untrustworthy statements which need to be sifted and explained by those who know better than the writers, and leaves faith nothing to tie to as an anchor of hope for salvation from sin and its consequences. A son of Joseph and Mary could be no mediator between God and man, could have no power on earth to forgive sins, could not be the Captain of our salvation giving us victory over the powers of darkness, could not light up the grave with the hope of a resurrection and eternal life, could not, in short, make good any one of the many promises which Jesus gave to His disciples and which have been the comfort and consolation of the saints in all ages.

But thanks be to God, we see Jesus as Immanuel, God with us. Believing the testimony of the angels, accepting at their face value Jesus' own declarations concerning Himself, and rejoicing in the truth of all that the Spirit has testified concerning Him through the evangelists and apostles according to Christ's own word (John 15:26; 16:13-15), we are prepared to fall down with the wise men before that Bethlehem manger and worship the babe in whom dwelt all the possibilities of the fullness of the Godhead, and rejoice with the shepherds in the knowledge that He is Christ the Lord—the Lord of heaven and earth, the King of glory, having come indeed in humiliation to suffer and to die but also to overcome and bring to nought him that had the power of death (Heb. 2:14) and bring life and immortality to light. And as we worship there an other vision breaks in upon us and we see Him coming again, no longer in humiliation but in glory, His saints gathered unto Him from all the ends of the earth to adore and praise Him and to reign with Him for evermore.

Whatever may have been the nature of the star seen by these men, the only thing about it of importance to notice is that God used it and the imperfect knowledge of the times to direct these seekers in their search for the Messiah, the promise of whose coming had somehow come to their knowledge and had filled their longing hearts with an expectation of blessings, perhaps to their minds but vaguely defined blessings, from the God of heaven through His chosen people. They were the representatives of honest, devout souls among the gentiles, open to and seeking after the truth, as the Shepherds represent the same class among the Jews. All such sincere seekers God somehow leads to Him who is the Truth, the Way, and the Life, while the indifferent are passed by, the unbelieving are given over to their unbelief, and the enemies are thwarted in their plans to oppose.

And it is the same with regard to the truth of His second coming. For them that love His appearing there will be the crown of righteousness and of rejoicing in that day (2 Tim. 4:8).

Marriages.

CAMPBELL—WENK.—On November 14, 1907, in Philadelphia, by N. B Grubb, Mr. William Campbell to Miss Zilla Wenk, both of Philadelphia, Pa.

AMSTUTZ—SPRUNGER.—On December 5, 1907, at Berne, Ind., by Rev. J. W. Kilewer, Levi Amstutz, of Apple Creek, Ohio, and Ida E. Sprunger, of Berne, Ind.

ROSENBERGER—ERDMAN.—On November 23, 1907, by A. B. Shelly, Mr. John B. Rosenberger and Miss Florence Erdman, both of Milford Square, Pa.

Deaths.

LANDIS.—On November 29, 1907, at Shelly, Pa., Joseph Landis, aged 80 years, 6 months and 2 days. Funeral services were conducted on December 3rd by Rev. Benner at the house of mourning, and by A. B. Shelly at the West Swamp Mennonite church where interment was made.

Contributions.

For Foreign Mission.

During the month of November the following gifts were received:

I. FOR GENERAL FUND.—From the Sewing Society of the Newton, Kan., church $25; church at Dallas, Ore., harvest thanksgiving collection $21 25; ditto, former collection $2.46; Garden Tp. church, Kan. $14; Christian church, Moundridge, Kan. $22.45; West Zion church, Moundridge, Kan. $13 10; Y. P. S. of Hoffnungsfeld Eden church, Kan. $16.25; Hillsboro Menn. church $16 50; Hoffnungsau church, Kan. $74; Zion church, Donnellson, Iowa $4.77; ditto, children's festival $1.10; John J. Krehbiel, Moundridge, Kan. $10; West Swamp church, Pa. $68 68; ditto, S. S. $4.03; Bethany church, Quakertown, Pa $6.61; Flatland church, Pa. $10; Saucona church, Pa $2; Salem church, Daltoo, O. $11.15; Upland church, Cal. $32; birthday gifts from little girls and boys, Pulaski S. S. $3 12; Menn. Sewing Society, Rostheru, Sask. $100; mission collection, Rosthern, Sask. $28; Friedensfeld church, Okla. $9.84; Neuhoffnungstal, church, Meno, Okla., wages for the church building at Cantonment $34 50; anoaymous, for the mission in Montana $3; Ladies' Aid Society, Silver St church, Goshen, Ind. $11; Y. P. S. of Grace church, Pandora, O. $27; Uriah Binkley, La Salle, N. Y. $10; Luella Krehbiel, Buffalo, N. Y. $5; Sewing Society of Pretty Prairie church, Kan $21 50; Y. P. S., Halstead, Kan. $14 31; Rosenorter church, Sask. $82; thanksgiving collection of church at Loretta, S. D. $25; Friedenstal church, Okla , thanksgiving collection and mission collection from children $171.35; conference collection, Upland, Cal. $33; Elisabeth Stauffer, Donnellson, Iowa $10; Deer Creek church, Okla. $27; harvest offering, Hoffnungsfeld Eden church, Kan. $78; mission collection of Emmaus church, on thanksgiving day $256 60.

II. FOR MISSION IN INDIA.—From J. D. C. Goering, Moundridge, Kan. $10; John J. Krehbiel $5

III. FOR LEPERS IN INDIA.—Dorcas Society, Wayland Menn. church, Iowa, $10; Jacob Hoeppner, Winkler, Man. $5.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

News of the Week.

Domestic.

60TH CONGRESS.

BILL INTRODUCED TO TAX BEER FOR CANALS AND RIVERS.

WASHINGTON, Dec. 5.—An annual tax of $1 on every barrel of beer brewed in the United States for the creation of a "permanent investment fund" of $50,000,000 yearly for the development of the country's waterways, is the proposition carried in a joint resolution introduced in the house today by Mr. Acheson, of Pennsylvania. The preamble asserts the inadequacy of railroad trackage to handle the country's fast growing business, points to waterways extension as the vital prerequisite to state and national development of resources, and recites that the revenue from proposed high license tax on beer should be applied annually "not as an ordinary expense, but as a permanent investment."

A bill providing for prohibition in the District of Columbia was introduced by Representative Lamb, of Virginia.

A bill prohibiting railroad companies from charging a greater rate for the transportation of freight over short distances than is charged for longer distances for the same commodities and the same class of freight in the same quantities was introduced by Representative Hardy, of Texas.

SENATOR BEVERIDGE PRESENTS CHILD LABOR BILL.

WASHINGTON, Dec. 5.—Senator Beveridge to-day reintroduced his child labor bill which prohibits carrying over interstate lines the products of mines and factories in which children under fourteen years of age are employed. He also reintroduced his last session measure providing for the payment of government meat inspection by the government and requiring the date of packing to be stamped on meats.

Glimpse of Uncle Sam's Monster Account Book.

Total receipts	$846,725,339.62
Total expenditures	762,488,753 32
Surplus	$84,236,586 30
Total public debt	$2,467,188,061.54
Cash in treasury	1,688,027,086 33
Increase in receipts, 1907	84,338,435 00
Increase in expenditures, 1907	25,771.171.31

SOME INCREASED EXPENSES.

Senate	$281,052 23
House of Representatives	390,193 08

SALARIES AND EXPENSES.

Department of State	$258,318 05
Treasury Department	79,223.98
Interior Department	66,310 36
Navy Department	45,840 00
Department of Agriculture	256,484.55
Department of Justice	107,242.45

ESTIMATED REVENUES.

1908	$844,025,581.10
1909	878,123,011.30

APPROPRIATION ESTIMATE.

1909	$912,949.288.96

380 MEN CAUGHT IN A MINE.

FEARED RESCUERS WILL FIND ALL DEAD WHEN THEY REACH THE INSIDE WORKINGS.

PITTSBURG, December 6.—A terrific and disastrous explosion occurred today in mines Nos. 6 and 8 of the Consolidated Coal Company, of Monongah, W. Va. There were nearly four hundred men entombed. Mine No. 6 is located on the east side of the Monongahela river, and mine No. 8 is on the west side.

The explosion was heard for a distance of eight miles. It is believed that a majority of the entombed men were killed.

It was said the explosion started in No. 6 and spread to No. 8 mine, the two being connected. The very earth seemed to be rent at the moment of of the shock. Some idea of the force of the explosion may be gained from the fact that props from the mine were not only blown out of the entry, but were hurled by the force of it clear across the west fork of the Monongahela river.

It is feared that the accident will turn out to be the worst in the history of mining in this country.

The town of Monongah has a population of about 6,000 and while for the most part the miners are of foreign birth, there are still many American workmen. Possibly the largest steel tipple in the State is located at Monongah. The mines are both shaft and slope mines, being worked by the rope and haulage system. They lie on both sides of the river and are connected by steel-pier bridge, owned and operated by the coal company.

The coal company is one of the largest companies of the kind in the country and is capitalized at about $20,000,000. The coal company has its relief arrangements down to a system and special trains are ready to bring the wounded to the miners' hospitals in this city as fast as possible. A hospital has been arranged at the opening of the mine where the wounded will receive attention.

Several men were practically blown out of mine No. 6 through an air hole. The mines did not work yesterday. The scenes about the opening of the mines are impossible to describe.

FAIRMOUNT, W. Va., Dec. 6.—At 11 o'clock to-night the list of employees of mines Nos. 6 and 8, at Monongah, had been checked off, showing 380 were in the two mines when the explosion occurred. Of these six have been brought to the surface dead and five escaped through air shafts. The latter five are in the miners' hospital here, with serious injuries and in a precarious condition. The indications are that a majority, if not all, caught in the mine are dead.

It is reported here that the mine officials have ordered 380 coffins shipped to Monongah as soon as possible.

ELECTRIC SPARK CAUSED EXPLOSION.

MONONGAH, W. Va., December 10.—This afternoon 141 bodies had been brought from mines Nos. 6 and 8 of the Fairmont Coal Company, where probably more than four hundred miners were killed by an explosion last Friday. It is believed that the preliminary work of the rescuers has at last been completed, after many interruptions and complications, and that conditions are now favorable for the recovery of all the bodies.

Lieutenant-Governor McDermott, of West Virginia, who came here as the personal representative of Governor Dawson, completed his investigation and left for his home in Morgantown. There he will prepare his report and mail it to the executive. A large number of funerals were held yesterday.

State Mine Inspector J. W. Paul is quoted as saying he believed the explosion was started by an electric spark from runaway cars in the main entry. A string of these cars was piled up in the entry at the bottom of a slope.

Chicago Chosen by Republicans.

WASHINGTON, December 7.—The Republican national committee, in session at the Shorebam Hotel, to day voted to hold the next Republican national convention at Chicago, on June 16. Chicago won on the first ballot, the vote being: Chicago, 32; Kansas City, 17; Denver, 4. After the vote was announced Chicago was declared the unanimous choice of the committee.

Brewer Bush Is for Local Option.

KANSAS CITY, Dec. 9.—Adolphus Busch, the millionaire brewer of St. Louis, was quoted in an interview here to-day as saying that he favored local option and partial Sunday closing.

"I am in favor of local option," said Mr. Busch, in reply to the question of a newspaper man. "If a saloon is obnoxious to a community let it be voted out."

He continued: "As to Sunday closing I have a plan that should meet with universal approval. It is this: Close the saloon from midnight Saturday until 2 o'clock Sunday afternoon and then let them open. That would give every one an opportunity to go to church in the morning."

The widespread prohibition movement was viewed with some alarm by Mr. Busch. "It is spreading all over the south," said he, "and even Oklahoma went Prohibition. That cost me a million dollars."

Mrs. Taft Dead.

MILBURY, Mass., Dec. 8.—Death, which had been expected almost hourly for a week past, was announced this morning at 12:20 o'clock from the bedside of Mrs. Louisa Maria Taft, mother of William H. Taft, secretary of war. Mrs Taft was the widow of Alphonso Taft, secretary of war and attorney general of the United States under President Grant and later minister to Austria and Prussia.

Foreign.

Japanese Laborers to be Kept Out of America.

TOKIO, December 7.—There is reason to believe that the entire question of emigration of Japanese to America has been satisfactorily settled, at least for the present, after the series of conferences which have been held between United States Ambassador O'Brien and Minister of Foreign Affairs Hayashi.

It is understood that at their last meeting the representatives of the Japanese government outlined a plan by which they agreed to limit emigration to students and commercial men having means of support, and entirely to prevent Japanese laborers from going to America.

"Queen of the Sea."

QUEENSTOWN, December 6.—The Mauretania, the new Cunard liner, is "queen of the sea." When the steamship passed Daunts Rock at 5:49 p. m. yesterday she established a new eastbound transatlantic record. Her time for the voyage from Sandy Hook, four days, twenty-two hours and twenty-nine minutes, beats the best time of her sister ship, the Lusitania, by twenty-one minutes.

The mails which the Mauretania was bringing from Liverpool will be delivered in London in time to be answered by Saturday's American-bound steamers.

King of Sweden is Dying at Stockholm.

STOCKHOLM, December 7.—The condition of King Oscar, the aged ruler of Swedon, is hopeless, and his death is momentarily expected.

The King has been ill for some time, but not until the other day, when Prince Gustav took the reins of government as regent, was it realized that his condition was so serious.

SWEDEN'S KING DEAD.

STOCKHOLM, Dec. 8.—Oscar II, king of Sweden, died at 9:10 o'clock this morning. The death of the monarch occurred in the royal apartments of the palace, surrounded by the members of his family, including the queen, Sophia, and the crown prince, Oscar Gustav, and high ministers of state. The inevitable end had been awaited, while outside the palace great crowds stood with bowed heads and tearful eyes long after the announcement came of the death of their beloved sovereign.

Their hearts filled with grief, for Oscar was something more than a ruler to his people, and had endeared himself to them as intimate and personal friends. When the flag on the palace was dropped to half mast there was a moan of anguish from the assembled multitude and many of them cried "Our dear old king is dead."

CAREER OF MOST REMARKABLE MONARCH OF AGE.

Oscar II, king of Sweden, was one of the most remarkable and interesting men and perhaps the most brilliant monarch in Europe. He was much more than a hereditary ruler. He was a man of intellect, an able statesman, an eloquent orator, a writer, painter and musical composer of talent and, above all, a kind, patient, benevolent father of his country. Like Francis Joseph of Austria, he was loved by the masses, and like Francis Joseph, too, he worked long and faithfully in their interests. Of him M. de Blowitz once said:

"He is the most brilliant, intelligent royal man in Europe. Democratic in manners, with a flawless graciousness, a commanding presence; perfectly knowing the modern liberal ideas prevailing among the masses, and yet, with all his studied and natural democracy, appearing the king, the ruler born."

Nobel Prize Divided.

CHRISTIANIA, Norway, December 10.—The Nobel peace prize has been divided between the Italian, Ernesto Moreta, and the French candidate, Louis Renault.

M. Renault is the permanent delegate of France to The Hague tribunal and represented his country at the second Hague conference last summer.

M. Moneta has been prominent as a worker for peace in Italy. He was elected president of the Fifteenth Universal Peace Conference at Milan in September, 1906.

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A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, $3 a year; four months, $1. Sold by all newsdealers.
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Good Books.

Mennonite Articles of Faith.

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

Single copy, postpaid..... ....$.25. Per dozen.....$2.50.

Songs of Faith and Hope.

A Song Book overflowing with old favorites and some splendid new pieces. 145 numbers. Every one good; not a single piece of dead timber in the collection. Bound in cloth, single copy, postpaid *25c.* Per 100 *$15.00.*
Freight or express charges extra.

Mennonite Hymnal.

A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Price. Half leather, sprinkled edges, postpaid.....*$ 85*
Full morocco, gilt edges, postpaid.... ..... *2 25*
Levant, Div. Circuit, Limp gilt edges..... *4 00*

History of the Mennonite General Conference.

By H. P. KREHBIEL.

This book was published only a few years ago and is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations, is printed on good quality paper, clear type, and bound in neat cloth binding. We have lately purchased the entire edition of this book and offer it now at the

special price of 75 cts.
per copy postpaid.
Former price - - $1.85.

Christmas Post Cards.

No. 60. Holly Post Cards.

The offerings this year were more beautiful than ever. Of all that were offered we think we have chosen the very finest, and have made the price the very lowest when quality is considered. This number contains twelve beautiful designs, holly, vines, ferns, anchors, baskets, festoons and bouquets, in natural colors and gold. They will please you.

12 cards for **25c**; 100 cards for **$1.50**

Certificate of Baptism.

No. 104.

Price 20 cents per copy.—$1.75 per dozen postpaid.

Size 11x14 inches.

A Beautiful Design Printed in Gold and Black.

SILK CARDS.

No. 1.

A very attractive Silk Card, embossed and stamped, with silk flowers. 10 different designs.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price 4c each;
40c per dozen.

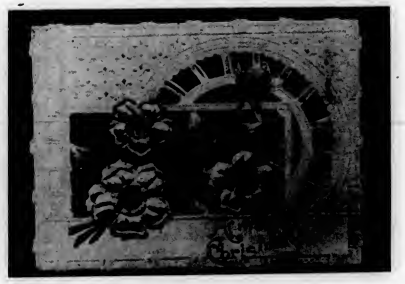
No. 2.

A collection of 10 different designs of beautiful silk cards, embossed and stamped. Envelope with each card.

A Merry Christmas.
A Happy New Year.
A Happy Birthday.
Easter Greetings.

Price **10c** each;
75c per dozen.

No. 3.



The latest charming silk card, embossed and stamped, with silk flowers. In beauty it is superior to any other card on the market. Envelope with each card.

A Merry Christmas. A Happy New Year.
A Happy Birthday.

Price **15c** each; **$1.20** per dozen.

The above cards can also be obtained in German.

Mennonite Book Concern, Berne, Indiana.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXII. BERNE, INDIANA, DECEMBER 19, 1907. No. 50.

Spinning.

Like a blind Spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fail; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place
In some great fabric to endure
Past time and race,
My threads will have; so from the first,
Though blind, I never felt accurst.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young—
So young I heard
It, knowing not that God's name signed
My brow, and sealed me His, though blind.

But whether this be seal or sign
Within, without—
It matters not. The bond divine
I never doubt.
I knew He set me here, and still,
And glad, and blind, I wait His will;

But listen, listen day by day,
To hear their tread
Who hear the finished web away,
And cut the thread
And bring God's message in the sun,
"Thou poor, blind Spinner, work is done."

Selected.

Items of News and Comment.

In "the fullness of time" Christ was born.

Christ's coming nineteen centuries ago affected men differently, as it does at the present time.

Sister Rose Lambert, a worker at the Hadjin Orphanage in Turkey, states that the need there is greater than ever before on account of the scant harvest and scarcity of wheat.

The Sixtieth Congress of the United States is marked by the addition of two senators and five representatives. The Senate is composed of 92 members and the House of Representatives of 391.

Christmas Greeting.

Sing and rejoice, O daughter of Zion: for, lo I come, and I will dwell in the midst of thee, saith the Lord. Zeph. 2: 10.

Christmas Day.

Many of our Puritan ancestors refused to celebrate Christmas because of old associations connected with the day. But many of the reasons for their course have passed away. The birthday of Jesus is unknown; but the Christian world has settled on this for a celebration of the event, and no other day would be any better. It is a day of good cheer. It does promote peace and good will among men. It is a happy event in the life of millions of people. Some of the most delightful memories of our lives are connected with it. If there is much labor in the preparation for it, and much weariness in the selection of gifts, the labor and the gifts bring pleasure, not only to millions of children, but to those of every age, and in every walk of life. Even if some of the presents are ill-chosen, even if some money is wasted, the spirit of the giver is manifest. Charles Dickens did much to revive the interest in the day in England, not for religious purposes, but as a time of good cheer and happiness and kindly feeling between people of all classes. In our churches we may promote the cause of true religion, and of the worship of Christ in our Christmas celebrations. In some churches children bring gifts for the poor and needy. Everywhere the story of Christ and of the angel's announcement is retold. The Sunday-school celebration may be used to develop the spirit of Christ in the child's heart, and the spirit of love and reverence for Him who came to earth to save men from their sins.—Ex.

On Dec. 8th Bro. M. Just, of Oklahoma, filled an appointment at West Brook, Minn.

Prompt renewals for our publications at this time of the year are greatly appreciated by the business manager.

The congregation at Great Deer, Sask., partook of the Lord's Supper, on Nov. 24, Elder P. Regier, of Rosthern, officiating.

On Dec. 1, Rev. H. R. Voth, of Newton, Kan., ordained in the congregation Lucien, Okla., the minister J. A. Lichti to the office of an elder.

Bro. Gerhard Epp reports that last summer in the vicinity of Rosthern, Sask, diphtheria was prevalent among the children; several of the patients died.

Sister Frida Kaufman, of Newton, Kan., recently visited several congregations in Kansas and gave at well attended meetings stirring talks in behalf of the deaconess work.

Week of Prayer, January 5-12, 1908. We failed to get the prepared program, subjects arranged for this purpose, for publication in this week's issue. Look for it early in 1908.

The funeral of Elder Peter Balzer, Goessel, Kan., took place on Dec. 11. The services at the Alexanderwohl church conducted by Rev. H. Banman and G. Harder were largely attended and very impressive.

On Sunday, Dec. 1, the Mennonite congregation at Hamburg-Altona, Germany, celebrated the 25th anniversary of the installation of their beloved pastor, Rev. H. van der Smissen. He is also the publisher and editor of the "Mennonitischen Blætter", the oldest Mennonite paper in existence.

Cordial thanks.—At the close of another year we wish to heartily thank every one who has assisted us in any way—in the way of contributions for the columns, in funds, in soliciting subscribers, or in any other way. But above all we desire to praise the Lord for His kind help, gracious deal-

ings, for life and health to do the work cheerfully. He is the sourse of all that is good, worth to have or to do.

In one of our Mennonite exchanges we have the following encouraging correspondence: "Revival services are being held in many congregations at the present time, both in the East and in the West..... We are glad to see the activity of our brethren in Pennsylvania in maintaining an interest in their several congregations."

Correction.—In the "report of the 12th Pacific Conference," 20th resolution (see MENNONITE No. 49, page 5) we have the word "renumeration" instead of "remuneration". The two words are made up of the *same* letters, but convey a great difference in meaning. It is indeed of vital importance "how" the letters of a word, and the deeds of a person, are placed, in order to pass criticism and correction!

In reference to the Mennonite General Conference held recently at Kokomo, Ind., one of the secretaries, Elder S. F. Coffman, in his "reflections" on the conference gives the following statement and suggestion for a stronger or more general representation: "One hundred and fifteen laborers in Christ's vineyards, bishops, ministers and deacons, besides a great many mission workers and others active in the service were assembled. We had the privilege of hearing from but very few of them. Of the fifty delegates appointed by the different conferences only a few had an opportunity to take any active part in the deliberations of the general body. There should be some method devised of conducting the conference work in a more representative manner."

The Flag in Manitoba.—The Manitoba law in relation to flag-flying in the public schools of that province, is not to be a dead letter. A declaration by the teacher in relation thereto must accompany his regular half-yearly return at the close of the school term: and if the law has not been observed, the Department of Education says it "will not be able to recommend the payment of the legislative and municipal grants." The teacher must also certify that the flag is in "good condition and repair." This seems to be almost a necessity at this time. In Canada, in the past, we have taken the intelligent loyalty of our citizens for granted, and we have not been great enthusiasts in regard to flag-flying. But, in view of our great foreign immigration, there seems to be little doubt that some means must be taken to inculcate that intelligent loyalty in our newly arrived citizens that has been in the past the birthright or every native-born Canadian. As to the best way of developing this loyalty there may be great divergence of opinion; but there will be no question that respect for the flag is something that should be wisely taught.—Christain Guardian.

Our Publishing Interests.—We learn through our correspondents and otherwise that many are anxiously awaiting the result of our "Publication Board," recently formed with a view of purchasing and consolidating the publishing interests of that branch of the Mennonite people known in a general way as the "Old Mennonites," or, as designated by some, that branch of the Mennonite people adhering to the Mennonite General Conference (B). The committee, which held sessions some weeks ago, both at Goshen and Elkhart, and which made a partial report to the General Conference held near Kokomo, and to which were added three additional members by said conference, has chosen a sub-committee of four members, among whom are J. S. Shoemaker, of Freeport, Ill., and Eli S. Hallman, of Cressman, Sask. This sub-committee has been laboring toward the consummation of the purpose in view, but the whole matter is yet in a state of deyelopment, in which it is not possible at this time to say anything definitely. The friends of this part of our church work will kindly exercise patience until the committee gets a little further on in the work, and as fast as actual decision will be attained to, they will be given to the public.—Herald of Truth.

The Masons on Public Occasions.

What a blot on the open, religious life of the Pilgrim fathers of New England was the Masonic ceremony with which the late occasion at Provincetown was marked! How unbecoming was the act of the President in putting on the Masonic dress the mark of the secret society to which he belongs! What of the crusade against the habit of a nun in one teaching in the public school? So at Canton, Ohio, at the McKinley ceremonies, what a figure the marching Masons made, under the eye of their fellow, Mr. Roosevelt! The whole business is out of keeping with the unity and fraternity of a free people, who have proof enough in present evils of the bane of secrecy in the lodges, native and foreign.—*The Christian Nation.*

From Our Missionfields in India.

Missionary J. F. Kroeker writes:

Janjgir, C. P. India, Oct. 1, '07.

Worthy Mission Board!

The third quarter of the year has been the hardest one for us, as we have been kept in the house on account of the rain. It is therefore also hard to send in a report of our work during the quarter. One thing we have learned, however, namely, that we are not to report of ripe fruit as long as only blossoms appear. That we are to wait with our report until the fruit developes. In our last report we spoke of a man who had presented himself to become a Christian, and who came regularly to our services. During the past quarter he did not come anymore, and it is reported that he has his second wife living with him again, who is not willing to leave him, and that it is on her account that he absents himself from our services. Whether this is so or not, it grieves one to have to pass through such experiences and it suggests the question, whether our ideas as regards mission methods are the proper ones. Our method is to wait for fruit before we baptize, while other missions baptize all who desire to be baptized, providing they profess faith in the Lord Jesus, without asking what the extent of their faith is. One main condition with them is, that they are willing to break their caste. Then after they are baptized they are instructed. In the above case it would probably have been better if I had a catechist in the village where the man lived to whom he could have come for instruction and advice. But as we have not the requisite means to support a catechist we have to wait and pray for means before we appoint one.

I have visited individual families in their houses at Janjgir during the quarter telling them of Jesus, besides administering medicine to 509 persons.

Our colporteur has sold 60 tracts, besides parts of the Gospel, in spite of the rain. My purpose is to appoint a second Colporteur.

But few changes have taken place in our orphan work. Both of our blind orphan boys are at Dhamtari attending the school for the blind. Two of the others are at Raipur in the Mission School. Five attend the public school here and one is working in the garden.

In regard to our health I have to report that the hot season has been somewhat hard on my wife. As for myself, I have thus far been spared from my former disease.

Missionary P. J. Wiens reports as follows to the Mission Board:

Champa, C. P. India, Oct. 1, '07.

Worthy Brethren of the Board.

The first of October has arryed and with it the time for sending in a quarterly report of our work. I will therefore briefly report how we have spent our time and what we have done during the quarter. We would have desired many things quite different from what they have been. But we are to thank God also for the dark hours of our lives, for Job says: "What! shall we receive good at the hand of God and shall we not receive evil?" But we will not call it evil, for the Lord, in all things He permits us to befall, has His purpose of love.

We regret it very much that for the last half year we were without a language teacher. We had one from the middle of July till September, but he was not able to teach Hindi, which he himself could not read correctly nor give the needed definitions. For this reason he was dismissed, after having been here a month. He remained, however, for a short time longer. It is a great pity that good teachers are so difficult to obtain. This has been a great hindrance in our studies. As we only had a teacher for seven months I did not get as far in the language as I had expected and could not carry out my purpose to address the people in Hindi. I am conducting the Sunday-school in their language but this does not require a connected address.

We now have prospects of receiving our former teacher, Navitt, again, and expect to have in him a permanent teacher, not only for ourselves but for others also who come after us.

During the month of August we visited the mission at Dhamtari. Our object was to view the work as it is done there and to get acquainted with the workers. The visit has done us a great deal of good. There is plenty of work here and there despite the fact that the Evangelical Mission is about to erect a station about 24 miles from here whereby our field becomes 12 miles narrower. There still remains for us a field 12 miles in width, which would be fully large enough in case we did not contemplate to extend our field of labor. This, however, we do. We can not expect to work at one and the same place until all, or at least most, of the heathen have become Christians and then only extend our field to other places also. The leaven of Christianity must be planted simultaneously at different places so that it may exert its influence

and that the light may break forth at different places at the same time. May the Lord so bless His word that Christ may be formed in the hearts of many heathen and that His kingdom may be permanently established among them!

The past quarter had its dark hours for us, first on account of our inability to procure a teacher and then on account of the serious illness of our beloved Ferdinand, who for two weeks was seriously ill with Intussusception of the small intestines, from which he lost much blood and became very weak. We took him to a physician at Bilaspur where we remained from Tuesday till Saturday. The physician gave us very little hope for his recovery. But the Lord heard our prayers, as well as the prayers of our friends, and turned all things to the better. The Lord be praised for His help! We are both quite well and our Ferdinand is well and happy again, giving us many bright and happy hours in our family.

We are now making preparations for the conference of mission workers which is to be held here in three weeks. By this we are also kept from our studies. We have finished the first year's course, but we would have liked to come twice as far. From now on our constant study of the language must necessarily cease, as all the other work is devolving upon us. Brother Penner intends to go to the villages soon after the conference and preach the Gospel to the people. He will continue this work, as much as he possibly can, until shortly before his departure for America. We trust in the Lord and rely upon His help.

Committing ourselves to the prayers of the Board and the Churches, we remain with hearty greetings, Your humble workers, P. J. & AGNES WIENS.

"The Mennonite" to a new subscriber from now until January, 1909, for $1.50.

Banks Now Charge Exchange on Personal Checks.

Please make remittance by Postal Money Order, Express Money Order, Chicago or New York Draft, or money by Registered Letter. In giving this your attention you will confer a favor upon us. Yours truly,

MENNONITE BOOK CONCERN

Home Circle.

At Table Setting.

For the table-setting
Fewer are the places,
Fewer round the table
Grow the children's faces.

Changes, changes, change,
Life and Death are bringing:
Sore my soul misgives me,
Fears my heart are wringing.

Otherwise I fancied
As I hushed their weeping;
Otherwise I fancied
As I watched them sleeping.

Small, we kept them near us,
Thou and I together;
Hard the task without Thee,
Lonely the endeavor,

Round the board so crowded
Wider grow the spaces,
For the table-setting
Fewer are the places,

—Evangeline Metheny, in Atlantic.

Be polite even though others do not show you the courtesy you might expect. Our actions soon reveal the character.

How He Submitted.

Some time ago my oldest child was very ill, and he wanted to eat, but could not eat any solid food; and I could only give him some light food. He wanted that which he could not eat, and I told him he could have it the next day if he kept on improving, which I hoped he would. Then he said: "Mamma, if you knew it would not hurt me and would do me good, would you give it to me to-day?" "Yes, dear," I said, "I surely would." He lovingly waited until the next day and seemed cheerful and happy, and I could not help thinking how beautiful our liyes would be if we would lovingly, cheerfully and willingly obey our heavenly Father, for we know that all things work together for good to those who love God. Why can't we take disappointments and sorrows calmly and patiently, trusting God, for He chastens those He loves? We could then make our lives so much brighter and happier and make life more pleasant for those around us.

Her Pint of Ale.

A Manchester calico printer was, on his wedding day, asked by his wife to allow her two half pints of ale a day, as her share of extra comforts. He made the bargain, but not cheerfully; for though a drinker himself, he would have preferred a perfectly sober wife. His wife made the small allowance meet her household expenses, keeping her cottage neat and tidy, and he could not complain that she insisted upon her daily pint of ale, while he, very likely, drank two or three quarts.

They had been married a year and on the morning of their wedding anniversary John looked with real pride upon the neat and comely person of his wife; and a touch of remorse in his look and tone. he said:

"Mary, we have had no holiday since we were wed, and only that I hayen't a penny in the world, we'd take a jaunt to the village and see the mother."

"Would thee like to go, John?" she asked.

There was a tear with her smile, for it touched her heart to hear him speak tenderly, as in old times.

"Go?" asked her husband, "of course I would, lass. But a poor man like me can't save a penny from his wages. It takes rich folks to go on holiday jaunts, wife. Yet I'd like fine to see mother again."

Mary smiled afresh; and this time there was an air of mystery and of pride in her smile, as well as affection. Then she said, slowly:

"If thee'd like to go, John, I'll stand the treat."

"Thou stand the treat, Mary? Hast got a fortin left thee?"

"Nay, but I've got the pint of ale, said she.

"Got what, wife?"

"The pint of ale," she repeated.

John looked at her in amazement.

"Whatever d'ye mean, lass?" he said.

"I mean this," said the wife. She went to the hearth, and from beneath one of the stone flags drew forth a stocking, from whence she poured upon the table the sum of 365 threepences ($22.81) exclaiming, "See, John, thee can have a holiday."

"What is this?" he asked in amazement.

"It is my daily pint of ale, John."

He was conscience-stricken as well as amazed and charmed.

"Mary, hasn't thee had thy share? Then I'll have no more from this day."

And he was as good as his word. They had their holiday with the old mother.—A Merry Christmas!

Breaking Bad Habits.

"How shall I a habit break?"
As you did that habit make,
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must untwine, ere free we stand.

That is true, and we must be very patient and persistent with ourselves and with all who are trying to undo the past. And yet we must not make the mistake of the foolish man who set to work, one winter morning, to scrape the frost from his windowpanes. He complained to a passing neighbor, "It keeps coming on one pane as fast as I get it off another." "Why, man," said the neighbor, "leave your windows alone and kindle a fire and the frost will come off all at once without any trouble."

You are like that foolish man if you try to break off your bad habits one at a time, and by your own efforts. Build in your heart the fire of love; crowd your life full of warmth and cheer and brightness, and the bad habits will disappear as the frost melts off the window-pane. Patience is needed still and lots of it. The fire may go out. You may need to rekindle it again and again.—Amos R. Wells.

Hold On!

Readers, hold on to your tongue when you are tempted to speak harshly, to swear, or to tell a falsehood. Hold on to your hand when you are about to punch, strike, scratch, or do any improper and yiolent act. Hold on to your foot when you are on the point of kicking somebody, running off from study, or going into the path of error and wickedness. Hold on to your temper when you are angry, excited, or think yourself imposed upon by others. Hold on to your eyes when you find them looking at improper pictures. Hold on to your ears when you discover they have a fondness for listening to evil reports. Hold on to your heart when evil associates seek to have you join them in their sports and revelries. Hold on to your soul when the devil is trying to cheat you out of it by offering the things of death in its place.

Asking God's Blessing.

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed, Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie: "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that; and Charlie kneeled down, just as he did by his own little bed at home.

God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.—Selected.

The Mennonite.

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Editorial.

Statistics and Church Papers.

Statistics are a dry, meaningless mass of figures to such who are not interested in the matters with which they have to deal. But when these matters involve things of vital importance to us the dull dead numbers become living facts. We are naturally interested in matters of church publication. Anything that has a bearing on our work we regard as of the highest importance. Statistics that would interest us most would be those which show how many families there are in our church who ought to read the church papers but don't subscribe for them and don't see a 'MENNONITE' or a 'Bundesbote' from one year's end to another. We feel that if we could visit each of these families personally for a few minutes we would have a convincing proposition to present.

In examining the statistical sheet used in the conference of another denomination we discovered an excellent item which we feel sure the editor of the church paper uses to the best advantage. The annual report required the pastor to answer the following questions: How many subscribers for the church papers are there in your congregation? Give the number of subscribers for each publication; What other religious papers are subscribed for? If possible give the names of the papers with the number of subscribers. Any publication board would be glad to have such information at finger's end. The board would then know exactly where to send an agent and what that agent have to contend with in the line of other publications. Such information would keep the board informed as to the strength and influence of the church papers in a given locality. It would also be an indication of the kind of taste the people happen to have in their selection of religious literature. We believe that our people are giving too much attention to papers that have nothing to do with our church and its interests or are antagonistic to it. We would like to know just what these papers are and who it is that reads them, so that we could appeal to their loyalty and rightly present the claims of our own church papers. G.

A Merry Christmas.

Up and down the streets, in our households, in quiet chambers, in orphan asylums, by hospital beds, the salutation, "Merry Christmas," sounds in the Christmastide with a silver chime as of joy bells ringing. Christ brought pardon and peace to this earth of ours, and he also brought mirth. Non-Christian lands know little of real mirth. The lot of women in such lands is dreary and desolate. The life of the family as we know it does not exist, and there is an absence of hope and cheer wherever one turns. Human life is cheap in the Far East, and men by hundreds will pass a fellow being dying on the street, and lift no hand to help him. Think of China with its millions who do not so much as know the alphabet of unselfish mirth. Our King smiles on the children at their play and on the bliss of the wedded pair, and also on the serenity and beauty of old age, that is like a golden sunset after a long, bright day. Occasionally we meet morbid people who have forgotten that mirth is as much God's gift and the pledge of His gracious goodness as any other experience or life that comes from His hand.

We love to think of Bethlehem,
That little mountain town
To which on earth's first Christmas Day
Our blessed Lord came down:
A lowly manger for His bed,
The cattle near in stall,
There, cradled close in Mary's arms,
He slept, the Lord of all.

If we had been in Bethlehem,
We, too, had hasted, fain
To see the Babe whose little face
Knew neither care nor pain,
Like any little child of ours,
He came unto His own,
Though Cross and shame before Him stretched
His pathway to His throne.

If we had dwelt in Bethlehem,
We would have followed fast,
And where the Star had led our feet
Have knelt ere dawn was past.
Our gifts, our songs, our prayers had been
An offering, as He lay,
The Blessed Babe of Bethlehem,
In Mary's arms that day.

Now breaks the latest Christmas morn!
Again the angels sing,
And far and near the children throng
Their happy hymns to bring.
All heaven is stirred! All earth is glad!
For down the shining way
The Lord who came to Bethlehem
Comes yet on Christmas Day.

—American Messenger.

Correspondence.

BALLY, Pa.—A union service held in our church here characterized the observance of Thanksgiving Day in this community. It was the only service within a radius of six miles or more and yet, though the service had been widely surrounded from pulpits and in papers, the audience that gathered left some seats of the auditorium unfilled. Many of our own members were too busy or to indifferent, or both, to attend. It is sad to note how few people, even among church members, take the annual thanksgiving proclamation seriously and care enough to repond to its call. Among the many things the Christian people of this country should be thankful for this is not the least that from the highest office in the land there issues annually such an earnest appeal for a public and united expression of gratitude to God for His blessings and it seems a shame that so many fail to recognize it.

Well, those that came out to the services that day had the privilege and blessing of an inspiring service. A very appropriate and impressive sermon in the German language was delivered by Rev. M. A. Kurtz of the Lutheran church. The President's proclamation and the Scripture lesson were read and the opening prayer spoken in the English language. Several special selections sung by a number of voices and the hearty singing of German Thanksgiving chorals by the whole congregation gave audible expression to the spirit of the service.

Such union gatherings in which professing Christians of the different denominations join in praising God seems especially appropriate on these days. Moreover, it would be good for the followers of the one Master to get together oftener in the fellowship of united worship, as well as in making common cause for the glory of God and the advancement of His cause in the world.

SOUDERTON, Pa.—Ministerial meeting, and other matters of interest:—The ministers of the Eastern District Conference of the Mennonite church held an interesting and instructive meeting in Zion church on Saturday, Dec. 7. The following subjects were discussed: "The preacher's aim and his reward." "In soliciting and accepting money or other gifts for the Lord's work, should we discriminate as to where the gift comes from, and why or why not?" "Spiritual value of funeral services," "Prime qualities of a good sermon as viewed by a layman," "What events in our Church history give occasion for special celebration in 1908 locally?" "Omission of 'In God we Trust' from our coins—why not?"

For the evening session, the Ladies' Mission and Aid Society of the church delivered the following program to a large audience: Devotional, pastor A. M. Fretz; choir selection; essay, Mrs. M. B. Oberholtzer; recitation, Miss Leary Frey; hymn, "Winning It's Way," five Juniors; address, "Need of Mission Work," Rev. W. S. Gottshall; hymn, "There's a Hand Held Out," two Juniors; quartet, "Reapers Needed"; select reading, Mrs. J. Thompson; address, F. F. Gabel; choir selection; a letter from India—Mission worker Anna Funk, formerly of the Bally church. The offering was placed to the orphan fund. The next ministerial meeting will be held in Quakertown on first Tuesday in February, 1908.

The Sunday-school of Zion Mennonite church will have its annual special Christmas services on Sunday evening, Dec. 22. The school is in a very flourishing condition under the management of Superintendents Henry A. Alderfer and Dr. M. B. Oberholtzer, assisted by a corps of efficient officers and teachers.

The teacher training class under the pastor's instruction will resume its meetings on Wednesday evening, Jan. 8, for its third and finishing term. The lessons for this term comprise studies on: "The Sunday-school"—Its history; its name; its organization; its relation to home and church; the home department. "The Sunday-school Teacher"—Qualifications; preparation; laws of teaching; methods; illustrations in teaching. "The Pupil"—His physical nature; mental powers; spiritual nature; characteristics; week day surroundings. It is the pastor's wish that not only the former members of the class, but new members join, and that the church in general attend and participate in these meetings on such important themes.

WAYLAND, Ia, Dec. 15, 1907. Winter has come and the ground has been covered with snow for several days, yet the weather is not cold. The farmers have all or nearly all of their corn and feed gathered in, and there is no reason why they should not have, as this has been a very exceptionally fine fall—good weather, good roads, and as a rule, people seem to enjoy good health.

Last evening, Dec. 14, the Dorcas Society held its Annual Mission sale. This sale was a grand success, which we believe

is, because the members are earnestly working for the Mission cause and they had an abundance of beautiful things to sell, and more than that, the most of them were useful articles. A large crowd attended the sale, and a goodly number attended the supper which was served just before the sale. The proceeds of the supper and sale amounted to $95. May the Lord help the society in its good work is the prayer of the writer.

The Lines You Helped to Make.

Do you ever think, when you see a wrinkled face, what shaped those lines? Do you ever think what it is that puts lines in your young faces, ofttimes? You may notice some faces, thus marked, which are too young, rightfully, to bear any lines, yet the unkindness of others has put them there; the lines of sadness, or perhaps of shattered hopes.

All along our lives, you are helping to shape lines in the faces of those around you, in the faces of those who should be near and dear. You would like the lines in your parents' faces to shape themselves like smiles; but if you are extravagant in dress, if you are too fond of furbelows, and spend much money in material for needless "fancy work," and in trifles—in fact, if you are unwise in expenditures—you are helping to shape, in your parents' faces, the lines of worry, anxiety, and care.

If you are thoughtless of mother, leaving her to take the many steps, and to her hands more than is their share to do, and are so intent on having your every wish that unwittingly you have become a bundle of selfishness, living only for self, you are putting in mother's face the sad lines of hopeless resignation so often seen. There are daughters who never think of this until too late; but it becomes a haunting reproach, in some cases, while memory lasts.

There are marks put in the faces of brother and sister. Lines may come from one's own unpleasant nature—the marks that tell of greed and envy.

In some faces we see the marks of happiness. Blessed the one who helps to put and keep them there. Sometimes we see very old persons whose faces are "wreathed in smiles." Such have sunny hearts and have passed their days where love and kindness reigned.

While helping, unconsciously, in the forming of lines in others' faces, be careful of the marks that, sooner or later, will predominate in your own. Have a care that there shall show no envious spirit, no look of greed, or crabbed selfishness, or shallow vanity. Put as much of happiness as lies in your power into the lives of those around you, remembering that life is what we help to make it, ofttimes, and to help bring sad lines will be a sorrow to yourself some day. Remember that a sunny day always cheers, and that a happy heart is like unto sunshine. "A merry heart doeth good like a medicine."—Friend for Boys and Girls.

Try Both Ways.

Try this exercise in punctuation. It can be read in two ways, describing a very bad man or a very good man, the result depending upon the manner in which it is punctuated:

He is an old and experienced man in vice and wickedness he is never found in opposing the works of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no effort to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the gospel among the heathen he contributes largely to the devil he will never go to heaven he must go where he will receive the just recompense of reward.—Selected.

As a Little Child.

A little child went home from Sunday-school, and the mother said: "Tell me what you learned at school." And she said: "Don't you know, mother, we have been hearing about a man who used to go for walks with God? His name was Enoch. He used to go for walks with God; and, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, 'You are a long way from home; you had better just come in and stay.'"

Dr. Charles M. Sheldon, who has just returned from an extensive temperance campaign in England, brings this message from the Hon. John Burns to American working men: "Tell them the old country has got her face toward the light."—*C. E. World.*

Enter College Life.

Is there a young man or woman prepared to enter college but still hesitating over its advisability? We would that we could cast the deciding vote in favor of the affirmative. Four years of student life will give direction to and enrich all the subsequent stretch of living. It will justify itself in ways of utility—in a practical fitting for calling and labor—but infinitely more than that in the evoking of the latent powers of the soul, in the development of personality, in the awakening of deepest and truest being. What will be learned from books and lectures will be much. The roads to knowledge, which may be traveled in all subsequent years, will be pointed out, and the love of truth and joy in its search will be kindled into ardor. But, in addition to this, there will be the contact with the minds and characters of Christian thinkers; association with fellow-students in an intimate life of ideal fellowship; and all the play and interplay upon mind and heart of the world of the recitation-rooms, halls, dormitories athletic fields, and campus.—Western Christian Advocate.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 29.—FOREIGN MISSIONS: — THE COMING TRIUMPH OF THE CROSS, HOW MAY WE HASTEN IT? Isa. 11, 1-10.

QUESTIONS.

1. What is the triumph of the cross?

2. Who can hasten it? Isa. 11, 2.

3. How is the Kingdom of God described? Isa. 11, 3-5.

4. How is the kingdom of peace described? Isa. 11, 6-8.

5. What shall bring about such a reign? Isa. 11, 9.

6. Unto whom shall the nations seek? Isa. 11, 10.

7. How can we hasten it? Isa. 11, 9.

MEDITATIONS.

The cross stands as the sign of Christianity. The triumph of the cross means the triumph of Christianity; that Christ shall reign in the whole world, in all hearts, because He has suffered and died on the cross in our stead for our redemption.

The triumph of the cross can only be hastened by such who are filled with the Spirit of God. This spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah rested upon Christ and does rest upon His followers.

The Kingdom of God, which is brought about by the triumph of the cross is described as Christ's reign, who will judge the poor with righteousness and decide with equity, for the meek of the earth, and He shall smite the earth with the rod of His mouth; and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His waist, and faithfulness the girdle of His loins.

The consequence of Christ's reign will be a kingdom of peace, which is described in the Bible as not only a reign of peace among men, but also among the animal world. This kingdom is brought about by filling the earth with the knowledge of Jehovah as the waters cover the sea.

Unto Christ the root of Jesse, shall the nations seek, His cross shall be the ensign, around which all believers will rally as their standard, for it is the cross of Christ which is the chief point of Christianity. Christianity without the cross of Christ is really no Christianity, but some kind of philosophical doctrine. The cross of Christ is the magnet which attracts all nations.

How can we hasten the triumph of the cross? By helping that the earth shall be filled with the knowledge of Jehovah, we can do that, when we are filled with the spirit of Jehovah ourselves and help to send men and women to spread the gospel, who are filled with the Spirit of God and therefore can fill the earth with His Spirit.

QUOTATIONS.

This is the weapon that has won victories over hearts of every kind in every quarter of the globe. Greenlanders, Africans, South-Sea Islanders, Hindoos, Chinese, all have alike felt its power. Just as that huge iron tube, which crosses the Menai Straits, is more affected and bent by half an hour's sunshine than by all the dead weight that can be placed in it, so in like manner the hearts of savages have melted before the cross when every other argument seemed to move them no more than stones. "Brethren," said a North Amerian Indian after his conversion, "I have been a heathen; I know how heathens think. Once a preacher came and began to explain to us that there was a God; but we told him to return to the place from whence he came. Another preacher came and told us not to lie, nor steal, nor drink, but we did not heed him. At last, another came into my hut one day, and said, I am

come to you, in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from misery. For this end He became man, gave His life a ransom, shed His blood for sinners. I could not forget His words. I told them to the other Indians, and an awakening began among us. I say, therefore, preach the suffering and death of Christ our Saviour if you wish your words to gain entrance among the heathens" Never did the devil triumph so thoroughly as when he persuaded the Jesuit missionaries in China to keep back the story of the cross.

RYLE.

Let others hold forth the terrors of hell and the joys of heaven. Let others drench their congregations with teachings about the sacraments and the church. Give me the cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek and Hebrew, but he will do little or no good among his hearers unless he knows something of the cross. Never was there a minister who did much for the conversion of souls, who did not dwell much on Christ crucified.

The Sunday School Lesson.

BY A. S. SHELLY.

Sunday-School Lesson for Dec. 29.

SUBJECT: Quarterly Review.

GOLDEN TEXT: Thou crownest the year with Thy goodness. Ps. 65:11.

We have now had a year's study of Old Testament history, from the beginning of the human race to the time of Samuel, covering a period of about 3,000 years. The Bible narrative is confined mainly to that part of the human race through which God worked out His plan for the redemption of the race from the disastrous ruin of the fall. Before the Flood these were the descendants of Seth along one line leading to Noah. After the Flood and the scattering of Noah's descendants, the thread is taken up in Abraham, a descendant of Noah's oldest son, Shem, whom God called out of his father's house in Ur of the Chaldees to be the father of the nation through whom all the nations of humanity should be blessed. Through Abraham, Isaac and Jacob the stream continues and then widens out into the twelve tribes of Israel known as the Hebrew nation, which God led so mysteriously, first into the school of a sojourn in Egypt, then by His mighty hand from out of their cruel bondage there, into His own school of direct revelation and wilderness guidance to bring them finally into a land where as a people separated unto God their influence could radiate, bringing the knowledge of God to all the nations of the earth.

The lessons of this last quarter take up the story at the end of the wilderness journey as the people are waiting on the east side of the Jordan ready to enter the promised land, and they bring the narrative down close to the point where the reins of government in Israel are for the first time put into the hands of a man chosen, anointed, and crowned as king. These lessons cover, therefore, a most trying period in the history of this people. The subject of the quarter may be stated thus:

THE CONQUEST AND OCCUPATION OF THE PROMISED LAND.

Under this heading we may arrange the ten historial lessons with their principal teachings as follows:

1. The New Leader.—Joshua. Called of God to succeed Moses. Encouraged by God with definite promise of His presence and sustaining power. His name means savior. Moses brought the people out of Egypt; Joshua brought them into Canaan. Both are types of Christ, through whom we are not only free from the yoke of sin but also put in possession of "all spiritual blessings in the heavenly places."

2. The Way Opened.—Jordan. The way God opens for us in the right way (G. T.) and it is a safe way though it leads through deep waters and in the face of an opposing enemy. Christ, typified in the ark of the covenant, goes before His people and is with them in the valley of danger till all are clean passed over (Isa. 43:2). Memorials of God's grace are expedient, lest we forget, and are pleasing to Him.

3. The Enemies Driven Out.—Jericho. In Egypt the enemy was holding them back; here in Canaan he was trying to keep them out. Satan not only makes desperate efforts to keep souls in his bondage, but he is also in the heavenly places opposing the saints to the very last (Eph. 6: 12). By faith the walls of Jericho fell and this was the beginning of a long series of victories. By faith we are more than conquerors through Him that loved us (Rom. 8:37).

4. The Land Divided.—Caleb. Faithfulness has its reward (G. T.). The land was divided by lot; but Caleb had his portion by specific promise. Faith and courage go together. Faith without courage is dead; courage without faith is vain. Caleb rested not till his portion was swept clean of contageous wickedness. A good example that was not followed by the majority.

5. The Law Put in Practice.—Refuge Cities. A notable illustration of righteousness and mercy combined in God's government for His people. This law emphasized the sacredness of human life while it made provision for escape from impending doom. The sinner may take refuge in the mercy of God in Christ. The door of escape is open to all, everywhere and at all times. How shall we escape if we neglect this proffered salvation (Heb. 2:3)?

6. Faithfulness Demanded.—The Covenant. A covenant is two-sided God's favor and blessing is to be had on condition—not of merit but of faith. They could be God's people and enjoy His favor as long as they were willing to trust in Him and therefore serve Him. He had chosen them and would be true to them, if in their hearts they would be true to Him. They are left free to choose between abiding allegiance to Jehovah and the degrading idol worship around them and the consequences are held up clearly to their view. We too must choose whether to serve God or mammon and we are not left in ignorance of the eternal meaning of our choice.

7, 9 and 11. Heroes of Faith.—Gideon, Samson, Samuel. The times of these men were judgment times. The people not abiding by their announced choice, but repeatedly and persistently turning to idolatry, brought upon themselves the judgment of God in the shape of defeat and oppression by their enemies. However there was always a remnant of faithful ones among whom these men, and others mentioned in the book of Judges, were conspicuous examples and leaders, whom God used to call the people to repentance, to stem for a time their wayward course and turn the wrath of God against their oppressors.

Gideon tearing down the altar of Baal near his home and later with his little band of three hundred men standing one night around the Midianite camp waiting in faith till the Lord put the enemy to flight; Samson, going forth in his God-given strength single-handed against the Philistines, and then after a season of ignominious defeat and suffering by reason of his own folly, pulling himself together in his returning strength for one more telling blow to be dealt to the enemies of God's people as he cast his own life into the balance; and Samuel serving the Lord in His sanctuary, answering as a mere child the Lord's call to be His prophet to His wayward people, and being schooled thus for the work of reforming the national life at its very heart:—these are examples of moral, even more than physical, heroism worthy of a place in the roll of honor in the line of overcoming faith (Heb. 11:32).

10. A Gentile Convert.—Ruth. A beautiful picture of godly lives drawing into the communion and faith of God's people a soul out of heathen darkness. A probably mistaken, hasty leaving of God's country for a heathen land, followed by bitter experience, but overruled of God for the bringing about of His gracious purpose regarding this Moabite jewel for His crown.

8 and 12. Special lessons which can best be reviewed by themselves.

The thread of Old Testament history must be dropped for six months to be taken up again at this point during the latter half of 1908.

Marriages.

KULP—FRETZ.—On Dec. 7, 1907, by A. M. Fretz, of Souderton, Henry B. Kulp, of Bedminister, Pa., and Mable H. Fretz, of Blooming Glen, Pa.

Deaths.

HIGH.—On Dec. 6, 1907, near Brownsburg, Pa, Katie M. High, daughter of Reuben F. and Sallie Myers High, aged 30 years, 2 months and 12 days. The cause of her death was suicide by shooting. Interment on the 11th at Old Deep Run Mennonite church. Services by ministers: Enos Wismer, Jacob Rush, John Leatherman and A. M. Tretz.

Contributions.

For Home Mission

Collection of the Middle Conference, Dalton, O. $11; from Munich, N. D. $7.30; Halstead, Kan., S. S. $5 53; Springfield, Okla, S. S. $21 30; Bethel church, Mt. Lake, Minn. $24.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

For Publication.

For the Mennonite church at Pulaski, Iowa, by W. W. Miller $5; Anonymous, $1.50; Uriah Binkley, La Salle, N. Y. 90 cents.

Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For Relief.

From the Russian Sufferers, from D. W. Friesen, Altona, Manitoba, per Mennonite Book Concern $2.

For China Sufferers, from the congregation Pulaski, Iowa, per W. W. Miller $5.

Gratefully acknowledged,
HARRISON LANDIS, Treas.

News of the Week.

Domestic.

1,285,349 Foreigners Entered in One Year.

WASHINGTON, December 16.—The fiscal year 1907, which ended June 30 last, was record breaker in the number of immigrants who came to America. The total number admitted during that period was 1,285,349, and 13,064 were rejected. The total amount of money brought into America by the immigrants was $25,599,893—an average of almost $20 per capita.

The outward passenger movement also exceeded that of previous years. During 1906 the total was 560,882.

The immigration for the year 1907 exceeded that for 1906 by 184,614, and that for the year 1905 by 258,850, or an increase over the year 1906 of more than 17 per cent., and over the year 1905 of more than 25 per cent. Many immigrants were landed in Southern ports during the last year.

The increase of immigration to the South, the commissioner says, is connected with the growing desire of the Southern States to draw within their boundaries a number of the better class of immigrants, it being considered by practically all of the leading men of that section that the future development and welfare of the South depend upon its ability to receive and absorb a reliable laboring and farming element.

Statistics showing the tide of immigration from the various nations of the globe reveal the fact that twenty-seven countries showed increases and eleven decreases. Austria-Hungary sent 333,452, Bulgaria, Servia and Montenegro 11,359, German Empire 37,807, Greece 36,580, Italy 285,731, Russian Empire and Finland 253,943.

The practical doubling of the number of Japanese immigrants is commented on. The increase, it is said, is significant, because it comes in the face of regulations adopted by the American Government, with the assent of Japan, which, it was supposed, would curtail materially the immigration of Japanese to this country.

Idle Army of 125,000 in N. Y.

NEW YORK, Dec. 14.—There is a great army of unemployed in New York. The skilled mechanics have felt the unhappy condition of the money market the hardest. The stringency has compelled the speculative builders to wait until a time when money will flow more readily, and as a consequence it is estimated that more than 25,000 men in the building trades alone are out of employment.

About one-half of the bricklayers are idle at present. They are getting 70 cents an hour when they are working, and double wages for overtime, Sundays and holiday work.

According to the members of the United Hebrew Trades, there are more than 100,000 workers out of employment on the east side. The tailoring trade is hit the hardest. There are said to be 60,000 men and women employed in the various industries in this trade affected by the scarcity of money.

ONE CHEERFUL ASPECT.

The one cheerful thing about it all, they say, is that the landlords are not as stern as they were in former years and are willing to wait for their rent, while the storekeepers also are more lenient.

Uncle Sam Will Help Santa Claus.

WASHINGTON, December 14.—In past years many communications have been received by the Postoffice Department requesting delivery of so-called "Santa Claus letters" to philanthropic societies and others in various parts of the country, but the requests have always been denied, the department taking the stand that letters of importance would be classed with the "Santa Claus letters" through error; that it would be exposing to private parties confidential correspondence; that the letters might contain valuable inclosures and that such a practice would not be in keeping with the principle of the sanctity of the mails.

Now, however, Postmaster-General Meyer has adopted a more liberal attitude toward the children, as indicated by his action of to-day in issuing an order to postmasters all over the country (to whom letters full of trust and pleadings are coming in numbers from the little ones) to let the people of their cities know through the newspapers that mail addressed to Santa Claus will be delivered to any responsible parties who will undertake to act as Santa Claus's agents in the matter.

Baby's Cry Saves Eight From Death.

ALLENTOWN, Pa., December 13.—The cries of an infant saved the lives of eight persons here early to-day, but not before the baby's father and brother had been asphyxiated by coal gas. The dead are: Nicholas Contravo, age thirty-six years, and his son Joseph, age four years.

Contravo, his wife and the two children slept in one room, and six boarders occupied other parts of the house. The escaping coal gas wakened the baby, whose cries aroused one of the boarders. He broke down the door of the room occupied by the Contrayos and found the father and son dead. He then rescued the mother and baby and roused the other boarders, who had also been overcome.

Another Mine Horror.

BIRMINGHAM, Ala., December 16—An explosion, probably of dust, occured in No. 1 mine of the Yolande Coal and Coke Company, at Yolande, thirty-five miles from Birmingham, in Tuscaloosa county, this morning. Ninety men were checked in to-day for work. Within an hour after the explosion fourteen men had crawled out of the mine, all burned. Reports from the scene of the accident vary as to the number of men in the mine and whether they will be found dead or alive. The number is placed at between sixty and seventy-six.

FIRE IN COAL MINE.

BIRMINGHAM, Ala., December 17.—With thirty-eight dead bodies taken from the mine up to noon, the rescuing parties discovered that there was fire in the mine, and it may be impossible to reach thirty or forty more bodies that are in the deep entry. There were twenty-six men got out alive, who will recover. It is estimated that the death list will approach seventy, while those coming out of the mines alive will not go above twenty-six.

Save the Timber and Water Power.

WASHINGTON, December 17.—As a result of one of the most extensive and thoroughgoing field investigations which the Government has ever conducted, Secretary of Agriculture Wilson, in his special report, transmitted to Congress, recommends that the Government acquire an area not to exceed 600,000 acres in the White mountains and areas aggregating not more than 5,000,000 acres in the southern Appalachians for the establishment of national forests. The average price to be paid an acre is put at $6 for the White mountains and at $3.50 for the southern Appalachians. Immediate action is urged by the Secretary, as the natural resources of both regions are being seriously impaired by reckless lumbering and wasteful use.

No More Secret Weddings in N. Y.

NEW YORK, Dec. 14.—No license, no wedding after January 1.

Bashful young couples who contemplate sub rosa matrimonial alliances must hurry or they will be overtaken by the new license law, which makes secret marriages impossible in New York after New Year's and marks the passing of the city as a semi-Gretna Green.

Just now anyone with the girl and a willing minister can get spliced in the simplest way, providing the ages are within the law, and none is the wiser unless the couple choose to make him so. This has made New Year as popular as a matrimonial center as it is generally regarded unpopular as a divorce headquarters.

After a marriage ceremony the minister must file a certificate with the health department, but he generally does this at his convenience.

Under the new law, effective January 1, registration is as necessary as ever, but a marriage cannot be performed in the state without a license. County Clerk Scully is already making preparations for the additional work the provision will entail for his office force.

Will Elevate the Saloon.

CLEVELAND, December 14.—At a meeting of the Ohio Brewers' Association, in this city, the campaign to reform the saloon was begun. No beer, it is asserted, will be sold to dive keepers. Where Sunday closing is demanded, the law will be enforced as far as the brewers have power. An effort will be made to stop the sale of liquor to drunkards and minors and saloon loating will be stopped.

The reform committee will have headquarters at Dayton and detectives will be employed to ferret out undesirable places. The brewers declare they will work to place the saloon on a higher plane in localities where saloons are permitted.

Whisky Houses Work Up Mail Order Trade.

MUNCIE, Ind., December 14.—The mail order whisky and wine houses are doing their best to relieve the drought in the rural districts of Delaware county, and with considerable success, as the express companies say that large boxes of "wet goods" are delivered daily in the smaller towns.

Foreign.

Sarafoff Dies on His Own Doorstep.

SOFIA, Bulgaria, December 12.—Boris Sarafoff, the most famous of all the leaders of the Bulgarian bands in Macedonia, was shot dead at the threshold of his house to-day by a Macedonian, who at the same time shot and killed another revolutionary chief named Garvanoff, while the latter was in the act of bidding Sarafoff farewell.

Boris Sarafyff was appointed commander of the Macedonian revolutionary forces that made so much trouble in the summer of 1903. His name was prominent in all the uprisings in Macedonia against the Turks, and he has been described as the most romantic figure in the Balkans. He was popularly believed and stated to be the real instigator of the abduction of Miss Ellen M. Stone, the American missionary, from the village of Salonikl, in September, 1901, in order to procure, through her ransom, funds to enable the Macedonian revolutionary committee to organize the insurrection.

His hatred of the Turks was imbibed at an early age through seeing his father and grandfather tortured, dragged off in chains to a dungeon and then exiled for fifteen years. At the age of fourteen he attacked, single-handed, the prison in which his father and grandfather were confined, but he was dogged for his pains. The boy swore to revenge himself on the Turks, and studied to this end, becoming an officier in the Bulgarian army.

In 1895 Sarafoff organized a band to raid Turkish territory, and since then has headed no less than 380 daring raids. Once he captured the Turkish town of Melnik with forty men, putting the garrison to flight.

Sarafoff was familiar with hundreds of miles of tracks through forests and over the mountains of Turkey. His aim was the organization of a vast rebellion, with the object of seizing Constantinople and overthrowing Turkish rule. The Turkish goyernment set a price of $20,000 on his head. He was about thirty-seven years old.

Sarafoff was the organizer of the Macedonian committee. His prominence in Macedonian agitations and his dictatorial methods made him many enemies among his own followers.

Russian Robbers Wreck Money Train.

TIFLIS, Transcaucasia, December 14—A band of sixty robbers attacked and derailed the mail train running between Tiflis and Baku, last night near the station of Salakhula. The train was carrying a large sum of money. The train guard repulsed the bandits after a fight in which many passengers and soldiers were wounded. The bandits finally retreated, leaving four dead behind them.

Lord Kelvin, Famous Scientist, is Sinking.

LONDON, December 17.—Lord Kelvin (William Thomson), the famous scientist, is sinking, and his death is said by his physicians to be probably a matter of only a few hours.

The name of Lord Kelvin is, perhaps, the greatest in the scientific world to-day. The manifold nature of his life work has been a continual source of wonder and admiration. He was the genius, who, by his enunciation of the law of retardation in submarine cables, overcame the difficulties that threatened to thwart the great scheme of Cyrus W. Field for the uniting of Europe and America by a telegraph line under the ocean. He designed a cable that would insure a reasonable speed for messages, and also invented a new instrument to receive them.

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